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The Recorded Sayings
of Ch'an Master
Lin-chi Hui-chao
of Chen Prefecture¹

Compiled by his humble heir Hui-jan of San-sheng²

Translated from the Chinese
by
Ruth Fuller Sasaki

THE INSTITUTE FOR ZEN STUDIES
KYOTO, JAPAN

The Essential Sayings
of Ch'an Master
Lin-chi Hui-chiao
of Ch'en Hsiang-yuan

A complete set of the books, with the key to the index

Translated from the Chinese

by

W. H. H. H. H.

First edition, 1975

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in Japan, Yoshitaka Iriya, Director.

FORWARD

Indian Buddhism is distinctly contemplative, quietistic, and inclined to speculative thought. By contrast, Chinese Buddhism is practical and down to earth, active, and in a sense transcendental at the same time. This difference reflects, I think, the national characters of the two peoples. Zen, the name given to the Buddhism the first Zen patriarch Bodhidharma brought with him to China when he came from India, proved well suited to the Chinese mentality. It achieved a remarkable growth and development in its new environment. An Indian would no doubt find incredible the Chinese Zen master Po-chang's saying, "A day of no work is a day of no eating."

The lines, "One flower opens five petals, The fruit of itself is formed," traditionally attributed to Bodhidharma, are said to foretell the branching off of the five Zen schools that later appeared in China. The Yün-men, Kuei-yang, Lin-chi, Fa-yen, and T'sao-tung schools derive their names from their founders, and their overall complexions also are traceable to the respective personalities of these men. Zen attaches the highest importance to each man's particular individuality even as it concerns itself with his universality. The Lin-chi or Rinzai school of Zen begins in the figure of the T'ang priest Lin-chi I-hsüan. The *Lin-chi lu*, in Japanese the *Rinzai roku*, is the record of his words and deeds.

Rinzai Zen is distinguished from the other schools by its brusque and somewhat martial disposition. It is a question, therefore, of "the person who is master in all places," whose effortless activity is a giving and taking away, creating and annihilating absolutely at will, with the "sword that kills, and the sword that makes alive." This is one reason the school has been given the label of "Shogun Zen," and no doubt also

accounts for the great success it enjoyed in the past among the samurai classes of Japan.

Nishida Kitarō, the greatest Japanese philosopher of modern times and lifelong friend of the late Suzuki Daisetz, held the *Rinzai roku* in special regard. He wrote that:

If there should come a time when books were to disappear from the earth, or I was banished to some bookless land, it would be enough for me if I had only Shinran's *Tannishō* and the *Records of Rinzai*.

I believe that Zen, particularly Rinzai Zen, has a significant role in the present world. Modern man is adrift amid the great confusion and uncertainty of contemporary life. The *Rinzai roku* can give him a foundation on which to construct a new and powerful view of human existence.

It thus gives me great joy to know that with the appearance of the first English translation of the *Rinzai roku*, this Zen classic will be available more than ever before to readers throughout the world.

YAMADA MUMON
President, Institute for Zen Studies

PREFACE

THE *Lin-chi lu* (Japanese, *Rinzai-roku*) consists of the recorded sayings of Lin-chi I-hsüan (Rinzai Gigen, d. 866), the founder of the Lin-chi school of Ch'an (Zen) Buddhism that emerged toward the end of the T'ang dynasty. Lin-chi's lifetime coincided with the declining years of the mighty T'ang empire, when Chinese society was swept by great turmoil.

Initially introduced into China in the 1st century, Buddhism from the 4th century on became gradually more Sinified, and during the 6th and 7th centuries, the Sui and T'ang dynasties, a systematic organization of the Buddhist teaching was achieved. This reached a peak in the doctrines of the T'ien-t'ai, San-lun, Hua-yen, Fa-hsiang, and Pure Land schools.

Lin-chi shook himself free from the views of man and religion that had to a large degree become standardized in the historical setting into which he was born. He proclaimed a new Buddhism based on the personal experience of reality in a free and open mode of life. His voice carries to us across the centuries in the pages of the *Lin-chi lu*.

Traditionally, Ch'an traces its origins in China back to Bodhidharma, the First Patriarch, who is said to have arrived there in the 6th century. It came to maturity at the time of the Sixth Patriarch Hui-neng (Enō, 638-713). Hui-neng's Dharma was inherited by Lin-chi after passing through four generations of illustrious Ch'an masters, Nan-yüeh Huai-jan (Nangaku Ejō, 677-744), Ma-tsu Tao-i (Baso Dōitsu, 709-788), Po-chang Huai-hai (Hyakujō Ekai, 720-814), and Huang-po Hsi-yün (Ōbaku Kiun, d. 850?). The *Lin-chi lu*, then, can perhaps be regarded as giving us a true index of this Ch'an tradition at the end of the T'ang dynasty. Although Ch'an later branched out into Five "Houses" and Seven Schools, by the Northern Sung dynasty

(960-1127), among these the Lin-chi school had emerged as the central line.

It was during the Northern Sung that the woodblocks for printing the second edition of the *Lin-chi lu* were cut and the preface to it by Ma Fang (Babō), a Sung Court official, was written. This second edition is the earliest version extant; nothing is known about the first edition. During this same period the text we now possess was established, and this became the version used in Lin-chi Ch'an down through the years. The Lin-chi school's traditional way of reading the *Lin-chi lu* is said to have evolved in the Northern Sung period as well. As a product of the actual situation present in the Ch'an world of the Sung dynasty, it reflects of course the concerns and interests of that age. This was transmitted to Japan, where it was passed on from generation to generation in the training halls of Rinzai monasteries. Until the present day the way Japanese priests have interpreted the *Lin-chi lu* has followed largely along the general lines set in the Sung dynasty.

The present English translation has its beginning in the desire of the late Ruth Fuller Sasaki to fulfill the dying wish of her husband Sōkei-an, Sasaki Shigetsu Rōshi (1882-1945). In all, the actual work went on for close to thirty years, only to be discontinued just short of final completion by her sudden death in 1967.

Sōkei-an, the Dharma heir of Shaku Sōkatsu Rōshi (1870-1954), went to America at his teacher's suggestion for the purpose of making available to American students the traditional teaching of Rinzai Zen. In 1930, he founded in New York the First Zen Institute of America. There, while directing his students in their Zen practice, he gave talks on the *Lin-chi lu*. This led him to attempt an English translation of the work.

Mrs. Sasaki began her Rinzai Zen studies in Japan in 1932, and continued them under Sōkei-an in New York from 1938 until his death in 1945. During the Second World War, when Sōkei-an was in the midst of a serious illness, they were married. In 1949, after his death, to keep a promise given on his deathbed, she returned to Japan to resume her Zen study under the elder Dharma-brother of Sōkei-an, Gotō Zuigan Rōshi, Chief Abbot of

Daitoku-ji. She also set about to prepare the manuscripts of Sōkei-an's translation for publication. In the meantime, she received permission from the Daitoku-ji to restore as a residence the Daitoku-ji subtemple Ryōsen-an, where she established a branch of the First Zen Institute of America to provide training facilities in Japan for foreign students. Ryōsen-an had formerly been the head temple of an important branch in the Daitoku-ji temple system. Sōkei-an had belonged to that line of Daitoku-ji priests.

Coming to believe that the satisfactory translation of Ch'an texts into English could be achieved only with the participation of scholars trained in the colloquial Chinese language of the T'ang and Sung periods, the language of the major part of the Ch'an texts, she asked Professor Yoshitaka Iriya, a member of the Institute for Humanistic Studies of Kyoto University and a specialist of the Chinese colloquial language, to help her examine Sōkei-an's manuscript translation of the *Lin-chi lu*. Professor Hisao Kanaseki of Dōshisha University participated in the work as well. When Professor Iriya pointed out a considerable number of questionable points in the traditional reading of the text, Mrs. Sasaki decided to attempt a new and scholarly accurate translation directly from the original.

A small group of Japanese and American scholars was organized to work on the project. In addition to Professor Iriya, they included Professor Seizan Yanagida of Hanazono College, a specialist in Ch'an history, and Dr. Burton Watson and Dr. Philip Yampolsky, both of Columbia University. Research on the text of the *Lin-chi lu*, the initial version of the English translation, approximately five hundred items for notes, and a bibliography had been completed by 1960. Another four years, until 1964, were required to finish a second version of the text and notes. Members of the staff during this part of the work were Mrs. Sasaki, Professors Iriya, Kanaseki, Yanagida, and Kazuhiro Furuta of Ōtani University.

The same people completed a third version in 1966, and, in 1967, a fourth version, complete up to the end of the Discourses section, was finished. With the work at that point, in the summer of 1967 Mrs. Sasaki travelled to Europe to make arrangements

with a printing firm for printing the translation. She also went to the United States to discuss its publication with an American publishing house. At that time the plan was to publish three separate volumes: the first to include an introduction, the Chinese text of the *Lin-chi lu*, and the English translation; the second volume, approximately 600 pages of notes; and the third volume, a bibliography, appendices, and an index. Upon her arrival back to Japan, the entire staff hastened to finish the remaining portions of the fourth or semi-final draft. But, unfortunately, that work was brought to an abrupt halt by Mrs. Sasaki's sudden death on October 24, 1967.

During the fifteen years of their collaboration, she and the research staff produced three publications: *The Development of Chinese Zen* (1953), in collaboration with Heinrich Dumoulin, S. J.; *The Zen Koan* (1965), together with Miura Isshū Rōshi; and *Zen Dust* (1966). With her untimely death, the daily activities of the Kyoto branch of the First Zen Institute and the plans for the publication of the *Lin-chi lu* translation had to be suspended.

It was decided by the remaining members of the Ryōsen-an staff to at least complete the unfinished part of the fourth draft to make the translation of the text of the semi-final version complete. They enlisted for this work the aid of Mr. Gary Snyder, American poet and former member of the Institute. In the spring of 1968, the semi-final version was finally finished. It was helped along by a generous grant from the American Council of Learned Societies, arranged through the offices of Professor William T. de Bary and Dr. Philip Yampolsky of Columbia University.

In the summer of 1968, still without any definite plans for publication, Professor Iriya, joined by Mr. Dana R. Fraser, Zen student of Shōkoku-ji Temple and former member of the Institute, and myself, commenced work on a fifth and final version. From the enormous amount of note material that had accumulated to that time, new notes were compiled which would provide the minimum information necessary for the general reader. The great wealth of information extremely valuable to specialists and scholars which in the original plans was to have been included in a separate volume was eliminated. It is still preserved in

thick notebooks in the Ryōsen-an library.

In 1969 the text and notes were finished. At the suggestion of Professor Yanagida, the Institute for Zen Studies of Hanazono College kindly offered to publish it. Arrangements were made under the direction of Professor Jōyū Kimura of the Institute for Zen Studies.

As it now stands, this edition represents a compromise from the original conception of Mrs. Sasaki, and the plan she, Professor Iriya, and the other members of the staff worked so diligently to achieve. Yet in the sense that as all the years of their work can be said to have reached a culmination in the translation itself, the publication at this time of *The Recorded Sayings of Lin-chi* may be regarded as a satisfactory denouement after all. It was a similar feeling that led to the decision to publish *The Recorded Sayings of Layman P'ang* (Tokyo: John Weatherhill, Inc., 1971), another translation that was left unfinished at her passing.

The Chinese text used for the translation is given at the end of the volume. It was established by collating the edition in the Taishō Shinshū Daizōkyō, volume 47, with the variant readings noted in that edition and also with the text in the *Hsü-k'ai Ku-tsun-su yü-yao* (*Zokkai kōsonshuku goyō*). For the reader's convenience the Chinese text which follows the notes has been paragraphed at appropriate intervals and numbered, with corresponding numbers appearing in the text of the English translation. The Sung dynasty preface by Ma Fang which is usually found at the head of the *Lin-chi lu* has been moved to the end. The original plans called for a detailed introduction, but it was never actually written. A preparatory essay by Professor Yanagida dealing mainly with the historical aspects of Lin-chi and the *Lin-chi lu* was prepared and translated at Mrs. Sasaki's request. It was published in 1972 in the *Eastern Buddhist*, New Series, Vol. V, No. 2.

KAZUHIRO FURUTA
Secretary of the Research Staff

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DISCOURSES

I

Counselor Wang the Prefectural Governor, and the other officials requested the Master to address them. The Master took the high seat in the Dharma Hall³ and said:

"Today, I, this mountain monk,⁴ having no choice in the matter, have perforce yielded to customary etiquette and taken this seat. If I were to demonstrate the Great Matter⁵ in strict keeping with the teaching of the Patriarchal School,⁶ I simply couldn't open my mouth and there wouldn't be any place for you to find footing. But since I've been so earnestly entreated today by the Counselor, why should I conceal the essential doctrine of our School. Now is there any adept warrior⁷ who forthwith can array his battle-line and unfurl his banners here before me? Let him try proving himself before the assembly!"

A monk asked, "What about the cardinal principle of the Buddha-dharma?"⁸

The Master gave a shout.⁹

The monk bowed low.

"As an opponent in argument this young reverend is rather good." said the Master.

A monk asked, "Master, of what house is the tune you sing?¹⁰ To whose style of Ch'an do you succeed?"

The Master said, "When I was staying at Huang-po's¹¹ place I questioned him three times and was hit three times."

The monk hesitated.

The Master gave a shout and then struck him, saying, "You can't drive a stake into empty sky."

A lecture-master¹² asked: "The Three Vehicles' twelve divisions of teachings¹³ reveal the Buddha-nature,¹⁴ do they not?"

"This weed-patch has never been spaded,"¹⁵ said Lin-chi.

"Surely the Buddha would not have deceived men!" said the lecture-master.

"Where is Buddha?" asked Lin-chi.

The lecture-master had no reply.

"You thought you'd make a fool of me in front of the Counselor," said the Master. "Get out, get out! You're keeping the others from asking questions."

The Master further said: "Today's Dharma-assembly¹⁶ is concerned with the Great Matter. Does anyone else have a question? If so, let him ask it now! But the instant you open your mouth you are already way off. Why is this so? Don't you know? Venerable Śākyamuni said: 'Dharma is separate from words, because it is neither subject to causation nor dependent upon conditions.'¹⁷ Your faith [in this] is insufficient, therefore we have bandied words today. I fear I am obstructing the Counselor and his staff, thereby obscuring the Buddha-nature. I had better withdraw."

"*Khat!*"¹⁸ shouted the Master, and then said: "For those whose root of faith is insufficient a final day will never come. You have been standing a long time. Take care of yourselves."

II

One day Lin-chi went to Ho-fu.¹⁹ Counselor Wang the Prefectural Governor requested the Master to take the high seat.

At that time Ma-yü²⁰ came forward and asked, "The Great Compassionate One²¹ has a thousand hands and a thousand eyes. Which is the true eye?"

The Master said: "The Great Compassionate One has a thousand hands and a thousand eyes. Which is the true eye? Speak, speak!"

Ma-yü pulled the Master down off the high seat and sat on it himself.

Coming up to him, the Master said: "How do you do?"

Ma-yü hesitated.

The Master, in his turn, pulled Ma-yü down off the high seat and sat upon it himself.

Ma-yü went out. The Master stepped down.

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III

The Master took the high seat in the Hall. He said: "On your lump of red flesh²² is a true man without rank²³ who is always going in and out of the face of every one of you. Those who have not yet proved him, look, look!"

Then a monk came forward and asked, "What about the true man without rank?"

The Master got down from his seat, seized the monk, and cried, "Speak, speak!"

The monk faltered.

Shoving him away, the Master said, "The true man without rank—what kind of shit-wiping stick²⁴ is he!" Then he returned to his quarters.

IV

The Master took the high seat in the Hall. A monk came forward and bowed. The Master shouted.

"My venerable Ho-shang,"²⁵ said the monk, "you'd better not try to peep at me."

"Tell me what I've fallen into," the Master said.

The monk gave a shout.

Another monk asked, "What about the cardinal principle of the Buddha-dharma?"

The Master shouted. The monk bowed.

"Do you say that's a good shout?" asked the Master.

"The thief in the grass has met complete defeat," returned the monk.

"What's my offense?" asked the Master.

"It won't be pardoned a second time," replied the monk.

The Master gave a shout.

That same day the head monks of the two halls²⁶ had met and at the same moment each had given a shout.

A monk asked the Master: "Was there a guest and a host?"²⁷

"Guest and host were obvious," replied the Master.

Then he continued: "If you of the assembly want to understand my expression 'guest and host,' ask the two head monks of the halls."

Then the Master stepped down.

V

The Master took the high seat in the Hall. A monk asked, "What about the cardinal principle of the Buddha-dharma?"

The Master raised his whisk.²⁸

The monk shouted. The Master struck him.

Another monk asked: "What about the cardinal principle of the Buddha-dharma?"

Again the Master raised his whisk.

The monk shouted. The Master also shouted.

The monk faltered; the Master struck him.

Then the Master said: "You of the assembly, the man who lives for Dharma does not shrink from losing his body or his life. Twenty years I was at my late master Huang-po's place. Three times I asked him about the cardinal principle of the Buddha-dharma, and three times he favored me with his stick. But it was as if I'd been patted with a branch of mugwort.²⁹ Now I'd like to taste another dose of the stick. Who can give it to me?"

A monk stepped forward and said, "I can."

The Master held out a stick to him.

The monk tried to take it; the Master struck him.

VI

The Master took the high seat in the Hall. A monk asked, "What about the business of the sword blade?"³⁰

"Heavens, heavens!" cried the Master.

The monk hesitated; the Master struck him.

Someone asked: "The lay-worker Shih-shih³¹ in treading the pestle-shaft of the rice mortar would forget he was moving his feet: where did he go?"

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"Drowned in a deep spring!" the Master replied.

Then he continued: "Whoever comes to me, I do not fail him: I know exactly where he comes from. If he should come in a particular way, he would be as if he had lost [himself]. If he should not come in a particular way, he would have bound himself without a rope. Never ever speculate haphazardly. Understanding and not understanding are both wrong. I say this straight out. Anyone in the world is free to denounce me as he will. You have been standing a long time. Take care of yourselves."

VII

The Master took the high seat in the Hall. He said: "The man on the summit of a solitary peak has no path by which to leave.³² The man at the busy crossroads has neither front nor back.³³ Which one is before, which one is after? Don't make the one out to be Wei-mo-chieh³⁴ and the other to be Fu Tashih.³⁵ Take care of yourselves."

VIII

The Master took the high seat in the Hall. He said: "One man is endlessly on the way, yet has never left home. Another has left home, yet is not on the way. Which one deserves the offerings of men and devas?"³⁶ Then he stepped down.

IX

The Master took the high seat in the Hall.³⁷ A monk asked: "What about the First Statement?"

The Master said:

The Seal of the Three Essentials³⁸ being lifted, the vermilion impression is sharp, and

Without the least hesitation host and guest are already separate.

"What about the Second Statement?"

The Master said:

How could Miao-chieh permit Wu-chao's questioning!³⁹

How could expedience go against the activity that cuts through the stream!⁴⁰

"What about the Third Statement?"

The Master said:

Look at the wooden puppets performing on the stage!

Their jumps and jerks all depend upon the man behind.

The Master further said:⁴¹ "Each Statement must comprise the Gates of the Three Mysteries,⁴² and the gate of each Mystery must comprise the Three Essentials. There are temporary expedients, and there is functioning. How do all of you understand this?"

The Master then stepped down.

X

At the evening gathering⁴³ the Master addressed the assembly, saying:

"Sometimes I take away man and do not take away the surroundings; sometimes I take away the surroundings and do not take away man; sometimes I take away both man and the surroundings; sometimes I take away neither man nor the surroundings."⁴⁴

Then a monk asked: "What about 'to take away man and not take away the surroundings?'"

The Master said:

The spring sun comes forth covering the earth with brocade;

A child's hair hangs down, white as silken strands.⁴⁵

The monk asked: "What about 'to take away the surroundings and not take away man?'"

The Master said:

Mandates of the Sovereign are spread throughout the world;

The General has laid the dust of battle beyond the frontiers.⁴⁶

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Again the monk asked: "What about 'to take away both man and the surroundings?'"

The Master said:

No news from Ping and Fen,
Isolated away from everywhere.⁴⁷

The monk asked: "What about 'to take away neither man nor the surroundings?'"

The Master said:

The Sovereign ascends [his throne in] the jeweled palace;
Aged rustics are singing.⁴⁸

Then the Master said: "Nowadays he who studies Buddhadharma must seek true insight.⁴⁹ Gaining true insight, he is not affected by birth-and-death,⁵⁰ but freely goes or stays. He need not seek that which is excellent—that which is excellent will come of itself.

"Followers of the Way,⁵¹ the eminent predecessors we have had from of old all had their own ways of saving men. As for me, what I want to point out to you is that you must not accept the deluding views of others. If you want to act, then act. Don't hesitate.

"Students today can't get anywhere: what ails you? Lack of faith in yourself is what ails you. If you lack faith in yourself, you'll keep on tumbling along, bewilderedly following after all kinds of circumstances, be taken by these myriad circumstances through transformation after transformation, and never be yourself.

"Bring to rest the thoughts of the ceaselessly seeking mind, and you'll not differ from the Patriarch-Buddha.⁵² Do you want to know the Patriarch-Buddha? He is none other than you who stand before me listening to my discourse. Since you students lack faith in yourself, you run around seeking something outside. Even if through seeking you find something, that something will be nothing more than elaborate descriptions in written words; in the end you will fail to gain the mind of the Living Patriarch. Make no mistake, worthy Ch'an men! If you don't meet [Him] here and now, you'll go on transmigrating through the three realms⁵³ for myriads of kalpas⁵⁴ and thousands of lives, and, held

in the clutch of agreeable circumstances, be born in the womb of an ass or a cow.

“Followers of the Way, as I see it we are not different from Śākya. What do we lack for our manifold activities today? The six rays’ divine light⁵⁵ never ceases to shine. See it this way, and you’ll be a man who has nothing to do his whole life long.

“Virtuous monks,

The three realms lack tranquillity,

Just like a burning house.⁵⁶

It is not a place where you remain for long. The death-dealing demon impermanence comes in an instant, without discriminating between noble and base, old and young.

“If you wish to differ in no way from the Patriarch-Buddha, just don’t seek outside. The pure light in your single thought—this is the Dharmakāya Buddha within your own house. The non-discriminating light in your single thought—this is the Sambhogakāya Buddha within your own house. The non-differentiating light in your single thought—this is the Nirmāṇakāya Buddha within your own house.⁵⁷ This Threefold Body is you, listening to my discourse right now before my very eyes. Only because there is no running around seeking outside are there such meritorious activities.⁵⁸

“According to the masters of the sūtras and śāstras, the Threefold Body is regarded as the ultimate norm. But in my view this is not so. This Threefold Body is merely a name; moreover, it is a threefold dependency. A man of old said:⁵⁹ ‘The [Buddha-] bodies are posited depending upon meaning; the [Buddha-] lands are postulated in keeping with substance.’ Therefore we clearly know that ‘Dharma-natured bodies’ and ‘Dharma-natured lands’⁶⁰ are no more than reflections.

“Virtuous monks, you must recognize the one who manipulates these reflections. ‘He is the primal source of all the buddhas,’ and every place is the home to which the follower of the Way returns.⁶¹

“This physical body of yours composed of the four great elements⁶² can neither expound the Dharma nor listen to it; your spleen and stomach, liver and gallbladder can neither expound the Dharma nor listen to it; the empty sky can neither expound

the Dharma nor listen to it. Then just what can expound the Dharma and listen to it? This very you standing distinctly before me without any form, shining alone—this can expound the Dharma and listen to it! Understand it this way, and you are not different from the Patriarch-Buddha. Just never ever be interrupted, and all that contacts your eyes will be right. But, because ‘when feeling arises, wisdom is barred, and when thinking changes, the substance varies,’⁶³ therefore men transmigrate through the three realms and undergo all kinds of suffering. As I see it, there are none who are not of the utmost profundity, none who aren’t emancipated.

“Followers of the Way, mind is without form and pervades the ten directions:

In the eye it is called seeing,
In the ear it is called hearing.
In the nose it smells odors,
In the mouth it holds converse.
In the hands it grasps and seizes,
In the feet it runs and carries.

Fundamentally it is one pure radiance; divided it becomes the six harmoniously united spheres of sense. Since the mind is non-existent, wherever you are, you are emancipated.

“What is my purpose in speaking this way? I do so only because you followers of the Way cannot stop your mind from running around everywhere seeking, and because you go clambering after the worthless contrivances of the men of old.

“Followers of the Way, take my viewpoint, and you’ll cut off the heads of the Sambhogakāya and Nirmāṇakāya Buddhas; a bodhisattva who’s attained the completed mind of the tenth stage⁶⁴ will be like a mere hireling; a bodhisattva of Approximate Enlightenment or of Marvelous Enlightenment will be like a pilloried prisoner; an arhat and a pratyeka-buddha⁶⁵ will be like privy filth; Bodhi and Nirvāṇa will be like hitching-posts for asses. Why is this so? It is just because you haven’t yet realized the emptiness of the three asaṃkhyeya kalpas⁶⁶ that you followers of the Way have such obstacles.

“The true Man of the Way is never like that: merely according with circumstances as they are he makes use of his past kar-

ma; accepting things as they come he puts on his clothes; when he wants to walk he walks, when he wants to sit he sits; he never has a single thought of seeking Buddhahood. Why is this so? A man of old said:⁶⁷

If you create karma trying to seek Buddha,

Buddha will become a great precursor of birth-and-death.

"Virtuous monks, time is precious. Yet you try by hurrying hither and thither to learn meditation, to study the Way, to accept names, to accept phrases, to seek Buddha, to seek a Patriarch, to seek a good teacher, and try to speculate.

"Make no mistake, followers of the Way! After all, you do have a father and a mother.⁶⁸ What more would you seek? Try turning your own light inward upon yourselves! A man of old said:⁶⁹

Yajñadatta [thought he had] lost his head,

But when his seeking mind came to rest, he was at ease.

"Virtuous monks, just be ordinary. Don't put on airs. There're a bunch of shavepates who can't tell good from bad: they see spirits, they see demons; they point to the east, they point to the west; they like fair weather, they like rain. The day will come when such men as these, every one of them, will have to repay their debts in front of old Yama⁷⁰ by swallowing red-hot iron balls.

"[You] sons and daughters of good families, bewitched by this pack of wild foxes, lose your senses. Blind idiots! Some day you'll be made to pay up for the vittles you've eaten!"

XI

The Master addressed the assembly, saying:

"Followers of the Way, it is urgently necessary that you endeavor to acquire true insight and stride boldly[here]under heaven so as not to lose your senses due to that bunch of spirits. [He who has] nothing to do is the noble man. Simply don't strive—just be ordinary. But you go and run hither and thither outside and make inquiries, looking for some helper. You're all wrong!

"You only try to seek Buddha, but Buddha is merely a name. Don't you know what it is you are running around seeking? The buddhas and the patriarchs of the three periods and the ten di-

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rections⁷¹ only appear in order to seek Dharma. You followers of the Way who are the students of today, you, too, have only to seek Dharma. Attain Dharma and you're all done. Until then, you'll go on transmigrating through the five paths of existence⁷² just as you have been.

"What is Dharma? Dharma is mind-dharma. Mind-dharma is without form; it pervades the ten directions and is manifesting its activity right before your very eyes. Since men lack sufficient faith [in this], they accept names and phrases, and try to speculate about Buddha-dharma from written words. [They and Dharma,] heaven and earth are far apart!

"Followers of the Way, when I, this mountain monk, expound the Dharma, what Dharma do I expound? I expound the Dharma of mind-ground,⁷³ by which one can enter the secular and the sacred, the pure and the dirty, the real and the temporal. But mark you! You are mistaken if you suppose that your real and temporal, secular and sacred can attach a name to everything real and temporal, secular and sacred. The real and temporal, the secular and the sacred cannot attach a name to *this* man. Followers of the Way, grasp and use, but never name—this is called the 'mysterious principle.'⁷⁴

"My discourse on Dharma is different from that of every other man on earth. Supposing Mañjuśrī and Samantabhadra⁷⁵ were to appear before me, manifesting their respective bodily forms for the purpose of questioning me about Dharma. The moment they said, 'Ho-shang, what . . .' I would have already discerned them through and through. Likewise, when this old monk is sitting firmly and a follower of the Way comes for an interview with me, I discern him through and through. Why is this so? Just because my insight is different: I make no choice between the secular and the sacred without, nor do I stay in the absolute state within; I see penetratingly, and am free from all doubt.

XII

The Master addressed the assembly, saying:

"Followers of the Way, as to Buddha-dharma no effort is necessary. You have only to be ordinary with nothing to do—

defecating, urinating, putting on clothes,⁷⁶ eating food, and lying down when tired.

Fools laugh at me, but
The wise man understands.

A man of old said:

To make work on the outside
Is just being a blockhead.

"Just make yourself master of every situation, and wherever you stand is the true [place]. No matter what circumstances come they cannot dislodge you [from where you stand]. Even though you bear the remaining influences of past delusions or the karma from [having committed] the five heinous crimes,⁷⁷ these of themselves become the ocean of emancipation.

"Students nowadays know nothing of Dharma. They are just like sheep that take into their mouths whatever their noses happen to hit against. They neither discriminate between master and slave, nor distinguish host from guest. Such as these, having entered the Way with crooked motives, readily enter bustling places. They cannot be called true renouncers of home—on the contrary—they're in fact true householders.

"Now he who is a renouncer of home must, acquiring the usual and true insight, distinguish between Buddha and Mara,⁷⁸ between the true and the false, the secular and the sacred. If he can do this, then he may be called a true renouncer of home. But if he cannot distinguish Mara from Buddha, then he has only left one house to enter another. He may be dubbed a karma-creating sentient being, but he cannot be called a true renouncer of home.

"Now supposing there were a Buddha-Mara, inseparably united in one body, like the mixture of water and milk of which the King of Geese⁷⁹ drinks only the milk, the follower of the Way who possesses the true Dharma Eye would handle Mara and Buddha equally. But,

If you love the sacred and hate the secular,
You'll float and sink in the birth-and-death sea.⁸⁰

XIII

Someone asked: "What is Buddha-Mara?"

The Master said: "One thought of doubt in your mind is Mara. If you realize that the ten thousand dharmas never come into being, that mind is like a phantom, that not even a single grain of dust or a single dharma exists, that there is no place whatsoever that is not immaculate and pure—this is Buddha. Thus Buddha and Mara are two states, the one pure, the other impure.

"According to my view there is no Buddha, no sentient being, no past, no present. Attainment is attained instantly, with no time required, no practice, no realizing, no gain, no loss; throughout all time there is no other Dharma. Even though there were a Dharma that surpassed this, I say to you that it would be like a dream, like a phantom. This is all I teach.

"Followers of the Way, he, who at this moment, before my eyes is shining alone and clearly listening to my discourse—this man tarries nowhere; he traverses the ten directions and is freely himself in the three realms. Though he enters the differentiations of every state, no one of these can divert him. In an instant of time he penetrates the dharmadhātus:⁸¹ on meeting a buddha he persuades the buddha, on meeting a patriarch he persuades the patriarch, on meeting an arhat he persuades the arhat, on meeting a hungry ghost he persuades the hungry ghost. In traveling everywhere through every land, in bringing enlightenment to sentient beings, he is never separate from his present mind. Everywhere is pure, light illumines the ten directions, and 'the ten thousand dharmas are one as is.'⁸²

"Followers of the Way, right now the resolute man knows full well that from the beginning there is nothing to do. Only because your faith [in this] is insufficient do you ceaselessly chase about; having thrown away your head you go on and on looking for it, unable to stop yourself.

"The bodhisattva of Complete and Immediate [Enlightenment]⁸³ having entered the dharmadhātu and manifested his body, within the Pure Land detests the secular and delights in the sacred. Such as he has not yet left off accepting and rejecting; ideas of purity and defilement still remain.

"For the Ch'an School, understanding is not thus—it is instantaneous, now, not a matter of time! All that I teach is just tem-

porary medicine to cure a corresponding illness. Indeed, no real Dharma exists. He who understands this is a true renouncer of home; he may spend a million gold coins a day.

"Followers of the Way, don't have your face stamped at random with the seal of sanction⁸⁴ by any old master anywhere, then go around saying, 'I understand Ch'an, I understand the Way.' Though your eloquence is like a rushing torrent, it is nothing but hell-creating karma.

"The true student of the Way does not look to the faults of the world; he eagerly desires to seek true insight. If he attains true insight in its perfect clarity, then, indeed, that is all.

XIV

Someone asked: "What is 'true insight?'"

The Master said: "You have only at any time to enter the secular, enter the sacred, enter the defiled, enter the pure, enter the lands of all the buddhas, the Tower of Maitreya, and the dharmadhātu of Vairocana, and [enter] all the lands everywhere which you manifest [that] come into being, exist, decay, and disappear.⁸⁵

"The Buddha came into the world, turned the Wheel of the Great Dharma,⁸⁶ then entered Nirvāṇa, yet no trace of his coming and going can be seen. Though you seek [proof of] his birth and death, you will never find it.

"Then, having entered the Birthless Dharmadhātu and traveled throughout every country, you enter the Lotus-womb Realm,⁸⁷ and there see through and through that all dharmas are characterized by emptiness and that there are no real dharmas whatsoever.

"There is only the man of the Way, listening to my discourse, dependent upon nothing – he it is who is the mother of all buddhas. Therefore buddhas are born from non-dependence. Awaken to non-dependence, and there is no buddha to be obtained, either. Insight such as this is true insight.

"Students do not comprehend this, and, because they adhere to names and phrases and are obstructed by such terms as 'secular' and 'sacred,' becloud their Dharma Eye and cannot obtain

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clarity of vision. Take for instance the twelve divisions of the teachings—all are but expositions in written words. Not understanding this, students form interpretations based upon names and written words. Being dependent, they fall into causation; they don't escape the round of birth-and-death in the three realms.

"If you want to freely live or die, go or stay, to take off or put on [your clothes], then right now recognize the man who is listening to my discourse. He is without form, without characteristics, without root, without source, and without any dwelling place, yet is brisk and lively. As for all his manifold responsive activities, the place where they are carried on is, in fact, no-place. Therefore, when you look for him, he retreats farther and farther; when you seek him, he turns more and more the other way: this is called the 'Mystery.'

"Followers of the Way, don't acknowledge your illusory companion, the body: sooner or later it will return to impermanence. What kind of thing are you looking for within this world that [you think] will give you emancipation! You look for a mouthful of food to eat and while away the time patching your robe. You should be searching for a good teacher. Don't drift along [like this] pursuing comfort. Value every second. Each successive thought is impermanent. The gross material [of which you are composed] is at the mercy of [the four elements,] earth, water, fire, and wind; the fine material [of which you are composed] is at the mercy of the four phases, birth, being, decay, and death. Followers of the Way, you must right now apprehend the state in which the four [elements and four phases] are formless to avoid being buffeted about by circumstances."

XV

Someone asked: "What is the state in which the four [elements and four phases] are formless?"

The Master said: "An instant of doubt in your mind and you're obstructed by earth; an instant of lust in your mind and you're drowned by water; an instant of anger in your mind and you're scorched by fire; an instant of joy in your mind and you're blown about by wind. Gain such discernment as this, and you

are not turned this way and that by circumstances: making use of circumstances everywhere⁸⁸ you spring up in the east and sink down in the west, spring up in the south and sink down in the north, spring up in the center and sink down at the border, spring up at the border and sink down in the center, walk on the water as on land and walk on the land as on water.

“How is this possible? Because you have realized that the four elements are like dreams, like illusions. Followers of the Way, the you who right now is listening to my discourse is not your four elements; this you makes use of your four elements. If you can fully understand this, you are free to go or to stay [as you please].

“From my point of view, there is not a thing to be disliked. If you love the ‘sacred,’ what is sacred is no more than the name ‘sacred.’

“There’re a bunch of students who seek Mañjuśrī on Wu-t’ai-shan.⁸⁹ Wrong from the start! There’s no Mañjuśrī on Wu-t’ai-shan. Do you want to know Mañjuśrī? Your activity right now, never changing, nowhere faltering—*this* is the living Mañjuśrī. Your single thought’s non-differentiating light—*this* indeed is the true Samantabhadra. Your single thought that of itself frees from bondage and brings emancipation everywhere—*this* is the Avalokiteśvara-samādhi.⁹⁰ Since these [three] alternately take the position of master and attendants, when they appear they appear at one and the same time. The one is the three, the three are the one. Gain understanding such as this, and then you can read the sūtras.

XVI

The Master addressed the assembly, saying: “Men who today study the Way must have faith in themselves. Don’t seek outside! But you just go on clambering after the realm of worthless dusts,⁹¹ never distinguishing the false from the true. For instance, [they say] that there are buddhas and patriarchs, [but their existence] is no more than a matter of the verbal evidence of the teachings. When someone brings forward a phrase or comes forth from within the concealed or the revealed,⁹² you are

at once beset by doubt, appeal to heaven, appeal to earth, run to question your neighbors, and are utterly bewildered.

“Resolute men, don’t just pass your days in discussion and idle talk, arguing about authorities and outlaws, right and wrong, licentiousness and wealth. As for me, whoever comes here, whether he be monk or layman, I discern him through and through. Regardless of the manner in which he presents himself, as far as [his] words and phrases are concerned, they are all dreams and illusions. On the other hand, it is obvious that the man who avails himself of every circumstance is [embodying] the mysterious principle of all the buddhas. The state of buddhahood does not of itself proclaim, ‘I am the state of buddhahood!’; rather than that, this very man of the Way, who is dependent upon nothing, comes forth availing himself of every state.

“If someone comes forth and asks me about seeking Buddha, I immediately appear in conformity with the state of purity; if someone asks me about bodhisattvahood, I immediately appear in conformity with the state of compassion; if someone asks me about Bodhi, I immediately appear in conformity with the state of pure mystery; if someone asks me about Nirvāṇa, I immediately appear in conformity with the state of serene stillness. Though there be ten thousand differentiated states, the man himself does not differ. Therefore,

According with [the] things he manifests a form,
Like the moon [reflecting] on the water.⁹⁸

“Followers of the Way, if you want to accord with Dharma as is, just be men of great resolve. If you spinelessly shilly-shally along, you’re good for nothing. Just as a cracked jug is unfit to hold ghee, so he who would be a great vessel [of Dharma] must not be taken in by the deluded views of others. Make yourself master everywhere, and wherever you stand is the true [place].

“Whatever comes along, don’t accept any of it. One thought of doubt, and instantly the demon [Mara] enters your mind. When even a bodhisattva doubts, the demon of birth-and-death takes the advantage. Just desist from thinking, and never seek outside. If something should come, illumine it. Just have faith in your activity revealed now—there isn’t a thing to do.

One thought of your mind produces the three realms and, in

accordance with causal conditions and influenced by circumstances, the division into the six dusts⁹⁴ takes place. What is lacking in your present responsive activity! In an instant you enter the pure, enter the dirty, enter the Tower of Maitreya, enter the Land of the Three Eyes,⁹⁵ and everywhere you travel all you see is empty names.

XVII

Someone asked: "What about the 'Land of the Three Eyes?'"

The Master said: "When you and I together enter the Land of Pure Mystery we put on the robe of pureness and persuade the Dharmakāya Buddha; when we enter the Land of Non-differentiation we put on the robe of non-differentiation and persuade the Sambhogakāya Buddha; when we enter the Land of Emancipation we put on the robe of brightness and persuade the Nirmāṇakāya Buddha. These Lands of the Three Eyes are all dependent transformations.

"According to the masters of the sūtras and śāstras, the Dharmakāya is regarded as basic substance and the Sambhogakāya and Nirmāṇakāya as function. From my point of view the Dharmakāya Buddha cannot expound the Dharma. Therefore a man of old said: 'The [Buddha-]bodies are posited depending upon meaning; the [Buddha-]lands are postulated in keeping with substance.'⁹⁶ Therefore we clearly know that the Dharma-natured bodies and Dharma-natured lands are objects and lands established through dependent understanding. Empty fists and yellow leaves used to fool a child!⁹⁷ Spiked-gorse seeds! Horned water chestnuts! What kind of juice are you looking for in such dried-up bones!

"Outside mind there's no Dharma (dharma), nor is there anything to be obtained within it. What are you seeking? Everywhere you're saying, 'There's something to practice, something to prove.' Make no mistake! Even if there were something to be obtained by practice, it would be nothing but birth-and-death karma. You are saying, 'The six pāramitās⁹⁸ and the ten thousand [virtuous] actions are equally to be practiced.' As I see it, all this is just making karma. Seeking Buddha and seeking

Dharma is only making hell-karma. Seeking bodhisattvahood is also making karma; reading the sūtras and studying the teachings is also making karma. Buddhas and patriarchs are men with nothing to do. Therefore, [for them] both defiling passions⁹⁹ and activity¹⁰⁰ and also passionlessness and non-activity are 'pure' karma.

"There are a bunch of blind shave-pates who, having stuffed themselves with food, sit down to meditate and practice contemplation: arresting the flow of thought they don't let it rise; they hate noise and seek stillness. This is the method of the heretics. A patriarch said: 'If you stop the mind to look at stillness, arouse the mind to illumine outside, control the mind to clarify inside, concentrate the mind to enter samādhi—all such [practices] as these are artificial striving.'¹⁰¹

"This very you, the man who right now is thus listening to my discourse, how is he to be cultivated, to be proved, to be adorned! He is not one to be cultivated, he is not one to be adorned. But if you let him do the adorning, then everything can be adorned. Don't you be mistaken!

"Followers of the Way, you seize upon words from the mouths of those old masters and take them to be the true Way [and say]: 'These good teachers are wonderful, and I, simple-minded fellow that I am, don't dare measure such old worthies.' Blind idiots! You go through your entire life holding such views, betraying your own two eyes. Trembling with fright, like donkeys on an icy path, [you say to yourselves:] 'I don't dare disparage these good teachers for fear of making karma with my mouth!'

"Followers of the Way, it is only the great teacher who dares to disparage the buddhas, dares to disparage the patriarchs, to determine the right and the wrong of the world, to reject the teachings of the Tripiṭaka, to revile all the infantile fellows, and to look for a *man* amidst fortunate or unfortunate circumstances.

"Therefore, when I look back over the past twelve years for a single thing having the nature of karma, I can't find anything even the size of a mustard seed. The Ch'an master who is like a new bride will fear lest he be thrown out of his temple, be given no food to eat, and have no contentment and ease. From olden days our predecessors never had people anywhere who believed

in them. Only after they had been driven out did their worth become recognized. If they had been completely accepted by people everywhere, what would they have been good for? Therefore it is said: 'The lion's one roar splits the jackals' skulls.'

"Followers of the Way, people everywhere say that there is a Way to be practiced, a Dharma to be proven. Tell me, what Dharma will you prove, what Way will you practice! What is lacking in your present activity! What still needs to be patched up!

"The immature young teacher, not understanding this, believes in these fox-spirits; he lets them talk the kind of nonsense that binds other people and say that only by harmonizing the principle and practice and by guarding [against] the three karmas¹⁰² can Buddhahood be attained. People who talk like this are as numerous as the fine threads of spring rain.

"A man of old said:¹⁰³

If you meet a man on the road who has penetrated the Way,

Above all do not try to approach the Way.

Therefore it is said:¹⁰⁴

When a man tries to practice the Way, the Way does not function,

And ten thousand evil circumstances vie in raising their heads.

But when the Sword of Wisdom flashes forth, nothing remains;

Before brightness is manifest, darkness is bright.

For that reason a man of old said, 'Usual mind is the Way.'¹⁰⁵

"Virtuous monks, what are you looking for? The non-dependent man of the Way who right now before my eyes is listening to my discourse, clearly distinguishable, [it is you who've] never yet lacked anything. If you want to be no different from the Patriarch-Buddha, just see things this way. There's no need to waver.

"Your minds and Mind do not differ¹⁰⁶ —this called [your] Living Patriarch. If mind differs, the essential nature and forms will be different. Since mind does not differ, therefore the essential nature and forms are not different."

XVIII

Someone asked: "What about the state where 'minds and Mind do not differ?'"

The Master said: "At the instant you try to question [me] your mind has already differed, and your nature and form have separated from each other.

"Followers of the Way, make no mistake! All the dharmas of this world and of the worlds beyond are without self-nature. Also, they are without produced nature. There is just the name 'empty,' and the name [empty] is also empty.¹⁰⁷ All you are doing is taking these worthless names to be real. That's all wrong! Even though they do exist, they are nothing but states of dependent transformation, such as the dependent transformations of bodhi, nirvāṇa, emancipation, the threefold body, the [objective] surroundings and the [subjective] mind, bodhisattvahood, and buddhahood. What are you looking for in these lands of dependent transformations! All of these, up to and including the Three Vehicles' twelve divisions of teachings, are just so much waste paper to wipe off privy filth. The Buddha is just a phantom body, the patriarchs are just old bhikṣus.

"But you, weren't you born of a mother? If you seek Buddha, you'll be held in the grip of the buddha-mara. If you seek the patriarchs, you'll be bound by the ropes of the patriarch-mara. If you engage in any seeking, it will all be pain. Much better do nothing.

"There're a bunch of shavepate bhikṣus who say to students: 'Buddha is the Ultimate; he attained Buddhahood only after he came to the fruition of practices carried on through three great asaṃkhyeya kalpas.' Followers of the Way, if you say that Buddha is the ultimate, how is it that after eighty years of life the Buddha lay down on his side between the twin śāla trees at Kuśinagara and died? Where is Buddha now! We clearly know that his birth and death were not different from ours.

"You say, 'The thirty-two [primary] features¹⁰⁸ and the eighty [secondary] features indicate a Buddha.' Then must the Cakravartin also be considered a Tathāgata? We clearly know that

these features are illusory transformations.¹⁰⁹ A man of old said:
 The Tathāgata's various bodily features
 Were assumed to accord with worldly feeling.
 Lest men conceive annihilist views,
 He provisionally provided unreal names.
 Temporarily we speak of the 'thirty-two,'
 The 'eighty,' also, are but empty sounds.
 The mortal body is not the awakened body,
 Featurelessness is the true figure.¹¹⁰

"You say, 'A buddha has six supernatural powers.'¹¹¹ This is miraculous!' All the devas, immortals, asuras, and mighty pretas also have supernatural powers—must they be considered buddhas? Followers of the Way, make no mistake! For instance, when Asura fought against Indra and was routed in battle he led his entire throng, to the number of eighty-four thousand, into the tube in a fiber of a lotus root to hide.¹¹² Wasn't he then a sage? Such supernatural powers as these I have just mentioned are all reward powers or dependent powers. Those are not the six supernatural powers of a buddha[, which are]: entering the world of color yet not being deluded by color; entering the world of sound yet not being deluded by sound; entering the world of odor yet not being deluded by odor; entering the world of taste yet not being deluded by taste; entering the world of touch yet not being deluded by touch; entering the world of dharmas yet not being deluded by dharmas. Therefore, when the realization has been attained that the six kinds—color, sound, odor, taste, touch, and dharmas—all are empty forms, they cannot bind this man of the Way who is dependent upon nothing. Although he is constituted of the seepage of the five skandhas,¹¹³ he yet has supernatural powers while walking upon the earth.

"Followers of the Way, true Buddha has no figure, true Dharma has no form. All you are doing is fashioning models and creating patterns out of illusory transformations. Anything you may find through seeking will be only a wild fox spirit; it certainly won't be true Buddha. It will be the understanding of a heretic.

"The true student of the Way has nothing to do with Buddhas, nothing to do with Bodhisattvas or Arhats. Nor has he anything

to do with what is held to be excellent in the three realms. Having transcended these, in solitary freedom, he is not bound by things. Though heaven and earth were to turn upside down I wouldn't have a doubt; though all the buddhas of the ten directions were to manifest themselves before me, I wouldn't have any joy; though the three hells were to suddenly yawn at my feet, I wouldn't have any fear. Why is this so? Because as I see it, all dharmas are empty forms; when transformation takes place they are existent, when transformation does not take place they are non-existent. The three realms are mind only, the ten thousand dharmas are consciousness only. Hence:

Illusory dreams, flowers in the sky,
Why trouble to grasp at them!¹¹⁴

"Only you, the follower of the Way right now before my eyes listening to my discourse, [only you] enter fire and are not burned, enter water and are not drowned, enter the three hells as though strolling in a pleasure garden, enter the realms of the hungry ghosts and the beasts without suffering their fate. How can this be? There are no dharmas to be disliked.

If you love the sacred and hate the secular
You'll float and sink in the birth-and-death sea.
The passions exist dependent on mind:
Have no-mind, and how can they bind you?
Without troubling to discriminate or cling to forms
You'll attain the Way naturally in a moment of time.¹¹⁵

"But if you try to get understanding by hurrying along this byway and that, after three asaṃkhyeya kalpas you'll still end up in the round of birth-and-death. Better take your ease sitting cross-legged on the corner of a meditation chair in a monastery.

"Followers of the Way, students come from every quarter, and after host and guest have met, a student will take the measure of the teacher before him with a phrase. Some tricky words are picked out by the student and thrown at the corner of the teacher's mouth. 'Let's see if you can understand this!' he says. If you recognize it to be a device, you seize it and fling it into a pit. Whereupon the student quiets down, then asks the teacher to say something. As before, the teacher robs him of his attitude. The student says, 'What superlative wisdom! A great teacher, in-

deed!’ To which you instantly retort, ‘You can’t even tell good from bad.’

“Or a teacher may take out a bunch of stuff¹¹⁶ and play with it in front of a student. The latter, having seen through this, makes himself master every time and doesn’t fall for the humbug. Now the teacher reveals the half of his body,¹¹⁷ whereupon the student gives a shout. Again the teacher tries to rattle the student by using all sorts of expressions having to do with differentiation. ‘You can’t tell good from bad, you old shavepate!’ exclaims the student. And the teacher, with a sigh of admiration, says, ‘Ah, a true follower of the Way!’

“There’re teachers all around who can’t distinguish the false from the true. When students come asking about bodhi, nirvāṇa, the trikāya, or the [objective] surroundings and the [subjective] mind, the blind old teachers immediately start explaining to them. When they’re railed at by the students they grab their sticks and hit them, [shouting,] ‘What insolent talk!’ Obviously you teachers yourselves are without an eye so you’ve no right to get angry with them.

“And then there’re a bunch of shavepates who, not knowing good from bad, point to the east and point to the west, delight in fair weather, delight in rain, and delight in lanterns and pillars. Look at them! How many hairs are left in their eyebrows!¹¹⁸ There is a good reason for this [loss of eyebrows]. Lacking understanding, students become infatuated with them. Such [shavepates] as these are all wild fox spirits and nature goblins. Good students snicker, ‘Te-hee!’ and say, ‘Blind old shavepates, deluding and bewitching everyone under heaven!’

“Followers of the Way, he who is a renouncer of home must needs study the Way. Take me, for example: in bygone days I devoted myself to the Vinaya and also delved into the sūtras and śāstras. Later, when I realized that they were medicines for salvation and displays of doctrines in written words, I once and for all threw them away, and, searching for the Way, I practiced meditation. Still later I met great teachers. Then it was, with my Dharma Eye becoming clear, that I could discern all the old teachers under heaven and tell the false ones from the true. It is not that I understood from the moment I was born of my

mother, but that, after exhaustive investigation and grinding discipline, in an instant I knew of myself.

"Followers of the Way, if you want insight into Dharma as is, just don't be taken in by the deluded views of others. Whatever you encounter, either within or without, slay it at once: on meeting a buddha slay the buddha, on meeting a patriarch slay the patriarch, on meeting an arhat slay the arhat, on meeting your parents slay your parents, on meeting your kinsman slay your kinsman, and you attain emancipation. By not cleaving to things, you freely pass through.

"Among all the students from every quarter who are followers of the Way, none have yet come before me without being dependent on something. Here I hit them right from the start. If they come forth using their hands, I hit them on the hands; if they come forth using their mouths, I hit them on the mouth; if they come forth using their eyes, I hit them on the eyes. Not one has yet come before me in solitary freedom. All are clambering after the worthless contrivances of the men of old. As for myself, I haven't a single dharma to give to men. All I can do is to cure illnesses and unloosen bonds. You followers of the Way from every quarter, try coming before me without being dependent upon things. I would confer with you.

"Five years, nay ten years, have passed, but as yet not one *man* [has appeared]. All have been [ghosts] dependent upon grasses or attached to leaves, souls of bamboos and trees, wild fox spirits. They recklessly gnaw on all kinds of dung clods.¹¹⁹ Blind fools! Wastefully squandering the alms given them by believers everywhere and saying, 'I am a renouncer of home!' all the while holding such views as these!

"I say to you there is no Buddha, no Dharma, nothing to practice, nothing to prove. Just what are you seeking thus in the highways and byways? Blind men! You're putting a head on top of the one you already have. What do you yourself lack! Followers of the Way, your own present activities do not differ from those of the patriarch-buddhas. You just don't believe this and keep on seeking outside. Make no mistake! Outside there is no dharma; inside, there is none to be obtained. Better than grasp at the words from my mouth, take it easy and do nothing.

Don't continue [thoughts] that have already arisen and don't let those that have not yet arisen be aroused. Just this will be worth far more to you than a ten years' pilgrimage.

"As I see it, there isn't so much to do. Just be ordinary—put on your robes, eat your food, and pass the time doing nothing. You who come here from every quarter all have the idea of seeking Buddha, seeking Dharma, seeking emancipation, seeking to get out of the three realms. Foolish fellows! When you've left the three realms where would you go?

"'Buddha' and 'patriarch' are only names of praise-bondage. Do you want to know the three realms? They are not separate from the mind-ground of you who right now are listening to my discourse. Your single covetous thought is the realm of desire; your single angry thought is the realm of form; your single delusive thought is the realm of formlessness. These are the furnishings within your own house. The three realms do not of themselves proclaim: 'We are the three realms!' But you, followers of the Way, right now vividly illumining all things and taking the measure of the world, you give the names to the three realms.

"Virtuous monks, the physical body [composed] of the four great elements is impermanent; [every part of it,] including the spleen, stomach, liver, and gallbladder, the hair, nails, and teeth as well, only proves that all dharmas are empty appearances. The place where your one thought comes to rest is called the 'Bodhi Tree'; the place where your one thought cannot come to rest is called the 'Avidyā Tree.'¹²⁰ Avidyā has no dwelling-place; avidyā has no beginning and no end. If your successive thoughts cannot come to rest, you go up the Avidyā Tree; you enter the six paths of existence and the four modes of birth,¹²¹ wear fur on your body and horns on your head.¹²² If your successive thoughts can come to rest, then this [very body] is the pure body.

"When not a single thought arises in your mind, then you go up the Bodhi Tree: you supernaturally transform yourself in the three realms and change your bodily form at will. You rejoice in the Dharma, delight in samādhi and the radiance of your body shines forth of itself.¹²³ At the thought of garments a thousand lengths of brocade are at hand; at the thought of food a hundred delicacies are before you; furthermore, you never suffer unusual

illness. 'Bodhi has no dwelling-place, therefore it is not attainable.'¹²⁴

"Followers of the Way, what more is there for the resolute fellow to doubt? The activity going on right now—*whose* is it? Grasp and use, but never name—this is called the 'mysterious principle.' Come to such understanding as this, and there are no dharmas to be disliked.

"A man of old said:

[My] mind turns in accordance with the myriad circumstances,

And this turning, in truth, is most mysterious.

Recognizing [my] nature while according with the flow,

[I've] no more joy nor any sorrow.¹²⁵

Followers of the Way, the view of the Ch'an School is that the sequence of death and life is orderly. The student of Ch'an must examine [this] most carefully.

"When host and guest¹²⁶ meet they vie with one another in discussion. At times, in response to something, they may manifest a form; at times they may act with their whole body; or they may, by picking up a tricky device, [make a display of] joy or anger; or they may reveal the half of the body; or again they may ride upon a lion or mount upon a lordly elephant.¹²⁷

"A true student gives a shout, and to start with holds out a sticky lacquer tray.¹²⁸ The teacher, not discerning that this is an objective circumstance, goes after it and performs a lot of antics with it. The student again shouts but still the teacher is unwilling to let go. This is a disease of the vitals which no doctoring can cure: it is called 'the guest examines the host.'

"Sometimes a teacher will proffer nothing, but the instant a student asks a question, robs him of it. The student, having been robbed, resists to the death and will not let go: this is called 'the host examines the guest.'

"Sometimes a student comes forth before a teacher in conformity with a state of purity. The teacher, discerning that this is an objective circumstance, seizes it and flings it into a pit. 'What an excellent teacher!' exclaims the student, and the teacher replies, 'Bah! You can't tell good from bad!' Thereupon the student makes a deep bow: this is called 'the host examines the

host.'

"Or again, a student will appear before a teacher wearing a cangue and bound with chains. The teacher fastens on still more chains and cangues for him. The student is so delighted that he can't tell what is what: this is called 'the guest examines the guest.'

"Virtuous monks, all the examples I have brought before you serve to distinguish demons and point out heretics, thus making it possible for you to know what is erroneous and what is correct.

"Followers of the Way, true sincerity is extremely difficult to attain, and the Buddha-dharma is deep and mysterious, yet a goodly measure of understanding can be acquired. I explain it exhaustively all day long, but you students give not the slightest heed. Though a thousand times, nay ten thousand times, you tread it under foot, you are still in utter darkness. It is without a vestige of form, yet distinct in its solitary shining.

"Because your faith [in yourselves] is insufficient, you students turn to words and phrases and from them create your understanding. Until you've reached the half-century mark you continue dragging [your] dead bodies up blind alleys and running about the world bearing heavy loads on bending shoulder-poles. The day will come when you'll have to pay up for the straw sandals you've worn out.

"Virtuous monks, when I state that there are no dharmas outside, the student does not comprehend and immediately tries to find understanding within. He sits down cross-legged with his back against a wall, his tongue glued to the roof of his mouth, completely still and motionless. This he takes to be the Buddha-dharma of the Patriarchal School. That's all wrong!

"If you take the state of motionlessness and purity to be correct, then you are recognizing the darkness [of avidyā] as master. This is what a man of old meant when he said: 'Fearful indeed is the bottomless black pit!' If on the other hand you recognize motion to be correct, since all plants and trees can move, must they then be the Way?

"Thus 'motion is the wind element; motionlessness is the earth element.' Motion and motionlessness both are without self-nature. If you try to seize it within motion, it takes a position within mo-

tionlessness. If you try to seize it within motionlessness, it takes a position within motion.

Like a fish hidden in a pool,

Smacking the waves as it leaps [from the water].¹²⁹

Virtuous monks, motion and motionlessness are merely two kinds of states; it is the non-dependent Man of the Way who utilizes motion and utilizes motionlessness.

“As for the students who come from every quarter, I myself divide them into three categories according to their inherent capacities. If one of less than average capacity comes, I snatch away his state but do not take away his Dharma. If one of better than average capacity comes, I snatch away both his state and Dharma. If one of superior capacity comes, I snatch away neither his state, his Dharma, nor himself. But should a man of extraordinary understanding come, I would act with my whole body and not categorize him. Virtuous monks, when a student has reached this point, his manifest power is impenetrable to any wind and swifter than a spark from flint or a flash of lightening. The moment a student blinks his eyes, he’s already way off. The moment he tries to think, he’s already differed. The moment he arouses a thought, he’s already deviated. But for the man who understands, it’s always right here before his eyes.

“Virtuous monks, with your bowl-bag and your dung-sack¹³⁰ slung from your shoulders, you rush up blind alleys, seeking Buddha and seeking Dharma. Do you know who it is who right now is running around searching this way? He is brisk and lively, with no roots at all. Though you [try to] embrace him, you cannot gather him in;¹³¹ though you [try to] drive him away, you cannot shake him off. If you seek him he retreats farther and farther away; if you don’t seek him, then he’s right there before your eyes, his wondrous voice resounding in your ears. If a man has no faith [in this], he’ll waste his entire life.

“Followers of the Way, in an instant you enter the Lotus World, the Land of Vairocana, the Land of Emancipation, the Land of Supernatural Powers, the Land of Purity, and the Dharma-dhātu; you enter the dirty and the pure, the secular and the sacred, the Realm of Hungry Ghosts and the Realm of Beasts. Yet however far and wide you may search nowhere will you see

any birth or death; there will only be empty names.

Illusory transformations, flowers in the sky!

[I] don't trouble to grasp at them.

Gain and loss, right and wrong,

[I do] away with them once and for all!¹⁸²

"Followers of the Way, my Buddha-dharma is that of the correct transmission, a transmission that has continued in a single line through the the masters Ma-yü, Tan-hsia, Tao-i, Lu-shan, and Shih-kung, and has spread abroad over all the world.¹⁸³ Yet no one has faith in it and everyone heaps slander on it.

"Tao-i Ho-shang's activity was pure and simple; not one of his three to five hundred students could discern what he meant. Lu-shan Ho-shang was free and true; his students couldn't fathom his action of conforming to or going against—they were all dumbfounded. Tan-hsia Ho-shang played with the pearl,¹⁸⁴ concealing and revealing it; every single student who came was reviled by him. As for Ma-yü Ho-shang's activity, it was as bitter as the *huang-po* tree;¹⁸⁵ no one could approach him. Shin-kung Ho-shong's activity was to seek for a man with the point of his arrow;¹⁸⁶ all who came before him were struck with fear.

"With respect to my own activity today—true creation and destruction—I play with miraculous transformations, enter into all kinds of circumstances, yet nowhere have I anything to do. Circumstances cannot change me.

"Let someone who is seeking come here and I immediately go out to look at him. He doesn't know me. Thereupon I don various kinds of robes. The student, putting some meaning on to this, straightway falls into words and phrases.¹⁸⁷ What a pity that the blind shavepate, a man without the eye [to see], grasps at the robe I'm wearing and declares it to be blue or yellow, red or white! When I disrobe and enter the state of purity, the student takes one look and is immediately filled with delight and longing. Then, when I cast off everything, the student is stunned and, running about in wild confusion, cries, 'You're naked!' If I say, 'Do you know me, the man who wears these robes?' he'll abruptly turn his head around and recognize me through and through.

"Virtuous monks, don't acknowledge robes. Robes cannot

move, but a man can put them on. There is the robe of purity, the robe of Birthlessness, the robe of Bodhi, the robe of Nirvāṇa, the Patriarch-robe, and the Buddha-robe. Virtuous monks, as for spoken words and written phrases, they're all but a transformation of robe.

"Churning up the sea of breath in your belly and clacking your teeth together, you devise wordy interpretations. It's clear that they're only illusory transformations. Virtuous monks,

Acts of speech are displayed without,

Mental activities are manifested within.¹³⁸

Depending upon mental activities there are thoughts. All these are robes.

"If all you do is to acknowledge as real the robes that are put on, even after the passage of kalpas numerous as dust, you'll still have nothing but an understanding of robes. You'll keep on going round and round in the three realms, transmigrating through birth-and-death. Much better do nothing.

I meet [him] yet do not recognize [him],

I speak with [him] yet do not know his name.¹³⁹

"Students of today get nowhere because they base their understanding upon the acknowledgement of names. They inscribe the words of some dead old guy in a great big notebook, wrap it up in four or five squares of cloth, and won't let anyone look at it. 'This is the Mysterious Principle,' they aver, and safeguard it with care. That's all wrong. Blind idiots! What kind of juice are you looking for in such dried-up bones!

"Then there're a bunch of guys who not knowing good from bad, prefer to guess around and speculate regarding the scriptures and make wordy interpretations of them. They're like men who, having held dung-clods in their mouths, spit them out for the other people. Or, they're like peasants engaged in playing a passing-the-word game.¹⁴⁰ They spend their entire lifetime in vain, yet declare 'We are renouncers of home!' Questioned about Buddha-dharma, they just shut their mouths, bereft of words. Their eyes are as vacant as black chimney holes and their mouths sag like [loaded] carrying-poles. Such men as these, even though they were to be present when Maitreya appears in this world, would be banished to another region and there, lodged

in hell, suffer its torments.

"Virtuous monks, what are you seeking for as you go around hither and yon, walking until the soles of your feet are flat? There is no Buddha to seek, no Way to attain, no Dharma to obtain.

If you seek outside for a buddha having form,
You won't find him to resemble you;
If you know your own original mind,
It's neither united with nor apart form [him].¹⁴¹

"Followers of the Way, true Buddha has no figure, true Way has no substance, true Dharma has no form; these three are fused together harmoniously united into one. Just because you can't understand this, you're called 'sentient beings with unlimited karmic consciousness.'"

XIX

Someone asked: "What about the true Buddha, the true Dharma, and the true Way? We beg of you to disclose this for us."

The Master said: "Buddha is the mind's purity; Dharma is the mind's radiance; the Way is the pure light pervading everywhere without hindrance. The three are one, yet all are empty names and have no real existence. With the true man of the Way, from moment to moment mind is not interrupted.

"From the time the great teacher Bodhidharma came from the Western Land, he just sought for a man who would not accept the deluded views of others. Later, he met the Second Patriarch,¹⁴² who, having understood at [Bodhidharma's] one word, for the first time realized that hitherto he had been futilely engaged in striving.

"As for my understanding today, it's not different from that of the patriarch-buddhas. He who attains at the first statement¹⁴³ becomes the teacher of patriarch-buddhas; he who attains at the second statement becomes the teacher of men and devas; he who attains at the third statement cannot save even himself."

XX

Someone asked: "What was the purpose of the [Patriarch's] coming from the West?"

The Master said: "If he had had a purpose he couldn't have saved even himself."

Someone asked: "Since he had no purpose, how did the Second Patriarch obtain the Dharma?"

The Master said: "'To obtain' is to not obtain."

Someone asked: "If it is 'to not obtain,' what is the meaning of 'to not obtain?'"

The Master said: "It is because you cannot stop you mind which runs on seeking everywhere that a patriarch said: 'Bah, superior men! Searching for your heads with your heads!'"¹⁴⁴ When at these words you turn your own light in upon yourselves and never seek elsewhere, then you'll know that your body and mind are not different from those of the patriarch-buddhas and on the instant have nothing to do—this is called 'obtaining the Dharma.'

"Virtuous monks, at present I've no other choice than to speak so much trash and rubbish. Don't be mistaken. As I see it there really aren't so many problems. If you want to act, act; if you don't, don't.

"There are people in every quarter who assert that the ten thousand practices of the six pāramitās constitute the Buddha-dharma. But I say to you that they are merely methods of [spiritual] adornment and of carrying on the Buddha's work; they are not Buddha-dharma [itself]. Even those who keep the rules regarding food and conduct with the care of a man carrying a bowl of oil¹⁴⁵ so as not to spill a drop, their Dharma-eye not being clear they'll have to pay up their debts, and the day'll come when the cost of their food will be exacted from them. Why is this so?

Since he entered the Way but didn't penetrate the Principle,

He returned in the flesh to repay the alms he'd received.

When the rich man reaches four score and one,

The tree will no longer produce the fungus.¹⁴⁶

“Even those who live alone on a solitary peak, or who eat their single meal at dawn, sit for a long time without lying down, and worship Buddha at the six appointed hours of the day—all these are only men creating karma. There are others who give away everything as alms—their heads and eyes, marrow and brains, states and cities, wives and children, elephants, horses, and the seven precious things¹⁴⁷—but all such acts as these only cause suffering of body and mind and instead invite future sorrow. It is better to have nothing to do, better to be plain and simple.

“Even though the bodhisattvas who have the completed mind of the tenth stage all search for traces of this follower of the Way, they can never find them. Therefore [it is said]: ‘All the devas rejoice, the gods of earth clasp his feet in adoration, and of all the buddhas of the ten directions, there are none who do not praise him.’¹⁴⁸ Why is this so? Because the man of the Way who is now listening to my discourse leaves no trace of his activity.”

XXI

Someone asked: “[The sūtra says,]

The Buddha of Supreme Penetration and Surpassing Wisdom

Sat for ten kalpas in a place of practice

But the Buddha-dharma did not manifest [itself to him],

And he did not attain the Buddha-way.¹⁴⁹

I don’t understand the meaning of this. Would the Master kindly explain?”

The Master said: “‘Supreme Penetration’ means that one personally penetrates everywhere into the naturelessness and formlessness of the ten thousand dharmas. ‘Surpassing Wisdom’ means to have no doubts anywhere and to not obtain a single dharma. ‘Buddha’ means pureness of the mind whose radiance pervades the entire dharmadhātu. ‘Sat for ten kalpas in a place of practice’ refers to [the practice of] the ten pāramitās.¹⁵⁰ ‘The Buddha-dharma did not manifest’ means that Buddha is in essence birthless and Dharma (dharmas) in essence unextinguished: why should it manifest itself! ‘He did not attain the Buddha-

way': Buddha can't become Buddha again.

"A man of old said: 'Buddha is always present in the world, but is not stained by worldly dharmas.'¹⁶¹ Followers of the Way, if you want to become Buddha, don't go along with the ten thousand things.

When mind arises, all kinds of dharmas arise;

When mind is extinguished, all kinds of dharmas are extinguished.¹⁶²

When mind does not arise,

The ten thousand dharmas have no fault.¹⁶³

Neither in this world nor beyond this world is there any Buddha or any Dharma; they neither reveal themselves nor are they ever lost. Even if such things existed, they would only be words and writings for the guidance of little children, expedient remedies for illnesses, and displays of names and phrases. Moreover, names and phrases are not of themselves names and phrases; it is you, who right now radiantly and vividly perceive, know, and clearly illumine [everything]—you it is who affix all names and phrases.

"Virtuous monks, by creating the karma of the five heinous crimes, you attain emancipation."

XXII

Someone asked: "What is the karma of the five heinous crimes?"

The Master said: "Killing the father, slaying the mother, shedding the blood of a buddha, destroying the harmony of the saṃgha, and burning the scriptures and images—this is the karma of the five heinous crimes."

"What is meant by 'father'?"

The Master said: "Avidyā is the father. A single thought in your mind whose place of arising or extinguishment is not to be found, like a sound reverberating throughout space—and [thus] there's nothing for you to do—this is called 'killing the father.'"

"What is meant by 'mother'?"

The Master said: "Covetousness is the mother. A single thought in your mind, lacking covetousness, on entering the world

of desire sees that all dharmas are but empty forms—and [thus] you've no attachment anywhere—this is called 'slaying the mother.'"

"What is meant by shedding the blood of a buddha?"

The Master said: "In the midst of the pure dharmadhātu you haven't a single thought in your mind which creates understanding—and [thus] pitch blackness pervades everywhere¹⁵⁴—this is called 'shedding the blood of a buddha.'"

"What is meant by 'destroying the harmony of the saṃgha?'"

The Master said: "A single thought in your mind truly realizes that the bonds and instigations of the passions are like space having nothing on which to depend—this is called 'destroying the harmony of the saṃgha.'"

"What is meant by 'burning the scriptures and images?'"

The Master said: "Having seen that the sequence of causal relations is empty, that mind is empty, and that dharmas are empty—[thus] your single thought being decisively cut off, transcendent you've nothing to do—this is called 'burning the scriptures and images.'"

"Virtuous monks, reach such understanding as this, and you'll be free from the hindrances of names [like] 'secular' and 'sacred.'"

"Yet a single thought in your mind is doing nothing but,

Conceiving an empty fist or a [pointing] finger to be real;

Senselessly conjuring up apparitions from among the dharmas of the sense-fields.¹⁵⁵

You belittle yourselves and modestly withdraw, saying, 'We are but commoners; he is a sage.' Bald idiots! What's the frantic hurry to wrap yourselves in lions' skins while you're yapping like jackals!¹⁵⁶

"Resolute fellows [that you are], you do not draw the breath of the resolute. Unwilling to have faith in the possession within your own house, you do nothing but seek outside, go clambering after the worthless sayings of the men of old, rely on the *yin* and depend upon *yang*, and are unable to achieve [by yourselves]. On meeting [outer] circumstances, you establish relationship with them; on meeting [sense-]dusts you cling to them; wherever you are doubts arise, and you yourselves have no standard of judgment.

DISCOURSES

“Followers of the Way, don’t accept what I state. Why? Statements have no proof. They are pictures temporarily drawn in the empty sky, as in the metaphor of the painted figures.¹⁵⁷

“Followers of the Way, don’t take Buddha to be the ultimate. As I see it, he is just like a privy hole. Both bodhisattvahood and arhatship are cangues and chains that bind one. This is why Mañjuśrī tried to kill Gautama with his sword, and why Aṅgulimālya attempted to slay Śākyamuni with his dagger.¹⁵⁸

“Followers of the Way, there is no Buddha to be obtained. Even the doctrines [including those] of the Three Vehicles, the five natures,¹⁵⁹ and Complete and Immediate Enlightenment—all these are but temporary medicines to cure corresponding illnesses. In no sense do any real Dharmas exist. Even if they were to exist, they would all be nothing but imitations, publicly displayed proclamations, arrangements of letters, just for the time being stated this way.

“Followers of the Way, there’re a bunch of shavepates who try to seek a transcendental Dharma by directing their efforts inward. A great mistake! If a man seeks Buddha, he’ll lose Buddha, if he seeks the Way, he’ll lose the Way, if he seeks the Patriarchs, he’ll lose the Patriarchs.

“Virtuous monks, make no mistake. I don’t care if you understand the sūtras and śāstras, if you are a king or a high minister, if you are as eloquent as a rushing torrent, or if you are clever or wise. I only want you to have true insight.

“Followers of the Way, even though you could master a hundred sūtras and śāstras, you’re not as good as a teacher who has nothing to do. If you do master them, you’ll regard others with contempt. Warring asuras and men’s egotistical avidyā increase the karma which leads to hell. Such was the case of Shan-hsing bhikṣu: though he understood the twelve divisions of the teachings, he fell alive into hell.¹⁶⁰ The great earth had no place for him.

“It’s better to do nothing and take it easy.

When hunger comes I eat my rice;

When sleep comes I close my eyes.

Fools laugh at me, but

The wise man understands.¹⁶¹

"Followers of the Way, don't seek within words, for when the mind is stirred you become wearied, and there's no benefit in gulping icy air.¹⁶³ It's better, by the single thought that causal relations are [fundamentally] birthless, to surpass the bodhisattvas who depend upon the provisional teaching of the Three Vehicles.¹⁶³

"Virtuous monks, don't spend your days drifting along. In the past when I had as yet no understanding, all about me was utter darkness. But I wasn't one to waste time, so with a burning belly and a turbulent mind, I ran around inquiring about the Way. Later, however, I got some help and finally today I can talk to you like this. I advise all you followers of the Way not to live for food and clothes. Look! The world passes swiftly away, and meeting a good teacher is as rare as the flowering of the Udumbara tree.¹⁶⁴

"Hearing everywhere of old man Lin-chi, you come here intending to bait me with difficult questions and make it impossible for me to answer. Faced with a demonstration of the activity of my whole body, you students just stare blankly and can't move your mouths at all; you're at such a loss you don't know how to answer me. I tell you that¹⁶⁵ asses can't bear being trampled on by a dragon-elephant.

"You go around everywhere thumping your own chests and whacking your own ribs, saying, 'I understand Ch'an! I understand the Way!' But let two or three of you come here and you can't do a thing. Bah! Carrying that body and mind of yours, you go around everywhere flapping your lips like winnowing fans and deceiving villagers. The day will come when you'll be flogged with iron rods. You're not [true] renunciators of home. You'll all be herded together in the realm of the asuras.

"As for the Way of Ultimate Truth, it is not something that seeks to arouse enthusiasm by arguments and disputes, nor is it something that uses resounding oratory to refute heretics. As to the transmission of the Buddhas and the Patriarchs, it has no special purpose. Even though there are verbal teachings, they all fall into [the category of] such formulas for salvation as the Three Vehicles, the five natures, and the cause and effect which leads to [rebirth as] men or devas. But in the case of the teach-

ing of the Complete and Immediate Enlightenment this isn't so: Sudhana did not go around seeking any of these.¹⁶⁶

"Virtuous monks, don't use your minds mistakenly. The great sea does not detain dead bodies.¹⁶⁷ But all you do is rush about the world carrying them on your shoulders. You yourselves raise the obstructions that impede your minds. When the sun above has no clouds, the bright heavens shine everywhere. When there is no cataract on the eye, there are no [imaginary] flowers in the sky.¹⁶⁸

"Followers of the Way, if you wish to be Dharma as is, just have no doubts. 'Spread out, it fills the entire dharmadhātu; gathered in, the smallest hair cannot stand upon it.'¹⁶⁹ Distinctly and radiantly shining alone, it has never lacked anything. No eye can see it, no ear can hear it—then by what name can it be called? A man of old said: 'To speak about a thing is to miss the mark.'¹⁷⁰

"Just see for yourselves—what is there! I can keep on talking forever. Each one of you must strive individually. Take care of yourselves.

CRITICAL EXAMINATIONS ¹⁷¹

I

One day when Huang-po entered the kitchen he asked the head rice-cook,¹⁷² "What are you doing?"

The cook said, "I'm picking over the rice for the monks."

"How much do they eat in a day?" asked Huang-po.

"Two and a half *shih*,"¹⁷³ said the cook.

"Isn't that too much?" asked Huang-po.

"I'm afraid it isn't enough," replied the cook. Huang-po struck him.

Later the cook mentioned this to Lin-chi. Lin-chi said, "I'll test the old fellow for you."

As soon as Lin-chi came to attend Huang-po, Huang-po told him the story. "The cook didn't understand," said Lin-chi. "Ho-shang, kindly give a turning-word¹⁷⁴ in place of the cook." Whereupon Lin-chi asked, "Isn't that too much?"

Huang-po said, "Well, why not say, 'We'll eat a meal again tomorrow!'"

"Why talk about tomorrow," said Lin-chi. "Eat it right now!" and gave Huang-po a slap in the face.

"This lunatic has come here again to pull the tiger's whiskers,"¹⁷⁵ said Huang-po.

Lin-chi shouted and went out.

Later, Kuei-shan asked Yang-shan,¹⁷⁶ "What did these two worthies have in mind?"

"What do you think, Ho-shang?" asked Yang-shan.

"Only when you have a child do you understand fatherly love," said Kuei-shan.

"Not at all!" said Yang-shan.

"Then what do you think?" asked Kuei-shan.

"It's more like 'To bring in a thief and ruin the house,'" replied Yang-shan.

II

The Master asked a monk, "Where do you come from?"

The monk shouted.

The Master saluted him and motioned him to sit down. The monk hesitated. The Master hit him.

Seeing another monk coming, the Master raised his whisk. The monk bowed low. The Master hit him.

Seeing still another monk coming, the Master again raised his whisk. The monk paid no attention. The Master hit him too.

III

One day when the Master and P'u-hua¹⁷⁷ were both attending a dinner at a patron's house, the Master asked: "A hair swallows up the great sea and a mustard seed contains Mount Sumeru.¹⁷⁸ Is this the marvelous activity of supernatural power or original substance as it is?"

P'u-hua kicked over the dinner table.

"How coarse!" exclaimed the Master.

"What place do you think this is—talking about coarse and fine!" said P'u-hua.

The next day the Master and P'u-hua again attended a dinner. The Master asked, "How does today's feast compare with yesterday's?"

P'u-hua kicked over the dinner table as before.

"Good enough, but" said the Master, "how coarse!"

"Blind man!" said P'u-hua. "What's Buddha-dharma got to do with coarse and fine!"

The Master stuck out his tongue.¹⁷⁹

IV

One day when the Master and the venerable old priests Ho-yang and Mu-t'a¹⁸⁰ were sitting together around the fire-pit in the Monks' Hall, the Master said; "Every day P'u-hua goes through the streets acting like a lunatic. Who knows whether

he's a commoner or a sage?"

Before he had finished speaking, P'u-hua came in [and joined them].

"Are you a commoner or a sage?" the Master asked.

"Now, you tell me whether I'm a commoner or a sage," answered P'u-hua.

The Master shouted.

Pointing his finger at them, P'u-hua said: "Ho-yang is a new bride, Mu-t'a is a Ch'an granny, and Lin-chi is a young menial, but he has the eye."

"You thief!" cried the Master.

"Thief, thief!" cried P'u-hua, and went out.

V

One day P'u-hua was eating raw vegetables in front of the Monks' Hall. The Master saw him and said: "Just like an ass!"

"Heehaw, heehaw!" brayed P'u-hua.

"You thief!" said the Master.

"Thief, thief!" cried P'u-hua, and went off.

VI

P'u-hua was always going around the streets ringing a little bell and calling out:

Coming as brightness, I hit the brightness;

Coming as darkness, I hit the darkness;

Coming from the four quarters and eight directions, I hit
like a whirlwind;

Coming from empty sky, I lash like a flail.¹⁸¹

The Master told his attendant to go and, the moment he heard P'u-hua say these words, to grab him and ask: "If coming is not at all thus, what then?" [The attendant went and did so.]

P'u-hua pushed him away, saying, "There'll be a feast tomorrow at Ta-pei-yüan."¹⁸²

The attendant returned and told this to the Master. The Master said: "I've always held wonder for that fellow."

VII

An old worthy came to see the Master. Before presenting the customary gift, he asked: "Is it proper to bow, or is it proper not to bow?"

The Master shouted. The old worthy bowed low.

"A fine thief in the grass you are!" said the Master.

"Thief, thief!" cried the old worthy and started to go out.

The Master said: "Better not think you can get away with that."

[Later] when the head monk was attending the Master, the Master asked: "Was there any fault?"

The head monk said, "There was."

"Whose fault was it, the guest's or the host's?" asked the Master.

"Both were at fault," answered the head monk.

"Where was the fault?" asked the Master.

The head monk started to go out.

The Master said: "Better not think you can get away with that."

Later a monk told the story to Nan-ch'üan.¹⁸³ Nan-ch'üan said: "Fine horses trampling one another."

VIII

One day the Master entered an army camp to attend a feast. At the gate he saw a staff officer. Pointing to an open-air pillar, he asked: "Is this secular or sacred?"

The officer had no reply.

Striking the pillar, the Master said: "Even if you could speak, this is still only a wooden post." Then he went in.

IX

The Master said to the steward¹⁸⁴ of the temple: "Where have you come from?"

"I've been to the provincial capital to sell the millet," answered the steward.

"Did you sell all of it?" asked the Master.

"Yes, I sold all of it," replied the steward.

The Master drew a line in front of him with his staff and said: "But can you sell this?"

The steward gave a shout. The Master hit him.

The chief cook¹⁸⁶ came in. The Master told him about the previous conversation. The chief cook said: "The steward didn't understand you."

"How about you?" asked the Master.

The chief cook bowed low. The Master hit him too.

X

When a certain lecture-master came to have an interview with Lin-chi, the Master said to him: "What sūtras and śāstras do you expound?"

"In so far as my miserable abilities allow, I have made a cursory study of the Po-fa-lun,"¹⁸⁶ replied the lecture-master.

The Master said: "Suppose there was a man who had attained comprehension of the Three Vehicles' twelve divisions of the teachings, and there was another man who had not comprehended it: would there be any difference or not?"

"For the one who had attained comprehension of it, it would be the same; for the one who had not attained the comprehension of it, it would be different," replied the lecture-master.

Lo-p'u,¹⁸⁷ who was attending the Master and was standing behind him, said: "Lecture-master, where do you think you are, talking about 'same' and 'different!'"

Turning his head, the Master asked the attendant: "Well, how about you?"

The attendant gave a shout.

When the Master returned from seeing the lecture-master off, he said to the attendant: "Was it to me that you shouted just now?"

"Yes," said the attendant. The Master hit him.

XI

The Master heard that Te-shan, the second generation,¹⁸⁸ said: "Thirty blows if you can speak; thirty blows if you can't. The Master told Lo-p'u to go and ask Te-shan: "'Why thirty blows to one who can speak?' Wait until he hits at you, then grab his stick and give him a jab. See what he does then."

When Lo-p'u reached Te-shan's place he questioned him as instructed. Te-shan hit at him. Lo-p'u seized the stick and gave Te-shan a jab with it. Te-shan went back to his quarters.

Lo-p'u returned and told Lin-chi what had taken place.

"I've always held wonder for that fellow," the Master said.

"Be that as it may, do you understand Te-shan?"

Lo-p'u hesitated. The Master hit him.

XII

One day the Counselor Wang visited the Master. When he met the Master in front of the Monks' Hall, he asked: "Do the monks of this monastery read the sūtras?"

"No, they don't read sūtras," said the Master.

"Then do they learn meditation?" asked the Counselor.

"No, they don't learn meditation," answered the Master.

"If they neither read sūtras nor learn meditation, what in the world are they doing?" asked the Counselor.

"All I do is make them become buddhas and patriarchs," said the Master.

The Counselor said: "'Though gold dust is valuable, in the eyes it causes cataract.'"¹⁸⁹

"I always used to think you were just a common fellow," said the Master.

XIII

The Master asked Hsing-shan:¹⁹⁰ "What is the white ox on the bare ground?"¹⁹¹

"Moo, moo!" said Hsing-shan.

"A mute, eh?" said the Master.

"Venerable sir, how about you?" said Hsing-shan.

"You beast!" said the Master.

XIV

The Master asked Lo-p'u: "Up to now it has been the custom for some men to use the stick and others to give a shout. Which comes closer [to the heart of the recipient]?"

"Neither," replied Lo-p'u.

"What does come close?" asked the Master.

Lo-p'u shouted. The Master hit him.

XV

The Master, seeing a monk coming spread his arms out wide. The monk said nothing.

"Do you understand?" the Master asked.

"No, I don't" replied the monk.

"It's impossible to break open Hun-lun,"¹⁹² said the Master. "I'll give you a couple of *cash*."

XVI

Ta-chüeh¹⁹³ came to see Lin-chi. The Master raised his whisk. Ta-chüeh spread his mat.¹⁹⁴ The Master threw down the whisk. Ta-chüeh folded up the mat and went into the Monks' Hall.

"That monk must be related to the Ho-shang. He didn't bow and didn't get hit," said the monks.

Hearing of this, the Master sent for Ta-chüeh. When Ta-chüeh came out, the Master said: "The monks are saying that you haven't yet paid your respects to the Master."

"How are you?" said Ta-chüeh and rejoined the monks.

XVII

Chao-chou¹⁹⁵ while on a pilgrimage came to see Lin-chi. The Master happened to be washing his feet when they met.

CRITICAL EXAMINATIONS

Chao-chou asked: "What is the purpose of the Patriarch's coming from the West?"

"I just happen to be washing my feet," replied the Master.

Chao-chou came closer and gave the appearance of cocking his ear. The Master said: "Now I'm going to pour out a second dipper of dirty water."

Chao-chou departed.

XVIII

When the Shang-tso Ting¹⁹⁶ came to see Lin-chi he asked: "What is the cardinal principle of the Buddha-dharma?"

The Master got down from his rope-bottomed chair. Seizing the Shang-tso, he gave him a slap and pushed him away. The Shang-tso stood still.

A monk standing by said: "Shang-tso Ting, why don't you bow?" Just as he bowed, the Shang-tso attained great enlightenment.

XIX

Ma-yü¹⁹⁷ came to see Lin-chi. He spread his mat and asked: "Which is the true face of the twelve-faced Kuan-yin?"¹⁹⁸

Getting down from the rope-bottomed chair, the Master seized the mat with one hand and with the other grabbed hold of Ma-yü. "Where has the twelve-faced Kuan-yin gone?" he asked.

Ma-yü jerked himself free and tried to sit on the chair.

The Master picked up his stick and hit at him. Ma-yü seized the stick and holding it between them, they entered the Master's quarters.

XX

The Master asked a monk: "Sometimes a shout is like the jeweled sword of the Vajra King;¹⁹⁹ sometimes a shout is like the golden-haired lion crouching on the ground; sometimes a shout is like a weed-tipped fishing pole;²⁰⁰ sometimes a shout doesn't function as a shout. How do you understand this?"

The monk hesitated. The Master gave a shout.

XXI

The Master asked a nun: "Well-come or ill-come?"²⁰¹

The nun shouted.

"Go on, go on, speak!" cried the Master, taking up his stick.

Again the nun shouted. The Master hit her.

XXII

Lung-ya²⁰² asked Lin-chi: "What is the purpose of the Patriarch's coming from the West?"

Lin-chi said: "Hand me the back-rest."²⁰³

Lung-ya handed the back-rest to the Master. The Master took it and hit him with it.

Lung-ya said: "It's all right that you hit me, but there still isn't any purpose in the Patriarch's coming from the West."

Later Lung-ya went to see Ts'ui-wei²⁰⁴ and asked him: "What is the purpose of the Patriarch's coming from the West?"

Ts'ui-wei said: "Hand me the rush mat." Lung-ya handed the mat to Ts'ui-wei. Ts'ui-wei took it and hit him with it.

Lung-ya said: "It's all right that you hit me, but there still isn't any purpose in the Patriarch's coming from the West."

After Lung-ya had become the master of temple, a monk entered his room to receive instruction.

"I have heard," the monk said, "that when you were making a pilgrimage, Ho-shang, you had the opportunity to interview two eminent elders. Did you acknowledge them?"

"I acknowledged them profoundly all right, but there still isn't any purpose in the Patriarch's coming from the West."

XXIII

Five hundred monks were assembled at Ching-shan,²⁰⁵ but few asked Ching-shan for instruction. Huang-po ordered Lin-chi to go to Ching-shan. Then he asked: "What will you do when you get there?"

"When I get there I'll know what to do," said Lin-chi.

Lin-chi arrived at Ching-shan. Still wearing his traveling clothes, he went to the Dharma Hall to see the Master of Ching-shan. Just as the Master raised his head, Lin-chi shouted, and when he started to open his mouth, Lin-chi swung his sleeves [as he turned] and left.

Shortly after, a monk asked the Master of Ching-shan: "What did you say just now that made that monk shout at you, Ho-shang?"

Ching-shan replied: "That monk came from Huang-po's assembly. If you want to know, ask him."

Of the five hundred monks at Ching-shan, the greater part drifted away.

XXIV

One day P'u-hua went about the streets asking people he met for a one-piece gown. They all offered him one, but P'u-hua declined them all.

Lin-chi had the steward of the temple buy a coffin, and when P'u-hua came back the Master said: "I've fixed up a one-piece gown for you."

P'u-hua put the coffin on his shoulders and went around the streets calling out: "Lin-chi fixed me up a one-piece gown. I'm going to the East Gate to depart this life." All the townspeople scrambled after him to watch.

"No, not today," said P'u-hua, "but tomorrow I'll go to the South Gate to depart this life."

After he had done the same thing for three days no one believed him any more.

On the fourth day not a single person followed him to watch. He went outside the town walls all by himself, got into the coffin, and asked a passer-by to nail it up. The news immediately got about. The townspeople all came scrambling; on opening the coffin, they saw he had vanished, body and all.²⁰⁶ Only the sound of his bell could be heard in the sky, receding away, tinkle . . . tinkle . . . tinkle . . .

RECORD OF PILGRIMAGES ²⁰⁷

I

When Lin-chi was one of the assembly of monks under Huang-po, he was plain and direct in his behavior. The head monk praised him saying: "Though he's a youngster, he's different from the other monks." So he asked: "Shang-tso, how long have you been here?"

"Three years," replied Lin-chi.

"Have you ever asked for instruction?"

"No, I've never asked for instruction. I don't know what to ask," replied Lin-chi.

"Why don't you go ask the head Ho-shang of this temple just what the cardinal principle of the Buddha-dharma is?" said the head monk.

Lin-chi went and asked. Before he had finished speaking Huang-po hit him. Lin-chi came back. "How did your question go?" asked the head monk.

"Before I had finished speaking the Master hit me. I don't understand," said Lin-chi.

"Then, go and ask him again," said the head monk.

So Lin-chi went back and asked, and again Huang-po hit him. Thus Lin-chi asked the same question three times and was hit three times.

Lin-chi came back and said to the head monk: "It was so kind of you to send me to question the Master. Three times I asked him and three times I was hit by him. I regret that some obstruction caused by my own past karma prevents me from grasping his profound meaning. I'm going away for awhile."

The head monk said: "If you are going away, you should go take your leave of the Master." Lin-chi bowed low and withdrew.

The head monk went to the Master's quarters before Lin-chi

and said: "The young man who has been questioning you is a man of Dharma.²⁰⁸ If he comes to take his leave, please handle him expediently. In the future, with training, he is sure to become a great tree which will provide cool shade for the people of the world."

Lin-chi came to take his leave. Huang-po said: "You mustn't go anywhere else but to Ta-yü's place by the river in Kao-an.²⁰⁹ He's sure to explain things for you."

Lin-chi arrived at Ta-yü's temple. Ta-yü said: "Where have you come from?"

"I have come from Huang-po's place," replied Lin-chi.

"What did Huang-po have to say?" asked Ta-yü.

"Three times I asked him just what the cardinal principle of the Buddha-dharma was and three times he hit me. I don't know whether I was at fault or not."

"Huang-po is such a grandmother that he utterly exhausted himself with your troubles!" said Ta-yü. "And now you come here asking whether you were at fault or not!"

At these words Lin-chi attained great enlightenment. "Ah, there isn't so much to Huang-po's Buddha-dharma!" he cried.

Ta-yü grabbed hold of Lin-chi and said: "You bed-wetting little devil!²¹⁰ You just finished asking whether you were at fault or not, and now you say, 'There isn't so much to Huang-po's Buddha-dharma.' What did you just see? Speak, speak!"

Lin-chi jabbed Ta-yü in the side three times. Shoving him away, Ta-yü said: "You have Huang-po for a teacher. It's not my business."

Lin-chi left Ta-yü and returned to Huang-po. Huang-po saw him coming and said: "What a fellow! Coming and going, coming and going—when will it end!"

"It's all due to your grandmotherly kindness," Lin-chi said, and then presented the customary gift and stood waiting.

"Where have you been?" asked Huang-po.

"Recently you deigned to favor me by sending me to see Ta-yü," said Lin-chi.

"What did Ta-yü have to say?" asked Huang-po.

Lin-chi then related what had happened. Huang-po said "How I'd like to catch that fellow and give him a good dose of

the stick!"

"Why say you'd 'like to'? Take it right now!" said Lin-chi and immediately gave Huang-po a slap.

"You lunatic!" cried Huang-po. "Coming back here and pulling the tiger's whiskers."

Lin-chi gave a shout.

"Attendant, get this lunatic out of here and take him to the Monks' Hall," said Huang-po.

Later Kuei-shan, telling the story to Yang-shan, asked: "On that occasion did Lin-chi get help from Ta-yü, or Huang-po?"

"He not only rode on the tiger's head but also seized its tail,"²¹¹ replied Yang-shan.

II

When Lin-chi was planting pine trees, Huang-po asked: "What's the good of planting so many trees in the deep mountains?"

"First, I want to make a natural setting for the main gate. Second, I want to make a landmark for later generations," said Lin-chi and thumped the ground with his mattock three times.

"Be that as it may, you've already tasted thirty blows of my stick," replied Huang-po.

Again Lin-chi thumped the ground with his mattock three times and breathed out a great breath.

"Under you my line will flourish throughout the world," said Huang-po.

Later Kuei-shan related these words to Yang-shan. "On that occasion did Huang-po put his trust only in Lin-chi, or will there be someone else too?" he asked.

"There will be," replied Yang-shan. "But he'll come so far in the future that I don't want to tell you about him, Ho-shang."

"Be that as it may, I'd like to know. Come on, try and tell me," said Kuei-shan.

Yang-shan said: "One man heading south: Wu and Yüeh well-governed. When one meets the Great Wind he stops." (Prophe-sizing Feng-hsüeh Ho-shang)²¹²

III

When Lin-chi was attending Te-shan, Te-shan said: "I'm tired today."

"Old man!" said Lin-chi, "what's the good of talking in your sleep!" Te-shan hit him.

Lin-chi overturned the rope-bottomed chair. Te-shan desisted.

IV

Once, during the group work, Lin-chi was hoeing the ground. Seeing Huang-po coming, he stopped and stood leaning on his mattock.

"Is this guy tired already?" said Huang-po.

"I haven't even lifted my mattock yet. How could I be tired?" answered Lin-chi. Huang-po hit at him. Lin-chi seized Huang-po's stick, jabbed him with it, and knocked him down.

Huang-po called to the wei-na:²¹³ "Wei-na, help me up!" The wei-na came running and helped him up. "Ho-shang, how can you let this lunatic get away with such rudeness!" he said.

Huang-po no sooner got to his feet than he hit the wei-na.

Hoeing the ground Lin-chi said: "Everywhere else the dead are cremated, but here I bury them alive at once."

Later Kuei-shan asked Yang-shan: "What did Huang-po have in mind when he hit the wei-na?"

"The real thief escapes, and his pursuer gets the stick," answered Yang-shan.

V

One day Lin-chi was sitting in front of the Monks' Hall. Seeing Huang-po coming, he closed his eyes. Giving the appearance of being frightened, Huang-po returned to his quarters. Lin-chi followed him there and bowed low.

The head monk was attending Huang-po. Huang-po said to

him: "Though he's a youngster, he knows about this matter."

"Venerable Ho-shang, your own feet aren't touching the ground, yet you give recognition to this youngster," said the head monk.

Huang-po gave himself a slap on the mouth.

"It's all right as long as you know it," said the head monk.

VI

Lin-chi was sleeping in the [Monks'] Hall. Huang-po came in, and seeing him struck the front plank [of the sitting platform] once with his staff. Lin-chi lifted his head, and seeing it was Huang-po, went back to sleep.

Huang-po again struck the front plank, and went to the upper part of the Hall.²¹⁴ Seeing the head monk sitting in meditation, he said: "That youngster down in the lower part of the Hall is sitting in meditation; what're you doing here, cooking up wild fancies!"

"What's this old man up to?" said the head monk. Huang-po struck the front plank once more and left.

Later Kuei-shan asked Yang-shan: "What do you make of Huang-po in the Monks' Hall?"

"Two wins, one match,"²¹⁵ replied Yang-shan.

VII

One day during the group work, Lin-chi was going along behind the others. Huang-po looked around, and, seeing that Lin-chi was empty-handed, asked: "Where is your mattock?"

"Somebody took it away from me," said Lin-chi.

"Come here," said Huang-po. "I want to talk the matter over with you." Lin-chi stepped forward. Huang-po lifted up his mattock and said: "Just *this* people on the earth cannot hold up."

Lin-chi snatched the mattock from Huang-po's grasp and held it high. "Then why is this in my hand now?" he asked.

"Today there's a man who really is working," said Huang-po, and returned to the temple.

Sometime later Kuei-shan asked Yang-shan: "The mattock was in Huang-po's hand. How could it have been taken away by Lin-chi?"

"The thief's a little man, but he surpasses the superior man in intelligence," answered Yang-shan.

VIII

Bearing a letter from Huang-po, Lin-chi went in haste to Kuei-shan. Yang-shan, who at that time was in charge of receiving the guests, took the letter and said: "This is Huang-po's; where's the messenger's?" Lin-chi slapped at him.

Yang-shan seized Lin-chi and said: "Brother, since you know this much, that's enough." Then they went together to see Kuei-shan.

Kuei-shan asked: "How many students has my brother Huang-po?"

"Seven hundred," answered Lin-chi.

"Who is their leader?" asked Kuei-shan.

"He has just delivered a letter to you," replied Lin-chi.

Then Lin-chi, in his turn, asked Kuei-shan: "Ho-shang, how many students do you have here?"

"Fifteen hundred," answered Kuei-shan.

"That's a lot!" said Lin-chi.

"My brother Huang-po also has no small number," said Kuei-shan.

Lin-chi took his leave of Kuei-shan. As Yang-shan was seeing him off, he said "Later on you'll go to the north and there'll be a place for you to stay."

"How can that be!" said Lin-chi.

"Just go," replied Yang-shan. "Afterwards there'll be a man to help you, my venerable brother. He'll have a head but no tail, a beginning but no end."

Later Lin-chi arrived in Chen-chou; P'u-hua was already there. When Lin-chi became head of a temple, P'u-hua was of help to him. But the Master had not been there very long P'u-hua just vanished, body and all.

IX

Lin-chi came up to Mount Huang-po in the middle of the summer session.²¹⁶ Seeing Huang-po reading a sūtra, he said: "I always used to think you were a *man*. Now I see you're just a black-bean-eating old Ho-shang!"

Lin-chi stayed a few days and then tried to take his leave. Huang-po said: "You came in violation of the rules of the summer session, and now you're leaving before it's over."

"I came for a little while to pay my respects to you, Ho-shang," said Lin-chi.

Huang-po hit him and chased him out. After he had gone a few *li*, Lin-chi, thinking the matter over, returned to the temple and finished the summer session.

One day he took his leave of Huang-po. Huang-po asked: "Where are you going?"

"If I don't go to Ho-nan, I'll return to Ho-pei," replied Lin-chi. Huang-po hit at him.

Lin-chi seized Huang-po and gave him a slap. Laughing heartily, Huang-po called to his attendant: "Bring me the back-rest and arm-rest that belonged to my late teacher Po-chang."²¹⁷

"Attendant, bring me some fire!" cried Lin-chi.

"Be that as it may, just take them with you. In the future you'll sit upon the tongue of every man on earth," said Huang-po.

Later, Kuei-shan asked Yang-shan: "Didn't Lin-chi abuse Huang-po's trust?"

"Not at all!" said Yang-shan.

"Well then what do you think?"

"Only one who recognizes beneficence can requite it," said Yang-shan.

"From ancient times to the present, has there been anyone like him?" asked Kuei-shan.

"Yes there has, but he lived so long ago I don't want to tell you about him, Ho-shang," replied Yang-shan.

"Be that as it may, I'd like to know. Come on, try and tell me," said Kuei-shan.

Yang-shan said: "At the Śūraṅgama assembly Ānanda, in praising the Buddha, said: 'With my whole heart I shall serve all beings throughout the myriad worlds. This is called "requiting the Buddha's beneficence."' ²¹⁸ Isn't this [also] an example of requiting beneficence?"

"Just so, just so!" replied Kuei-shan. "One whose insight is the same as his teacher's lacks half of his teacher's power. Only one whose insight surpasses his teacher's is worthy to be his heir."

X

Lin-chi arrived at Bodhidharma's memorial tower.²¹⁹ The master of the tower said to him: "Venerable sir, will you pay homage first to Buddha or Bodhidharma?"

"I don't pay homage to either Buddha or Bodhidharma," said Lin-chi.

"Venerable sir, why are Buddha and Bodhidharma your enemies?" asked the master of the tower.

Lin-chi swung his sleeves and left.

XI

Lin-chi, while on a pilgrimage, arrive at Lung-kuang.²²⁰ Lung-kuang had already ascended the high seat [for giving a discourse] when Lin-chi advanced and asked: "Without unsheathing the point of a weapon, how can one win a battle?"

Lung-kuang straightened up in his seat.

"Doesn't the venerable teacher have an expedient [means of expression]?" said Lin-chi.

Staring fixedly at Lin-chi, Lung-kuang uttered "Sa!"

Lin-chi pointed his finger at Lung-kuang and said: "Today you lose, old man."

XII

Lin-chi arrived at San-feng. P'ing Ho-shang²²¹ asked him:

"Where did you come from?"

"I came from Huang-po," replied Lin-chi.

"What does Huang-po have to say?" asked P'ing.

Lin-chi said:

The golden ox met with disaster last night,
And no one has seen a trace of it since.

P'ing said:

The autumn wind blows a flute of jade;
Who is he who knows the tune?

Lin-chi said:

He goes right through the myriad-fold barrier,
And stays not even within the clear sky.

"Your question is much too lofty," said P'ing.

Lin-chi said:

The dragon's given birth to golden phoenix,²²²
Who breaks through the azure dome of heaven.

"Do sit down and have some tea," said P'ing. Then he asked:

"Where have you been recently?"

"At Lung-kuang," said Lin-chi.

"How is Lung-kuang these days?" asked P'ing. At that Lin-chi went off.

XIII

Lin-chi arrived at Ta-tz'u.²²³ Ta-tz'u was sitting in his quarters. Lin-chi asked: "How is it with you when you're sitting erect in your quarters?"

Ta-tz'u replied:

The green of the winter pines endures a thousand years.
An aged rustic picks a flower and in myriad lands it's
spring.

Lin-chi answered:

Forever transcending past and present is the body of perfect wisdom.

Blocking the way to the Three Mountains²²⁴ there is a
myriad-fold barrier.

Ta-tz'u gave a shout. Lin-chi also shouted.

"Well?" said Ta-tz'u. Lin-chi swung his sleeves and left.

XIV

Lin-chi arrived at Hua-yen in Hsiang-chou.²²⁵ Hua-yen was leaning on his staff, giving the appearance of being asleep. Lin-chi said: "Venerable Ho-shang, what's the good of dozing?"

"An adept Ch'an man is of himself unusual," said Hua-yen.

"Attendant, make some tea and give it to the Ho-shang to drink," said Lin-chi.

Hua-yen called the wei-na and said: "Place this honorable monk in the third seat."²²⁶

XV

When Lin-chi reached Ts'ui-feng,²²⁷ Ts'ui-feng asked: "Where did you come from?"

"I came from Huang-po," said Lin-chi.

"What words does Huang-po use to instruct people?" asked Ts'ui-feng.

"Huang-po has no words," said Lin-chi.

"Why not?" asked Ts'ui-feng.

"Even if he had any, I wouldn't know how to state them," answered Lin-chi.

"Come on, try and tell me," said Ts'ui-feng.

"The arrow has flown off to the Western Heaven," said Lin-chi.

XVI

Lin-chi visited Hsiang-t'ien and said to him: "[It's] neither secular nor sacred—please, Master, speak!"

"I'm just this way," Hsiang-t'ien replied.

Lin-chi shouted and said: "What kind of vittles are all these baldpates looking for here!"

XVII

Lin-chi arrived at Ming-hua. Ming-hua asked: "What's the good of all this coming and going!"

"I'm just trying to wear out my straw sandals," said Lin-chi.

"What for, then?" asked Ming-hua.

"Old man, you don't even know the subject of the conversation!" replied Lin-chi.

XVIII

When Lin-chi was going to Feng-lin, he met an old woman on the road. "Where are you going?" she asked.

"I'm going to Feng-lin," replied Lin-chi.

"Feng-lin happens to be away just now," said the old woman.

"Where did he go?" asked Lin-chi. At that the old woman walked away. Lin-chi called to her. The old woman turned her head. Lin-chi hit her.²²⁸

XIX

Lin-chi arrived at Feng-lin. Feng-lin said: "There is something I want to ask you, may I?"

"Why gouge out [good] flesh and make a wound!" replied Lin-chi.

Feng-lin said:

Shadowless shines the moon on the sea;

The gambolling fish himself does wander.

Lin-chi replied:

Since shadowless is the moon o'er the sea,

How can the gambolling fish be awander!

Feng-lin said:

Watching the wind I know the arising of waves;

[And see boats] asport on the water with fluttering sails.

Lin-chi replied.

The solitary moon alone does shine - rivers and mountains
are still;

One laugh from me startles both heaven and earth.

Feng-lin said:

Your tongue may illumine heaven and earth, but

Try speaking a word apropos of the moment.

Lin-chi replied:

If on the road you meet a swordsman, offer him your sword;

To a man who's not a poet, don't present a poem.²²⁹

Feng-lin desisted. Lin-chi then recited this verse:

The Great Way defies comparison—one goes east or west at will.

No spark from flint can go so fast, nor lightening flash pass by.

Kuei-shan asked Yang-shan: "If no spark from flint can go so fast, nor lightening flash pass by, how did the old time sages save men?"

"What do you think, Ho-shang?" asked Yang-shan.

Kuei-shan said: "No words have actual significance."²³⁰

"Not so," disagreed Yang-shan.

"Then what do you think?" asked Kuei-shan.

"Officially a needle is not permitted to enter; privately carriages can get through."²³¹

XX

Lin-chi arrived at Chin-niu.²³² Chin-niu saw him coming, and holding a stick crosswise, sat down at the gate. Lin-chi struck the stick three times with his hand, then entered the [Monks'] Hall and seated himself in the first seat. Chin-niu came in, saw him, and said: "In an interview between host and guest, each should conform to the prescribed formalities. Where do you come from, shang-tso, that you are so rude?"

"What are you talking about, old Ho-shang?" replied Lin-chi.

Chin-niu started to open his mouth, and Lin-chi hit him. Chin-niu gave the appearance of falling down. Lin-chi hit him again.

Chin-niu said: "I'm not doing so well today."

Kuei-shan asked Yang-shan: "In the case of these two venerable ones, was there a winner or a loser?"

"The winner indeed won; the loser indeed lost," replied Yang-shan.

XXI

When the Master was about to pass away, he seated himself and said: "After I am extinguished, do not let my True Dharma Eye be extinguished."²⁸³

San-sheng²⁸⁴ came forward and said: "How could I let your True Dharma Eye be extinguished!"

"Later on, when somebody asks you about it, what will you say to him?" asked the Master.

San-sheng gave a shout.

"Who would have thought that my True Dharma Eye would be extinguished upon reaching this blind ass!" said the Master.

Having spoken these words, sitting erect, the Master revealed his nirvāṇa.

XXII

The Master's name as a monk was I-hsüan. He was a native of the prefecture of Nan-hua in the province of Ts'ao. His family name was Hsing. As a child he was exceptionally brilliant, and when he became older, he was known for his filial piety. After shaving his head and receiving the full commandments, he frequented lecture halls; he mastered the vinaya and made a wide study of the sūtras and śāstras.

Suddenly [one day] he said with a sigh: "These are prescriptions for the salvation of the world, not the principle of the transmission outside the scriptures." Then he changed his robe and traveled on a pilgrimage. First he studied under Huang-po. Then he visited Ta-yü. What was said on those occasions has been set down in the "Record of Pilgrimages."

After receiving the Seal of Dharma from Huang-po, the Master went to Hopch and became priest of a small temple on the banks of the Hu-t'o River, outside the southeast corner of the capital of Chen Province. Because of its location, the temple was called "Lin-chi" ("Overlooking the Ford"). By that time P'u-hua was already there. Pretending to be crazy, P'u-hua mixed with the people and no one could tell whether he was a

sage or a commoner. When the Master arrived there P'u-hua was of help to him. When the Master's teaching began to flourish, P'u-hua vanished, body and all. This agreed with the prediction made by Yang-shan, the "little Śākya."

It happened that local fighting broke out, and Lin-chi abandoned the temple. The Grand Marshal, Mo Chün-ho, donated his house inside the town walls and made it into a temple. Hanging up a plaque there, inscribed with the old name "Lin-chi," he had the Master make it his residence.

Later, the Master tucked up his robes and went south to the prefecture of Ho. The Governor of the prefecture, the Counselor Wang, extended to him the honors due a master. After staying for a short while, the Master went to Hsing-hua temple in Ta-ming Prefecture, where he lived in the Eastern Hall.

Suddenly one day, the Master, although not ill, adjusted his robes, sat erect, and when his dialogue with San-sheng was finished, quietly passed away. It was on the tenth of the first month in the eighth year of Hsien-t'ung of the T'ang dynasty.³³⁵

His disciples built a pagoda for the Master's body in the northwest corner of the capital of Ta-ming Prefecture. The Emperor decreed that the Master be given the posthumous title, Hui-chao ("Wisdom-Illuminating") Ch'an-shih and his pagoda be called Cheng-ling ("Translucent Spirit").

Joining my hands with palms together and bowing low my head, I have recorded in summary the life of the Master.

Respectfully inscribed by the humble heir Yen-chao of Pao-shou in Chen Province.

Here ends the Recorded Sayings of Ch'an Master Lin-chi Hui-chao of Chen Province.

Collated by the humble heir Ts'un-chiang of Hsing-hua in Ta-ming Prefecture.

PREFACE TO THE RECORDED SAYINGS
OF CH'AN MASTER LIN-CHI HUI-CHAO
OF CHEN PROVINCE

Compiled by Ma Fang, Scholar of the Yen-k'ang Hall;
Gentleman of the Gold and Purple rank in attendance at
Imperial Banquets; Emissary in Charge of Keeping Order
in Chen-ting Circuit; concurrently Chief Commandant of
Cavalry and Infantry Forces; concurrently Administrator
of Ch'eng-te Military Prefecture.

On top of Mount Huang-po he met the painful stick.
On Ta-yü's ribs he could use his fist.
"Garrulous grandmother!" "Bed-wetting little devil!"
"This lunatic, twice pulling the tiger's whiskers!"
In a rocky gorge he planted pines, a landmark for later generations.
He dug the ground with his mattock; the others were nearly buried alive.
Having approved the youngster, Huang-po slapped himself right on the mouth.
On leaving, Lin-chi wanted to burn the arm-rest; he'll sit upon the tongues [of everyone].
If he didn't go to Ho-nan, he'd return to Ho-peì.
His temple overlooked the old ferry landing—he carried travelers across the stream.
He guarded the vital fording-place like an escarpment ten thousand spans high.
Snatching away the man or the surroundings, he shaped and fashioned superlative students.
With his Three States and Three Fundamentals, he forged and tempered black-robed monks.
He's always at home, yet forever on the way.
The true man without rank went in and out the face.

The monks of the two halls gave equal shouts, but guest and host were obvious.

Illumination and action are simultaneous, fundamentally without front or back.

A mirror confronting a form, an empty valley echoing a sound. Marvellously responding in any direction, he left not a trace behind.

Tucking up his robe, he journeyed southward, then went to stay in Ta-ming.

Hsing-hua took him as his teacher and attended him in the Eastern Hall.

Still using the copper pitcher and iron bowl, he closed his room and stopped his words.

As the pines grew old and the clouds idled, he found boundless contentment within himself.

He had not long sat facing the wall when the secret transmission neared its end.

To whom was the True Dharma transmitted? It was extinguished upon reaching the blind ass!

Old Yen of Yüan-chüeh has now undertaken to circulate this text.

It has been examined and corrected, therefore it contains no error or confusion.

There is still one more shout coming; it needs further consideration:

Ch'an students who have the eye [to see], I entreat you not to exploit this text.

Preface respectfully composed on the day of the midautumn festival, the year *keng-tzu* of the Hsüan-ho era [1120].

NOTES

1. Hui-chao Ch'an-shin (Enshō Zenji) "Ch'an Master of Illuminating Wisdom" is the imperially conferred posthumous title of Ch'an Master Lin-chi I-hsüan (Rinzai Gigen, *d.* 866). His name was derived from the Lin-chi Temple situated on the bank of the Hu-t'o River in Chen-chou, the region which today forms the central part of Hopeh Province, China. Cf. Miura and Sasaki, *Zen Dust*, pp. 154-57.
2. San-sheng Hui-jan (Sanshō Enen, *n.d.*). Little is known of him other than that he was a disciple of Lin-chi and later lived at the San-sheng Temple in Chen-chou. See below, p. 62.
3. The term *shang-t'ang* (*jōdō*), here freely translated as "taking the high seat in the Dharma Hall," designates the occasion of a formal discourse by a Ch'an Master, who would address the assembled monks and laymen while seated on a wide high chair in the temple building known as the Dharma Hall or Lecture Hall.
4. A depreciatory or humble term sometimes used by Ch'an monks when referring to themselves.
5. The fundamental Truth of Buddhism.
6. This name, used by Ch'an adherents to designate their school, stresses what they held to be its distinctive feature, namely the direct transmission of the Buddha-mind from master to disciple independent of the spoken or written word, from Śākyamuni Buddha down through an unbroken line of successive patriarchs.
7. This is a metaphor for a brilliant Ch'an monk.
8. Although this term has a wide range of meaning, in the present text it means the basic teaching or doctrine of Buddhism.
9. The specific function of the shout in Ch'an is to indicate a state beyond discrimination or words. Lin-chi used it on numerous occasions in different ways, and in time the shout became identified with the Lin-chi School of Ch'an. See below, p. 47, for Lin-chi's own fourfold classification of the shout.
10. The monk, in asking Lin-chi to what school of Ch'an he belongs, here drew his metaphor from transmission in the Chinese schools of music.
11. Huang-po Hsi-yün (Ōbaku Kiun, *d.ca.* 850), from whom Lin-chi received the transmission of Dharma, was in the 4th generation of the line of

Nan-yüeh Huai-jang (Nangaku Ejō, 677-744), and was the direct heir of Po-chang Huai-hai (Hyakujō Ekai, 720-814). Lin-chi stayed with Huang-po as his disciple while the latter dwelt on Huang-po Mountain in what is now western Kiangsi. Cf. *Zen Dust*, pp. 109-10. An English translation of Huang-po's teaching will be found in *The Zen Teaching of Huang-po*, by John Blofeld (Chu Ch'an), pp. 67-132.

12. This term was used by members of the Ch'an School when referring to lecture-masters of other sects, who devoted themselves largely to giving lectures on the Buddhist scriptures. Sometimes the word has a slightly derogatory tone, implying a person who is good at "book-learning" only.
13. This refers to the totality of the Buddhist scriptures, here regarded by the lecture-master as the record of words spoken by the Buddha himself. In Buddhist schools outside of Ch'an these were held to be not only the authoritative repositories of doctrinal theory, but also to reveal by their very nature the ultimate truths of Buddhism.
14. The nature inherent in every sentient being by virtue of which all have the capacity ultimately to attain enlightenment and thus Buddhahood.
15. Exactly what Lin-chi meant by this enigmatic statement is not clear. By "weed-patch" Lin-chi may have been referring in a derogatory sense to all the scriptures or to the mind of the lecture-master; in a different sense, he may have meant the Buddha-nature itself, or his own mind as being beyond the need for cultivation.
16. This refers to a gathering of persons who assembled in order to hear a discourse on the Buddha-dharma.
17. What appears here as a single quotation of the Buddha's words is actually a combination of phrases, one from the *Laṅkāvatāra-sūtra* and the other from the *Vimalakīrti-nirdeśa-sūtra*.
18. Our rendering of *Khat* as a pronunciation for the shout is tentative. The Chinese character, which we have also translated as "shout," represents an exclamatory outcry. As such, the actual vocalization must have been different for different people and on different occasions. The character's modern pronunciation in Chinese is *Ho*; in Japanese *KAAA* or *Katsu*.
19. Ho-fu is an abbreviated reference to Ho-pei-fu, the area northeast of the present city of Shih-chia-chuang in Hopeh Province.
20. Ma-yü (Mayoku, *n.d.*), a monk living at Mount Ma-yü in P'u-chou, in the southern part of modern Shansi. His personal identity has not yet been

clearly established. A similar encounter between Lin-chi and a monk named Ma-yü will be found below, p. 47.

21. This refers to Avalokiteśvara Bodhisattva, whose chief attribute is great compassion. The thousand hands, with an eye in the palm of each hand, represent the myriad ways by which this bodhisattva is said to see and save others.
22. The term "lump of red flesh" means either the physical heart or the physical body.
23. The "true man without rank" is an expression coined by Lin-chi and is one of the key terms in his presentation of Ch'an. *Chen-jen* (*shinmin*) "true man" in early Buddhist writings meant an *arhat* or a fully enlightened person. It was originally a Taoist term used to refer to the ideal perfected adept.
24. This refers to a smooth stick of bamboo or wood used in place of toilet paper. Cf. R. H. Blyth, *Zen and Zen Classics*, Vol. IV, *Mumonkan*, Case XXI, p. 158-59.
25. Ho-shang (Oshō) is a title of respect for a monk who is a teacher. In this case it is used with only mock deference, considering the rude expression which follows it.
26. This may refer either to two sections of the same building, or to two separate buildings used for meditation and residence by the monks.
27. Lin-chi's making of a distinction between host and guest, a superior and inferior, a teacher and student, as a teaching device is a notable feature of his Ch'an. See below, p. 27.
28. The fly-whisk, constructed of long hairs fastened to a handle, was used as a symbol of authority by high-ranking Chinese Ch'an masters on certain formal occasions.
29. This means that Lin-chi did not feel any pain, and that he appreciated the beatings. The mugwort is a plant with a strong aroma belonging to the artemisia family. It was used ceremonially to avert or exorcise evil spirits on the fifth day of the fifth lunar month.
30. The sword is a common Buddhist metaphor for the wisdom that cuts through and annihilates all thought and discrimination.
31. He was in the fourth generation of the Ch'ing-yüan (Seigen) Ch'an line, and lived in the mid-9th century.

32. This refers to the man who lives in and for his own enlightenment only.
33. This refers to the enlightened man who lives in the ordinary world and whose efforts are directed toward helping others. He is therefore described as having "neither front nor back."
34. Wei-mo-chieh (Yuimakitsu) is the phonetic transliteration for Vimalakīrti of the *Vimalakīrti-nirdeśa sūtra*, a renowned Indian Layman regarded by Mahāyāna tradition as a contemporary of Śākyamuni Buddha. In China he was popularly considered to embody all the characteristics of the ideal lay-Buddhist.
35. Fu Ta-shih (Fu Daishi, 497–569) was a famous layman of the Liang and Ch'en dynasties. Even more than for his own ascetic practices, he is noted for his efforts to alleviate the poverty and sufferings of the people, and for his devotion in spreading the teachings of Buddhism among them. See *Zen Dust*, pp. 262–64.
36. Heavenly beings. In Buddhist sūtras, devas are mentioned as strewing down flowers, incense, etc. upon men or places of extraordinary merit.
37. This is one of Lin-chi's most enigmatic discourses. Later masters in the Lin-chi School entitled it "Lin-chi's Three Statements." The exact meaning of Lin-chi's "Three Statements" is not clear. Later Ch'an masters have offered a variety of different interpretations, but all emphasize that the "Three Statements" are mutually related, not separate entities. In Discourse 19, Lin-chi uses three statements in connection with superior, middling, and inferior types of students. See below, p. 32.
38. This probably indicates the ultimate realization in Ch'an, but its exact meaning is not clear. "Seal" here means that which is authentic and unchanging. The metaphor is that of a hand-held seal moistened with vermillion ink which, having been stamped down and lifted, leaves a duplicate design.
39. We have here taken *miao-chieh* (*myōge*) to be a metaphorical name for Mañjuśrī, the Bodhisattva of Marvelous Wisdom, who was closely associated with Wu-tai-shan (Godaizan), and *wu-cho* (*mujaku*) to refer to the monk of that name who, according to legend, met the Bodhisattva there in 767 and conversed with him. From Mañjuśrī's standpoint of fundamental and undifferentiated wisdom, any process of questioning such as that Wu-cho resorted to is irrelevant.
40. "The activity that cuts through the stream" is here a metaphor for the wisdom that cuts off the flow of discrimination. This wisdom does not conflict with expedient methods of teaching, which are the unimpeded activity

of wisdom itself.

41. The "Three Statements," the "Three Mysteries," and the "Three Essentials" have been variously interpreted either as Buddha, Dharma, and Tao (the Way); as the Three Buddha-bodies—Dharmakāya, Sambhogakāya, Nir-māṇakāya; or as the three principles in Chinese Buddhist philosophy—*li* "Principle," *chih* "Wisdom," and *hsing* or *yung* "Functioning." Lin-chi here seems to be dealing with the Absolute Principle in its absolute state, its manifestations as intrinsic wisdom and the functioning of this wisdom, and its manifestation through man and his temporal activities ("expedients").
42. Literally, the "three dark gates." The term *hsüan-men*, "dark gate," was borrowed from the Taoists. It was early adopted by the Chinese Buddhists to refer to a profound teaching, and by extension, to Buddhism itself. Cf. Dumoulin and Sasaki, *The Development of Chinese Zen*, pp. 23-24.
43. This was an evening meeting of the assembly, probably held in the Master's room. It was an informal gathering in contrast to the formal morning service held in the Dharma Hall, when the Master took the high seat.
44. Here Lin-chi, dividing all existence into "man" (subject) and "surroundings" (object), gives four statements concerning them. These later became known as the *ssu-liao-chien* (*Shiryōken*), "Four Classifications." These "Four Classifications" may be regarded as four standpoints or points of view which Lin-chi uses in instructing his students. Later commentators have considered them as relating to the *ssu-chü fen-pieh* (*shiku fumbetsu*) "Four Propositions" of Indian Buddhist logic, to the *ssu-fa-chieh* (*Shi hokkai*) "Four Dharma Realms" of the Hua-yen (Kegon) School, or to the *wu-wei* (*goi*) "Five Ranks" developed by Tung-shan Liang-chieh (Tōzan Ryōkai, 807-869) of the Ts'ao-tung (Sōtō) School of Ch'an. See *The Development of Chinese Zen*, pp. 22-23.
45. The first line of Lin-chi's verse answer may be taken to present "the surroundings"; the second line eliminates "man," since a white-haired Chinese child is an impossibility.
46. In the first line, the supremacy of "the Sovereign" (man) in effect eliminates "throughout the world" (surroundings). In the second line "the General" (man) eliminates the "dust of battle beyond the frontiers" (surroundings).
47. The sense of this verse seems to be that historically the old districts of Ping and Fen had become at one time completely isolated from the Central Government of the T'ang dynasty. This would eliminate, from the Chinese point of view, both the districts (surroundings) and their isolated inhabitants (man).

48. "The Sovereign" and "aged rustics" are both presented affirmatively in a world of peace.
49. See below, p. 14.
50. Transmigration from one temporal realm to another depending upon the karma one has acquired in previous existences. It is equivalent to the Skt. *saṃsāra*.
51. Lin-chi uses this originally Taoist expression as a term of address for the members of his audience.
52. A term which Lin-chi seems to use in a metaphysical sense, like "Living Patriarch" which follows on p. 7. It might also be translated as "patriarch-buddhas," i.e. the patriarchs who are buddhas. In this sense it could refer to the twenty-eight Indian and six Chinese patriarchs whom Ch'an adherents believed to be fully enlightened beings (buddhas) and transmitters of the Dharma of Śākyamuni Buddha from India to China. For the development of the patriarchal legend in Ch'an, see Yampolsky: *The Platform Sutra of the Sixth Patriarch*, pp. 4-6.
53. A Buddhist technical term for the world, conceived as three distinct realms consisting of progressively finer states of consciousness. They are: 1. The realm of sensuous desire, where appetite for sex and food etc. are present. 2. The realm of form, where various material forms alone exist, desire being absent. 3. The formless realm, consisting of the four successive contemplations of infinite space, infinite consciousness, neither being nor non-being, and neither thought nor no-thought. For Lin-chi's own particular interpretation of the three realms see below, p. 26.
54. A Sanskrit term meaning an aeon, an inconceivably long period of time.
55. "Divine light": the functioning of the six sense organs—eye, ear, nose, tongue, body (organ of touch), and mind—which are referred to as "six rays."
56. A reference to the famous parable in the *Lotus Sutra*, where the world is likened to a burning house.
57. In this passage the "light of the mind" is considered under three aspects and related to the Mahāyāna concept of the Threefold Body of Buddha, i.e. Dharmakāya ("body" of the Absolute); Sambhogakāya (reward "body" of bliss); and Nirmāṇakāya (corporeal body). Man's body is spoken of as a house.
58. The activities referred to are those of the Threefold Body, functioning through man's mind.

59. Lin-chi here seems to have paraphrased a section from a major work of Tz'u-en Ta-shih K'uei-chi (Jion Daishi Kiki, 632-682), a great disciple of Hsüan-tsang (Genjō, 600?-664) and noted exponent of Wei-shih (Yuishiki) "Consciousness only" doctrines.
60. Here Dharma-nature, the nature which underlies all things, is spoken of in two of its aspects as temporal embodiment(s) and region(s).
61. "He is the primal source of all the buddhas and the home to which all followers of the Way return" is the original wording of this sentence as found in two earlier texts. See the *Ching-te chuan-teng lu*, *chüan* 28 [T. 51: 446c], and the *Tsung-ching lu* [T. 48: 943c].
62. The four elements (Skt. *catvari mahābhūtāni*) of which all things are said to be made: earth, water, fire, and wind (or air). These are associated respectively with four qualities: (1) solidity, (2) liquidity, (3) heat, (4) motion; and the four functions (1) maintaining, (2) gathering, (3) ripening, (4) causing to grow.
63. "...when thinking changes, the substance varies" apparently means that when thought occurs, undivided Reality (*bhūtataṭhata*) becomes differentiated.
64. This represents the 50th and highest degree of bodhisattvahood. "Approximate Enlightenment," the 51st stage, is virtually equivalent to the 52nd or final stage of "Marvelous Enlightenment" (Buddhahood).
65. The *arhat* is the person of highest enlightenment in Hinayāna Buddhism. The *pratyeka-buddha* is defined either as a person who gains enlightenment by himself, or else through understanding of the *pratītya-samutpāda*, "Dependent Origination."
66. The "three incalculable aeons" of time which are traditionally said to be needed for a bodhisattva to progress through the fifty stages and complete his practices.
67. The "man of old" here referred to is Pao-chih Ho-shang (Hōshi Oshō, 418-514). Many strange and miraculous occurrences are attributed to him. He also appears in Cases 1 and 67 of the *Pi-yen-lu* (*Hekigan roku*) under the name of Chih-kung (Shikō), "Venerable Chih."
68. This common colloquial expression implies that having been born, one is complete, with nothing lacking. The same implication is found in: "But you, weren't you born of a mother?" See below, p. 21.
69. Neither the "man of old" nor the poem which Lin-chi quotes has been identified. Stories of Yajñadatta are found in Ch'an literature before Lin-chi, the gist of which is that a man named Yajñadatta, who was accustomed

to look at his beautiful features in the mirror, one day could not see them and thought that goblins had taken his head away. He ran about madly searching for his head, but when it was pointed out to him that his head had always been on his body, his wild search came to an end. The story is referred to again twice by Lin-chi when he speaks of "having thrown away your head you go on and on looking for it..." (p. 13), and "searching for your heads with your heads!" (p. 33). The story of Yajñadatta is apparently derived from the Śūraṅgama Sūtra. For an English version, see *The Śūraṅgama Sūtra*, translated by Charles Luk, pp. 97-100.

70. Yama: an honorific title for the god popularly believed to preside over Hell.
71. The "three periods" are the past, present, and future; the "ten directions" are the eight points of the compass, plus the zenith and nadir.
72. The five states of incarnate existence: heavenly beings, human beings, animals, hungry ghosts, and hell-dwellers.
73. The mind as equated with the ground or earth from which all things are produced.
74. This is a term synonymous with the fundamental principle of Buddhism.
75. Mañjuśrī is the bodhisattva who represents the undifferentiate wisdom of all buddhas. Samantabhadra is the bodhisattva who represents the meditative practices of all buddhas.
76. Lin-chi next paraphrases a couplet, and goes on to quote two couplets from the *Lo-tao-ko* (*Rakudō ka*) "Song of Delighting in the Way," by Nan-yüeh Ming-tsan (Nangaku Myōsan, *n.d.*), who is the "man of old" subsequently mentioned. Nan-yüeh was a Dharma heir of P'u-chi (Fujaku, 651-739), the second patriarch of the Northern School of Ch'an.
77. "The five heinous crimes," sometimes translated as "the five deadly sins" are: matricide, patricide, killing an arhat, shedding the blood of a buddha, and destroying the harmony of the saṃgha. See below, p. 35.
78. Mara (Skt. *māra*): a murderous demon who takes the life or hinders the efforts of good men; hence, any person or thing which leads men astray.
79. The "King of Geese" seems to be a metaphor for the person who can discern the Real from the temporal, the true from the false, etc.
80. Lin-chi is here quoting from the second of ten poems entitled *Ta-ch'eng-tsan* (*Daijōsan*), "Mahāyāna Hymns of Praise" by Chih-kung Ho-shang (Shikō Oshō, 418-514). See above, p. 10, note 67. An additional quotation

from this poem will be found on p. 23.

81. Skt. *dharma-dhātu*: realms of phenomena of the physical universe and/or the unifying underlying absolute from which all things proceed.
82. This quotation is a line from the *Hsin-hsin-ming* (*Shinjinmei*) "On Believing in Mind" by Seng-ts'an (Sōsan, d. 606), the Third Patriarch of Ch'an. For a partial history of Seng-ts'an, see *Zen Dust*, pp. 242-43. English translations of the *Hsin-hsin-ming* are to be found in R.H. Blyth: *Zen and Zen Classics, Vol. One*, pp. 46-103; D.T. Suzuki: *Manual of Zen Buddhism*, pp. 76-82; and by Arthur Waley, in Conze: *Buddhist Texts*, pp. 295-98.
83. Lin-chi is here referring to the highest Mahāyāna enlightenment, termed "complete and immediate" since it is said to be all-embracing in its content and attained suddenly—but only after the student has passed through many previous stages of gradual preparation.
84. The "seal of sanction," technically called *yin-k'o* (*inka*), is the teacher's acknowledgement that the student has attained enlightenment and that the teacher's Dharma has been transmitted to him.
85. This response of Lin-chi's is based upon the doctrine expounded in the *Ju-fa-chieh p'in* (*Nyūhokkai bon*), Chapter 39 of Śikṣānanda's "New" translation of the *Hua-yen ching* (*Kegon gyō*), or *Avataṃsaka-sūtra*. According to the view there set forth, all the realms of secular, sacred, pure, defiled, etc. are products of the person's own mind. Maitreya Buddha, who will come into this world in the future, Vairocana Buddha, who is generally regarded as representing the Dharmakāya, and the Tower of Vairocana, which symbolizes various bodhisattva virtues, are all mentioned in this part of the sutra. See *Zen Dust*, p. 341.
86. The "Wheel of Dharma" is a metaphor for the teaching of Śākyamuni Buddha, while "Nirvāṇa" here refers to his decease.
87. This refers to the Pure Land of Vairocana Buddha, as described in Chapter 5 of the *Avataṃsaka sūtra*.
88. The following phrases, used by Lin-chi to illustrate the free use of circumstances by the enlightened man, are to be found in Buddhist sutras such as the *Mahāprajñāpāramitā-sūtra*.
89. Wu-t'ai-shan (Godaisan), a famous mountain composed of five domed peaks that has long been regarded as sacred, located in modern Shansi Province. Mañjuśrī Bodhisattva was believed to appear frequently on the mountain to teach the Dharma, and thousands of monks as well as common people would make pilgrimages there to pay homage to him. For an account of Wu-t'ai-shan written between 838 and 847 by the Japanese

- monk Ennin, see Edwin O. Reischauer: *Ennin's Travels in T'ang China*, pp. 194-211. For a contemporary account, see John Blofeld: *The Wheel of Life*, pp. 111-55.
90. This means a unified state of great compassion. Avalokiteśvara represents the great compassion of all buddhas, while samādhi is a mental state of complete concentration. See also note 75 above.
91. This refers to the various expedients and teaching methods used by former masters. It means practically the same as "worthless contrivances" (p. 9) or "worthless sayings" (p. 36).
92. What "concealed" and "revealed" refer to here is not clear.
93. This quotation is taken from the *Chin-kuang-ming ching* (*Konkōmyō kyō*).
94. These are: form, sound, odor, taste, touch, and objects of mind.
95. This is the Land of Sudarśana bhikṣu, the twelfth teacher visited by Sudhana, as recounted in the *Avataṃsaka sūtra*. In section XVII which follows, Lin-chi identifies the "Three Eyes" with the three bodies of Buddha.
96. See p. 8, note 60 above.
97. These are metaphors for something passed off for what it is not. They are frequently found in the Nirvana Sutra and other scriptures.
98. These are: (1) charity, (2) keeping the precepts (morality), (3) patience (4) zeal, (5) meditation, (6) wisdom. When the number of pāramitās is given as ten, to these six the following four are added: (7) expedient means, (8) vows ("to seek Bodhi above and save sentient beings below"), (9) power, or strength of purpose, (10) knowledge (which profits both oneself and others). Usually, the practice of all these are considered necessary for the attainment of bodhisattvahood. The "ten thousand actions" refer to all possible good deeds.
99. Skt. *āsrava*, lit. "leaks, outflows." It also means distress and illusions.
100. Skt. *saṃskṛta*: the active, creative, productive, functioning and phenomenal; the processes resulting from the laws of karma.
101. This is nearly a word-for-word quotation of a portion of the *Shen-hui ho-shang i-chi*, a work ascribed to Ho-tse Shen-hui (Kataku Jinne, 668-760). See *Zen Dust*, pp. 191-94.
102. The action of body, mouth, and mind.
103. This couplet is Lin-chi's adaptation of the last two lines of a verse by

Ssu-k'ung-shan Pen-ching Ch'an-shih (Shikūzan Honjō Zenji, 688?-762), an heir of the Sixth Patriarch.

104. The source of the verse that follows is unknown.
105. This well-known statement is by Ma-tsu Tao-i (Baso Dōitsu, 709-788).
106. Another interpretation is: "your mind does not differ from every other mind."
107. This may also be read: "They are just empty names, and the names are also empty."
108. The thirty-two primary physical characteristics of a buddha. A Cakravartin, or universal monarch, also possesses these, but a buddha is said to have in addition eighty secondary characteristics. For a listing of all these, see *Chih-i*, by Leon Hurvitz, Appendices K and L.
109. Lin-chi is here referring to a passage in the Diamond Sutra in which the Buddha tells his disciple Subhūti that if a Tathāgata can be discerned by the thirty-two bodily features, then a Cakravartin, or universal monarch, who possesses these also would be a Tathāgata. The Buddha concludes in verse that the Tathāgata cannot be seen by means of form.
110. This verse is found in the Tun-huang MS entitled *Liang-ch'ao Fu Ta-shih sung Chin-kang ching*, a work composed of the text of the Kumārajīva translation of the Diamond Sutra interspersed with verse comments attributed to Fu Ta-shih (Fu Daishi, 497-569). See note 35 above.
111. As listed in *chüan* 5 of the *Ta-chih-tu lun* these are: 1. the ability to transform or manifest the body at will, and to move or fly to any place; 2. the ability to see anything anywhere, as well as the future births and destiny of all beings; 3. the ability to hear any sound anywhere and to understand all speech in the realm of form; 4. the ability to know the thoughts in the minds of all other beings; 5. knowledge of all the previous existences of oneself and other beings, and 6. knowledge of the subsiding of the outflows, or passions. This latter power is said to be attained only by sages, bodhisattvas, and buddhas.
112. Lin-chi is here referring to one of the numerous stories of battles between the asuras, or demons, and Indra, which are described in Buddhist literature.
113. The five aggregates or components of a living being: 1. (*rūpa*) form, matter; 2. (*vedanā*) reception, feeling; 3. (*sañjñā*) conception, perception; 4. (*saṃ-skāra*) volition, mental functioning; 5. (*viññāna*) discrimination, consciousness.

114. Quoted from the poem *Hsin-hsin-ming*, by Seng-ts'an. Paraphrased, this same couplet appears below, p. 30, together with the next couplet of the poem which is quoted verbatim.
115. A second, extended quotation from the *Ta-ch'eng-tsan* by Chih-kung Ho-shang. See above, p. 12, n. 80.
116. The exact meaning of this colloquialism is not clear. Here, it appears to mean various actions used by the teacher as tricks to test a student's ability.
117. In Ch'an a master is said to "reveal the half of his body" when, through cryptic words or gestures, he partially discloses a profound truth in such a way as to obscure it from any but one with a truly perceptive eye.
118. The falling out of the eyebrows indicates the consequence of having slandered or misrepresented the Buddha-dharma. The sentence which follows is clearly a remark of someone other than Lin-chi which was later inserted by mistake into the text.
119. This refers to the "worthless contrivances of the men of old" mentioned above.
120. "Bodhi Tree" and "Avidya Tree" are used here respectively as metaphors for the state of enlightenment and the state of primal ignorance, i.e. not seeing things as they really are.
121. The four modes in which all living beings are born into the six paths of existence, i.e. from womb, egg, moisture, or by metamorphosis.
122. I.e., become an animal.
123. In Chapter 8 of the Lotus Sutra, when Buddha is describing the Buddhaland which Pūrṇa, the most accomplished of his disciples in teaching Dharma, will achieve in future ages he says: "...all beings will be born by metamorphosis; they will be without carnal desires, will attain great supernatural powers, their bodies will emit radiance... The beings of this country will constantly have two kinds of food, the food of Rejoicing-in-the-Dharma and the food of Delighting-in-Samādhi."
124. This is a quotation from Chapter 7 of the *Vimalakīrti-nirdeśa sūtra*.
125. This is the so-called "Transmission Verse" attributed to Manorhita, i.e. Mo-na-lo (Manura), 22nd in the traditional line of Indian patriarchs of Ch'an.
126. The following passage, one of Lin-chi's famous "grouped statements,"

has become known as the "Fourfold Relation between Guest and Host." Cf. *The Development of Chinese Zen*, p. 23. See note 27 above.

127. Mañjuśrī Bodhisattva is usually depicted as riding upon a lion, and Samantabhadra Bodhisattva as riding a white elephant. Cf. note 75 above.
128. A tray on which lacquer for use in painting has been prepared. Here the term means a kind of verbal bait or trap.
129. A slightly modified quotation of the second couplet of a four-line verse in *chüan* 1 of the *Ta-ch'eng ch'eng-yeh lun* (*Daijō jōgō ron*), Hsüan-tsang's Chinese translation of Vasubandhu's *Karmasiddhiprakaraṇa*. The first couplet is quoted below, p. 31.
130. The "bowl bag" is the sack in which monks carry their begging bowl and other small necessities when they are on a pilgrimage. Here, however, both "bowl bag" and "dung sack" are used as metaphors for the human body.
131. This is a prose paraphrase of several lines from the poem entitled *Huo-chu-yin* "Song on Obtaining the Pearl," by Kuan-nan Chang-lao (Kannan Chōrō, *n.d.*), in *chüan* 30 of the *Ch'uan-teng lu*.
132. Cf. above, p. 23, n. 114.
133. Except for Tan-hsia T'ien-jan (Tanka Tennen, 738-823) who became a Dharma heir of Shih-t'ou Hsi-ch'ien (Sekitō Kisen, 700-790), Ma-yü (Mayoku, *n.d.*), Lu-shan Chih-ch'ang (Rozan Chijō, *n.d.*), and Shih-kung Hui-tsang (Sekigyō Ezō, *n.d.*) were all Dharma heirs of Ch'an master Ma-tsu Tao-i (Baso Dōitsu, 769-788). It is not known whether the Ma-yü named here is the same person as the Ma-yü who appears above on p. 2 and below, p. 47.
134. An allusion to lines in the first of Tan-hsia's two long poems, both entitled *Wan-chu-yin*, "Playing with the Pearl."
135. The Chinese cork tree, *phellodendron amurense*, the bark of which is used to make yellow dye as well as a kind of bitter medicine.
136. He is said to have been a professional hunter before meeting Ma-tsu and becoming his disciple. Later, when he himself became a Ch'an teacher, he would test those who came to him by drawing his bow and aiming an arrow at them. See Suzuki: *Essays in Zen Buddhism, Second Series*, p. 97, for an illustration of Shih-kung.
137. Lit: "falls into my words and phrases." "My" is superfluous. In the context, the meaning of the Chinese should be that the "words and phrases"

are those of the student himself, and not Lin-chi's.

138. A slightly modified quotation of the first couplet in the verse from the *Ta-ch'eng ch'eng-yeh lun*. See above p. 29, n. 129.
139. The source of this verse is unknown.
140. Apparently this was a game similar to "telephone," in which the object is for each person to repeat correctly to his neighbor the words he has just heard.
141. A quotation of the second verse of a poem by the eighth Indian patriarch of Ch'an, Buddhānandī, i.e. Fo-t'o-nan-t'i.
142. Hui-k'o Ta-shih (Eka Daishi, 487-593). The name Hui-k'o was given to the Second Patriarch by Bodhidharma. Previous to their meeting, Hui-k'o had called himself Shen-kuang (Jinkō). For his biography, see *The Platform Sutra of the Sixth Patriarch*, p. 11-12. For an account of their meeting, see *Zen Dust*, pp. 39-40.
143. See above, p. 5, n. 37.
144. Neither the "patriarch" nor the source of the quotation are known. This is another reference to the story of Yajñadatta. See above p. 10, n. 69.
145. A reference to the parable in the *Tsa A-han ching* (*Zō Agon gyō*), *chüan* 24, No. 623, which illustrates mindfulness of the body. In the parable, the Buddha speaks of a man who must carry in his hands a bowl full of oil while passing through a great crowd of people who are watching some beautiful girls dancing and singing. If he spills even one drop of oil, he will be executed immediately by a man who follows him holding a sword. Only by fixing his attention upon the bowl of oil, without being distracted by the beautiful girls, can he succeed in walking through the crowd without spilling a drop and thus save his life. The equivalent Pali sutta *Samyutta-nikāya*, 47.20, is translated into English in *The Book of the Kindred Sayings* Vol. V, p. 150.
146. A quotation of a verse attributed to the fifteenth Indian patriarch of Ch'an, Kanadeva, i.e. Chia-na-t'i-p'o (Kanadaiba). It refers to a story about a bhikṣu who, after death, repaid thirty years of a rich man's charity to him by becoming an edible fungus that would regenerate itself when picked by him. When the rich man was to reach eighty-one years of age the bhikṣu would have repaid the charity he had received, and so the fungus would no longer grow.
147. This list of alms derives from the Devadatta chapter of Kumārajīva's translation of the Lotus Sutra, *chüan* 4, Chapter 12. The "seven precious

things" as listed in *chüan* 10 of the *Ta-chih-tu lun* (*Daichido ron*) are given as: gold, silver, lapis lazuli, crystal, agate, cornelian, and red pearls, or rubies.

148. The source of this quotation is unknown.
149. A quote of the first two couplets of a long recapitulatory verse section in *chüan* 3, chapter 7 of Kumārajīva's translation of the Lotus Sutra. As a koan, this same quotation appears in Case 9 of the *Wu-men-kuan*. See R.H. Blyth: *Mumonkan*, p. 90.
150. See above p. 18, n. 98.
151. Quoted from the *Ju-lai chuang-yen chih-hui kuang-ming ju i-ch'ieh fo-ching-chieh ching*, a sutra translated into Chinese by Dharmaruci, a monk from southern India who worked in Lo-yang between 501 and 507.
152. These two quoted phrases in their original form are a couplet in the long verse section comprising *chüan* 9 of the *Ju Leng-ch'ieh ching* (*Nyū Ryōga kyō*), Bodhiruci's translation of the *Laṅkāvatāra-sūtra*.
153. A quotation from the *Hsin-hsin-ming* of the Third Patriarch Seng-ts'an.
154. "Pitch blackness," a term generally used to describe the bottom of a deep pit or abyss where no light can reach, here indicates a primal state of no distinction between light and darkness.
155. The quotations are the second and fourth lines of a stanza in the *Cheng-tao-ko* (*Shōdōka*) by Yung-chia.
156. A probable reference to the story in *chüan* 11 of the *Ch'ang A-han ching* (*Jō Agon gyō*): A certain lion would give three roars each morning before going out hunting. A wild fox who followed and scavenged after the lion decided to outdo him and rule the forest, but when he tried to give the three roars, he could only make a wild fox's yapping.
157. A reference to a metaphor found in the *Laṅkāvatāra*, *Nirvāṇa*, and other sutras, in which it is stated that the painter's brush, colors, and white canvas originally have no pattern, but are used to make various figures.
158. The account of Mañjuśrī's attack on the Buddha is found in the *Shen-t'ung cheng-shuo p'in*, "Chapter on Proof of Supernatural Power," *chüan* 105, Chapter 8 of the *Ta-pao-chi ching* (*Daihōshaku kyō*). In it the Buddha, desiring to rid the five hundred bodhisattvas of their differentiating mind and have them attain the firm conviction that dharmas are uncreated, by his supernatural power induced Mañjuśrī to attack him with his sword of wisdom. The story of Aṅgulimāla's attempt to kill the Buddha is the subject of several sutras. Aṅgulimāla was a notorious robber whom Śākyamuni en-

countered while strolling in a wood. Though he rushed after the Buddha brandishing his drawn dagger, the robber could not overtake him, and in the end was converted and became a śramaṇa. An English translation of the Pali account of this story in the *Majjima Nikāya*, No. 86, will be found in *Further Dialogues of the Buddha*, Part II, pp. 50-56.

159. A doctrine of the Dharmalakṣaṇa, i.e. Fa-hsiang (Hossō) School, according to which all beings are born with one of five innate natures, and that this nature determines the degree of their religious attainment. These are: 1. śāāvaka nature; 2. pratyeka-buddha nature; 3. tathāgata nature; 4. indeterminate nature; 5. the nature which lacks the merit for entering the religious life.
160. Sunakṣātra, i.e. Shan-hsing (Zenshō) could recite the twelve divisions of the teachings, he could not understand the meaning of even one word. He took up with evil friends, put forth heretical views, and eventually fell into the Avici Hell of uninterrupted torment.
161. Lin-chi again paraphrases a couplet and quotes the couplet which follows it from the *Lo-tao-ko* by Nan-yüeh Ming-tsan. See above p. 12, n. 76.
162. The meaning of "gulping icy air" is obscure. One commentator suggests that it refers to chanting sutras aloud in a cold room; others take it to mean seeking outside for the meaning of words, in contrast to the preceding phrase which they take to mean seeking them within.
163. The preceding sentence is a quotation from the *Hua-yen ho-lun* (*Kegon gōron*) of Li T'ung-hsüan (639-734).
164. A mythical tree said to flower once every 3,000 years.
165. What follows is a quotation from Chapter 6 of the *Wei-mo-chieh so-shuo ching* (*Yuimakitsu shosetsu kyo*), Kumārajīva's translation of the *Vimalakīrti-nirdeśa sūtra*.
166. Lin-chi is here saying that the doctrines of the complete and sudden schools, i.e. Hua-yen doctrines, are not such mere spoken teachings as are criticized above, and also that Sudhana, who by inference represents Hua-yen doctrines, did not seek such mere spoken teachings. As it stands, this contradicts Lin-chi's statements above, p. 13 and p. 37. For a summary of the significance of Sudhana, i.e. T'ung-tzu Shan-ts'ai in the *Hua-yen ching*, see *Zen Dust*, pp. 340-41.
167. This line, perhaps originally an old saying, is found in various contexts in a number of Buddhist works.
168. An adaptation of a metaphor found several times in the *Yüan-chüeh ching*

(*Engaku kyo*).

169. The source of this expression is unknown, but similar expressions can be found in many Chinese Buddhist texts.
170. This is an answer of Nan-yüeh Huai-jang (Nangaku Ejō, 677-744) to a question put to him by the Sixth Patriarch Hui-neng on the occasion of their first meeting. Nan-yüeh later became one of the Patriarch's most important heirs.
171. A Ch'an technical term designating an encounter in which Ch'an monks question and examine each other's degree of understanding. This is probably the first example of a section devoted to such interviews being included in a Ch'an work. Following the example of the *Lin-chi lu*, such "dialogue" sections were often included in later works.
172. The monk in charge of the preparation and cooking of the rice in a monastery, i.e. the supervisor of the rice department.
173. *Shih (seki)*: a Chinese bushel, equivalent to about one and two-thirds bushels in U.S. dry measure, or 59.44 liters. See Reischauer: *Ennin's Diary*, p. 50, n. 217.
174. A Ch'an technical term meaning a word or phrase of deep significance or pertinence which reveals the speaker's degree of insight or which transforms the listener's mind at a crucial psychological moment. One of the best known latter instances of the term is in Case 2 of the *Wu-men-kuan*. See R. H. Blyth: *Mumonkan*, p. 45.
175. "To pull the tiger's whiskers" is an old saying designating a dangerous exploit, or conveying admiration for the carrying out of one. "Again" refers to the earlier occasion on which Lin-chi first slapped Huang-po. See below, p. 52.
176. Kuei-shan Ling-yu (Isan Reiyū, 771-853) was, like Lin-chi, a Dharma heir of Huang-po Hsi-yün (Ōbaku Kiun). Yang-shan Hui-chi (Kyōzan Ejaku, 807-883) was Kuei-shan's disciple and co-founder with him of the Kuei-yang (Igyō) School of Ch'an.
177. A disciple of P'an-shan Pao-chi (Banzan Hōshaku, *n.d.*), who was in turn a disciple of Ma-tsu (Baso). He is noted for his eccentric behavior and is honored as the patriarch of the P'u-hua School. Very little is known of his life.
178. A paraphrase of a statement in Chapter 6 of the *Vimalakīrti-nirdeśa sūtra*.
179. An expression of fear or surprise.

180. Nothing of these two is known beyond what is recounted here.
181. This poem may also be read:
 When one (it) comes as brightness, I hit with brightness;
 When one comes as darkness, I hit with darkness.
 When one comes from the four quarter and eight directions, I hit like
 a whirlwind;
 When one comes from the void, I lash like a flail.
 The usual Japanese Zen interpretation of brightness and darkness is that
 they represent differentiation and sameness, respectively.
182. At that time a small temple in the city of Chen-chou.
183. Nan-ch'üan P'u-yüan (Nansen Fugan, 748-835) was a disciple of Ma-tsu
 (Baso), and, since he lived earlier than Lin-chi, some scholars have doubted
 the reliability of this story. For his biography, see *Zen Dust*, pp. 272-74.
184. The monk in charge of the management of a monastery.
185. The monk with overall responsibility for the acquisition and storage of
 food, and the upkeep of the kitchen utensils in a monastery.
186. The Po-fa-lun (Hyappōron); the *Ta-ch'eng po-fa ming-men lun* (*Daijō hyappō
 myōmon ron*), written by Vasubandhu, i.e. T'ien-ch'in (Tenjin), translated by
 Hsüan-tsang (Genjō). A text of the Wei-shih (Yuishiki) "Consciousness-
 Only" School.
187. Lo-p'u Yüan-an (Rakuhō Gen'an, 834-898): sixth in the teaching line of
 Ch'ing-yüan (Seigen), he later became an heir of Chia-shan Shan-hui (Kas-
 san Zenne, 805-81).
188. Te-shan Hsüan-chien (Tokusan Senkan, 780/2-865): fifth in the teaching
 line of Ch'ing-yüan (Seigen) and an heir of Lung-t'an Ch'ung-hsin (Ryūtan
 Sūshin, *n.d.*). He is noted for his use of the stick, and "Te-shan's stick and
 Lin-chi's shout" are often spoken of together.
189. This was probably a common saying of the time, though the source has
 not so far been identified.
190. Hsing-shan Chen-hung (Anzan Kankō, *n.d.*): fifth in the teaching line of
 Ch'ing-yüan (Seigen), and an heir of Yüan-yen T'an-sheng (Ungan Donjō,
 780-841).
191. The terms "white ox" and "bare ground" derive originally from the
 parable of the burning house in the Lotus Sutra in which the rich father,
 in order to induce his children to leave the burning house, promises them
 all sorts of toys. After the children have left the house and are sitting

outside on the "bare ground," he gives them each a cart drawn by a "white ox."

192. Hun-lun is the name of a range of mountains in far western China; it may also mean a state of original and undifferentiated chaos. Lin-chi here seems to be saying that since the monk was a blockhead who couldn't understand what he was shown, he would give the monk a little money to be on his way.
193. Ta-chüeh (Daigaku, *n.d.*): he is found listed as either a disciple of Lin-chi or of Huang-po Hsi-yün. Nothing else is known of him.
194. A mat spread when making a formal greeting of prostration, about 3 feet in width and 6 feet in length, made of three or four layers of new and old rags sewn together. It derives from the Skt. *niṣidana* which was originally a mat used by monks for their daily sitting and sleeping.
195. Chao-chou Ts'ung-shen (Jōshū Jūshin, 778-896): he was third in line from Ma-tsu and a disciple of Nan-chüan P'u-yüan. For his biography, see *Zen Dust*, pp. 249-51.
196. Ting Shang-tso (Jō Jōza, *n.d.*): a disciple of Lin-chi, of whom nothing is known except for this incident. *Shang-tso*, originally used to designate the senior member of a group of monks, came to mean, as here, simply a title of respect used by one monk to another. As a koan, this incident appears in Case 32 of the *Pi-yen lu* (*Hekigan roku*).
197. See above, p. 2, n. 20.
198. An image, used by esoteric schools of Buddhism, which symbolizes Kuan-yin's unlimited functioning and customarily has eleven different faces arranged above, to the side of, and behind a single face.
199. This section has become known as "Lin-chi's Four Shouts." The jeweled sword of the Vajra King is a symbol of extreme hardness and durability. The crouching lion, waiting for its prey, is a symbol of awesome strength and power.
200. Commentators differ in their interpretation of this phrase. Some take it to be a kind of weed-trimmed pole used to probe the fish from the bottom of the water or attract them to one place. Others take it to be two things: a pole tipped with feathers to attract fish into one place, and weeds strewn on the surface of the water to attract fish to their shade. Whatever the exact meaning may be, it appears to be used here as a metaphor for the methods used by a Ch'an master to test and guide his disciples.
201. According to the *A-han ching* (*Agon gyō*) the Buddha customarily greeted

monks who had newly left their homes to follow him with the words "Welcome, bhikṣu!" Here Lin-chi is punning on the literal meaning of the greeting by coining the opposite phrase, "ill-come."

202. Lung-ya Chü-tun (Ryūge Koton, 835-923): an heir of Tung-shan Liang-chieh (Tōzan Ryōkai), he was noted for his religious poetry. See *Zen Dust*, p. 256. As a koan, this incident appears in Case 20 of the *Pi-yen-lu* (*Hekigan roku*), only there the roles of Lin-chi and Ts'ui-wei are reversed.
203. At the time this was a board used as a back-rest which was fastened by cords to the back of the rope-bottomed style of chair. It later came to mean a board used as a chin-rest, the chin fitting into a depression in one end of the board while the other end rested on the lap.
204. Ts'ui-wei Wu-hsüeh (Suibi Mugaku, *n.d.*): an heir of Tan-hsia T'ien-jan (Tanka Tennen). The details of his biography are unknown.
205. Ching-shan (Kinzan), a temple in Hang-chou-fu in Chekiang Province. It is not clear just who was the master of the temple at the time when this incident took place.
206. The image is that of a snake or cicada which sheds its shell or skin and then disappears.
207. An account of the lifetime activities of Lin-chi compiled by his disciples sometime after his death. It concentrates mainly on his younger years, and ends with a stele inscription summarizing the facts of his life.
208. "A man of Dharma": lit. "Dharma-like," this is a term of high praise used for a steady person who observes regulations diligently and who acts with sincerity.
209. Kao-an (Kōan) was in the southwestern part of Nan-ch'ang-hsien, Kiangsi Province. Of Ta-yü (Daigu, *n.d.*), almost nothing is known.
210. An expression used sometimes as a term of abuse, or, as in this case, a term of endearment.
211. This means that he fully grasped the teachings of both men.
212. This note identifying the subject of the prophecy to be Feng-hsüeh Yen-chao (Fuketsu Enshō, 896-973), who was the fourth patriarch of the Lin-chi sect, has been included in the text from very early times. One interpretation of the prophecy is as follows: "One men heading South" refers to Feng-hsüeh's going to his teacher, Nan-yüan Hui-yung (Nan'in Egyō, *d.* 930), "Hui-yung of the South Monastery." "Wu and Yüeh well governed" may refer to the fact that Feng-hsüeh was originally from the same region

as these two ancient states. "When one meets the Great Wind he stops" may refer to the fact that Feng-hsüeh went to an old temple called Feng-hsüeh or "Wind Cave" in Ju-chou, located on Ta-feng or "Great Wind" mountain, and settled down there for the rest of his life.

213. The monk in charge of supervising the personnel and work of a monastery.
214. A Monks' Hall customarily faces east: the north side of the hall was called the upper part, the south side the lower part. New students sat in the lower part, old students in the upper part.
215. "Two" may be interpreted to mean either that one of the players won twice or that both players won, i.e. that Huang-po won over both Lin-chi and the head monk, or that Huang-po, Lin-chi and the head monk being pitted one against another, all won in their relations with each other.
216. The summer session was originally a retreat which took place during the three months of the Indian rainy season of the summer. One theory is that it lasted from the 16th of 4th lunar month to the 15th of the 7th month; another that it lasted from the 16th of the 5th month to the 15th of the 8th month. During this period monks gathered to practice meditation, and it was forbidden for anyone to arrive or leave while the period was in session.
217. Po-chang Huai-hai (Hyakujō Ekai, 720-814) was a Dharma heir of Ma-tsu (Baso), and did much to formulate the rules for daily life in Ch'an monasteries. By calling for Po-chang's back-rest and arm-rest, Huang-po is indicating that he recognizes Lin-chi as the heir to the teaching which he himself received from Po-chang. The arm-rest was originally a table, but here it means a kind of chair against which one rests his back and legs when tired from long sitting.
218. A reference to the *Shou-leng-yen ching* (*Shuryōgon gyō*), or Śūraṅgama Sutra, *chüan* 3, from which Ānanda's verse of praise is quoted. A Tantric work, translated in 705 by an Indian monk named Pāramiti, it was very popular from T'ang times on and was particularly important in Ch'an doctrine. The verse by Ānanda would therefore be well known to Ch'an monks of the time.
219. A memorial tower is a small hall or tower built by a teacher's disciples on the site of his grave. This of Bodhidharma's was at the Hsiung-erh-shan or "Bear's Ear Mountain" in Honan Province, where Bodhidharma was said to have been buried.
220. Lung-kuang (Ryūkō, *n.d.*): nothing is known of him.

221. Neither the place nor the man have been identified. San-feng or "Three Peaks," is a common place name found in many areas in China.
222. The dragon and phoenix are symbols respectively of Huang-po and Lin-chi. It was customary to speak of eminent teachers and disciples in such terms.
223. Ta-tz'u Huan-chung (Daiji Kanchū, 780-862): a Dharma heir of Po-chang Huai-hai (Hyakujō Ekai).
224. There are two explanations of "Three Mountains." It is usually taken to refer to the three mythical mountains, P'eng-lai, Fang-chang, and Ying-chou mentioned so often in early Chinese literature. The Japanese scholar-monk Dōchū, however, takes it to be the name of an actual range of mountains southwest of Chin-ling. Its location would thus be in the neighborhood where Lin-chi was at the time.
225. Hsiang-chou is the area of Hsiang-yang-hsien in present-day Hopeh Province. Hua-yen is the name of a temple whose resident priest at the time of Lin-chi's visit has not yet been clearly identified.
226. This was a position occupied by an experienced monk perhaps second only to the head monk himself.
227. Nothing is known about Ts'ui-feng (Suihō), Hsiang-t'ien (Zōden), Ming-hua (Minke), and Feng-lin (Hōrin), whose encounters with Lin-chi follow below.
228. "Lin-chi then walked away" is found in several earlier versions of the *Lin-chi lu* in place of the "Lin-chi hit her" of the present text.
229. This verse was a popular saying of the time, and is found quoted in numerous works.
230. A quotation from the Śūraṅgama Sutra.
231. This seems to have been a popular saying of the time.
232. The name of a temple in Chen-chou.
233. True Dharma Eye: the fundamental principle of Buddhism which, according to the apocryphal tradition, was handed down from generation to generation from the Buddha to the Ch'an masters. See *Zen Dust*, p. 255, n. 39.
234. See above, note 2.

235. This is Feb. 18, 867 in the Julian Calender. However, all other accounts of Lin-chi earlier than the present text give the date of his death as May 27, 866. See *Zen Dust*, p. 156.

鎮州臨濟慧照禪師語錄序

延康殿學士金紫光祿大夫眞定府路安撫使兼馬步軍都總管兼知成德軍府事馬防撰

黃蘗山頭、曾遭痛棒。大愚肋下、方解築拳。饒舌老婆、尿床鬼子。這風顛漢、再捋虎鬚。巖谷栽松、後人標榜。鑊頭斲地、幾被活埋。肯箇後生、驀口自擲。辭焚机案、坐斷舌頭。不是河南、便歸河北。院臨古渡、運濟往來。把定要津、壁立萬仞。奪人奪境、陶鑄仙陀。三要三玄、鈴鎚衲子。常在家舍、不離途中。無位眞人、面門出入。兩堂齊喝、賓主歷然。照用同時、本無前後。菱花對像、虛谷傳聲。妙應無方、不留朕跡。拂衣南邁、戾止大名。興化師承、東堂迎侍。銅瓶鐵鉢、掩室杜詞。松老雲閑、曠然自適。面壁未幾、密付將終。正法誰傳、瞎驢邊滅。圓覺老演、今爲流通。點檢將來、故無差舛。唯餘一喝、尙要商量。具眼禪流、莫無賺舉。

宣和庚子中秋日謹序

住鎮州保壽嗣法小師 延沼 謹書

鎮州臨濟慧照禪師語錄 終

住大名府興化嗣法小師 存獎 校勘

師便打。牛作倒勢。師又打。牛云、今日不著便。 滌山問仰山、此二尊宿還有勝負也無。仰山云、勝卽總勝、負卽總負。

三 師臨遷化時、據坐云、吾滅後不得滅却吾正法眼藏。三聖出云、爭敢滅却和尚正法眼藏。師云、已後有人問你、向他道什麼。三聖便喝。師云、誰知吾正法眼藏向這瞎驢邊滅却。言訖、端然示寂。

三 師諱義玄、曹州南華人也。俗姓邢氏。幼而穎異、長以孝聞。及落髮受具、居於講肆、精究毘尼、博讀經論。俄而歎曰、此濟世之醫方也、非教外別傳之旨。卽更衣游方。首參黃蘗、次謁大愚。其機緣語句、載于行錄。既受黃蘗印可、尋抵河北。鎮州城東南隅、臨滹沱河側、小院住持。其臨濟因地得名。時普化先在彼、佯狂混衆、聖凡莫測。師至卽佐之。師正旺化、普化全身脫去。乃符仰山小釋迦之懸記也。適丁兵革、師卽棄去。太尉默君和、於城中捨宅爲寺、亦以臨濟爲額、迎師居焉。後拂衣南邁至河府。府主王常侍、延以師禮。住未幾、卽來大名府興化寺、居于東堂。師無疾、忽一日攝衣據坐、與三聖問答畢、寂然而逝。時唐咸通八年丁亥孟陬月十日也。門人以師全身、建塔于大名府西北隅。勅諡慧照禪師、塔號澄靈。合掌稽首、記師大略。

夫 到象田。師問、不凡不聖、請師速道。田云、老僧祇與麼。師便喝云、許多禿子、在這裏覓什麼碗。

七 到明化。化問、來來去去作什麼。師云、祇徒踏破草鞋。化云、畢竟作麼生。師云、老漢話頭也不識。

六 往鳳林。路逢一婆。婆問、甚處去。師云、鳳林去。婆云、恰值鳳林不在。師云、甚處去。婆便行。師乃喚婆。婆回頭。師便打。

五 到鳳林。林問、有事相借問、得麼。師云、何得剜肉作瘡。林云、海月澄無影、遊魚獨自迷。師云、海月既無影、遊魚何得迷。鳳林云、觀風知浪起、翫水野帆飄。師云、孤輪獨照江山靜、自笑一聲天地驚。林云、任將三寸輝天地、一句臨機試道看。師云、路逢劍客須呈劍、不是詩人莫獻詩。鳳林便休。師乃有頌、大道絕同、任向西東。石火莫及、電光罔通。 潞山問仰山、石火莫及、電光罔通、從上諸聖將什麼爲人。仰山云、和尚意作麼生。潞山云、但有言說、都無寔義。仰山云、不然。潞山云、子又作麼生。仰山云、官不容針、私通車馬。

三 到金牛。牛見師來、橫按拄杖、當門踞坐。師以手敲拄杖三下、却歸堂中、第一位坐。牛下來見、乃問、夫賓主相見、各具威儀。上座從何而來太無禮生。師云、老和尚道什麼。牛擬開口。

十 師到達磨塔頭。塔主云、長老先禮佛、先禮祖。師云、佛祖俱不禮。塔主云、佛祖與長老是什麼冤家。師便拂袖而出。

十一 師行脚時到龍光。光上堂。師出問、不展鋒鋷、如何得勝。光據坐。師云、大善知識豈無方便。光瞪目云、噯。師以手指云、這老漢今日敗闕也。

十二 到三峯。平和尙問、什麼處來。師云、黃蘗來。平云、黃蘗有何言句。師云、金牛昨夜遭塗炭、直至如今不見蹤。平云、金風吹玉管、那箇是知音。師云、直透萬重關、不住清霄內。平云、子這一問太高生。師云、龍生金鳳子、衝破碧琉璃。平云、且坐喫茶。又問、近離甚處。師云、龍光。平云、龍光近日如何。師便出去。

十三 到大慈。慈在方丈內坐。師問、端居丈室時如何。慈云、寒松一色千年別、野老拈花萬國春。師云、今古永超圓智體、三山鎖斷萬重關。慈便喝。師亦喝。慈云、作麼。師拂袖便出。

十四 到襄州華嚴。嚴倚拄杖作睡勢。師云、老和尚、瞌睡作麼。嚴云、作家禪客、宛爾不同。師云、侍者、點茶來與和尚喫。嚴乃喚維那、第三位安排這上座。

十五 到翠峯。峯問、甚處來。師云、黃蘗來。峯云、黃蘗有何言句、指示於人。師云、黃蘗無言句。峯云、爲什麼無。師云、設有、亦無舉處。峯云、但舉看。師云、一箭過西天。

仰山約住云、老兄知是般事便休。同去見滙山。滙山便問、黃蘗師兄多少衆。師云、七百衆。滙山云、什麼人爲導首。師云、適來已達書了也。師却問滙山、和尚此間多少衆。滙山云、一千五百衆。師云、太多生。滙山云、黃蘗師兄亦不少。師辭滙山。仰山送出云、汝向後北去、有箇住處。師云、豈有與麼事。仰山云、但去。已後有一人佐輔老兄在。此人祇是有頭無尾、有始無終。師後到鎮州。普化已在彼中。師出世、普化佐贊於師。師住未久、普化全身脫去。

九

師因半夏上黃蘗、見和尚看經、師云、我將謂是箇人、元來是揲黑豆老和尚。住數日、乃辭去。黃蘗云、汝破夏來、不終夏去。師云、某甲暫來禮拜和尚。黃蘗遂打、趁令去。師行數里、疑此事、却回終夏。師一日辭黃蘗。蘗問、什麼處去。師云、不是河南、便歸河北。黃蘗便打。師約住與一掌。黃蘗大笑、乃喚侍者、將百丈先師禪板机案來。師云、侍者將火來。黃蘗云、雖然如是、汝但將去。已後坐却天下人舌頭去在。後滙山問仰山、臨濟莫辜負他黃蘗也無。仰山云、不然。滙山云、子又作麼生。仰山云、知恩方解報恩。滙山云、從上古人還有相似底也無。仰山云、有。祇是年代深遠、不欲舉似和尚。滙山云、雖然如是、吾亦要知。子但舉看。仰山云、祇如楞嚴會上阿難讚佛云、將此深心奉塵刹、是則名爲報佛恩。豈不是報恩之事。滙山云、如是如是。見與師齊、減師半德。見過於師、方堪傳授。

便打。師接住棒、一送送倒。黃蘗喚維那、維那、扶起我。維那近前扶云、和尚爭容得這風顛漢無禮。黃蘗纔起、便打維那。師鏝地云、諸方火葬、我這裏一時活埋。後瀉山問仰山、黃蘗打維那、意作麼生。仰山云、正賊走却、邏蹤人喫棒。

五 師一日在僧堂前坐。見黃蘗來、便閉却目。黃蘗乃作怖勢、便歸方丈。師隨至方丈禮謝。首座在黃蘗處侍立。黃蘗云、此僧雖是後生、却知有此事。首座云、老和尚脚跟不點地、却證據箇後生。黃蘗自於口上打一擱。首座云、知卽得。

六 師在堂中睡。黃蘗下來見、以拄杖打板頭一下。師舉頭見是黃蘗却睡。黃蘗又打板頭一下、却往上間、見首座坐禪、乃云、下間後生却坐禪。汝這裏妄想作什麼。首座云、這老漢作什麼。黃蘗打板頭一下、便出去。後瀉山問仰山、黃蘗入僧堂、意作麼生。仰山云、兩彩一賽。

七 一日普請次、師在後行。黃蘗回頭、見師空手、乃問、鏝頭在什麼處。師云、有一人將去了也。黃蘗云、近前來、共汝商量箇事。師便近前。黃蘗豎起鏝頭云、祇這箇天下人拈掇不起。師就手掣得豎起云、爲什麼却在某甲手裏。黃蘗云、今日大有人普請。便歸院。後瀉山問仰山、鏝頭在黃蘗手裏、爲什麼却被臨濟奪却。仰山云、賊是小人、智過君子。

八 師爲黃蘗馳書去瀉山。時仰山作知客、接得書便問、這箇是黃蘗底、那箇是專使底。師便掌。

多子。大愚搗住云、這尿牀鬼子、適來道有過無過、如今却道黃蘗佛法無多子。你見箇什麼道理。速道速道。師於大愚脅下築三拳。大愚托開云、汝師黃蘗、非干我事。師辭大愚、却回黃蘗。黃蘗見來便問、這漢來來去去、有什麼了期。師云、祇爲老婆心切。便人事了侍立。黃蘗問、什麼處去來。師云、昨奉慈旨、令參大愚去來。黃蘗云、大愚有何言句。師遂舉前話。黃蘗云、作麼生得這漢來、待痛與一頓。師云、說什麼待來、卽今便喫。隨後便掌。黃蘗云、這風顛漢、却來這裏捋虎鬚。師便喝。黃蘗云、侍者、引這風顛漢參堂去。後瀉山舉此話問仰山、臨濟當時得大愚力、得黃蘗力。仰山云、非但騎虎頭、亦解把虎尾。

二 師栽松次、黃蘗問、深山裏栽許多作什麼。師云、一與山門作境致、二與後人作標榜。道了、將鑊頭打地三下。黃蘗云、雖然如是、子已喫吾三十棒了也。師又以鑊頭打地三下、作噓噓聲。

黃蘗云、吾宗到汝、大興於世。後瀉山舉此語問仰山、黃蘗當時祇囑臨濟一人、更有人在。仰山云、有。祇是年代深遠、不欲學似和尙。瀉山云、雖然如是、吾亦要知。汝但舉看。仰山云、

一人指南、吳越令行、遇大風卽止。

識風穴和尙也。

三 師侍立德山次、山云、今日困。師云、這老漢寐語作什麼。山便打。師掀倒繩床。山便休。

四 師普請鋤地次、見黃蘗來、拄鑊而立。黃蘗云、這漢困那。師云、鑊也未舉、困箇什麼。黃蘗

行 錄

一 師初在黃蘗會下、行業純一。首座乃歎曰、雖是後生、與衆有異。遂問、上座在此多少時。師云、三年。首座云、曾參問也無。師云、不曾參問、不知問箇什麼。首座云、汝何不去問堂頭和尚、如何是佛法的大意。師便去問、聲未絕、黃蘗便打。師下來。首座云、問話作麼生。師云、某甲問聲未絕、和尚便打。某甲不會。首座云、但更去問。師又去問。黃蘗又打。如是三度發問、三度被打。師來白首座云、幸蒙慈悲、令某甲問訊和尚。三度發問、三度被打。自恨障緣、不領深旨。今且辭去。首座云、汝若去時、須辭和尚去。師禮拜退。首座先到和尚處云、問話底後生、甚是如法。若來辭時、方便接他。向後穿鑿成一株大樹、與天下人作陰涼去在。師去辭。黃蘗云、不得往別處去。汝向高安灘頭大愚處去、必爲汝說。師到大愚。大愚問、什麼處來。師云、黃蘗處來。大愚云、黃蘗有何言句。師云、某甲三度問佛法的大意、三度被打。不知某甲有過無過。大愚云、黃蘗與麼老婆、爲汝得徹困、更來這裏問有過無過。師於言下大悟云、元來黃蘗佛法無

三 師問一尼、善來惡來。尼便喝。師拈棒云、更道更道。尼又喝。師便打。

三 龍牙問、如何是祖師西來意。師云、與我過禪板來。牙便過禪板與師。師接得便打。牙云、打卽任打、要且無祖師意。牙後到翠微問、如何是祖師西來意。微云、與我過蒲團來。牙便過蒲團與翠微。翠微接得便打。牙云、打卽任打、要且無祖師意。牙住院後、有僧入室請益云、和尚行脚時、參二尊宿因緣、還肯他也無。牙云、肯卽深肯、要且無祖師意。

三 徑山有五百衆、少人參請。黃蘗令師到徑山。乃謂師曰、汝到彼作麼生。師云、某甲到彼、自有方便。師到徑山、裝腰上法堂見徑山。徑山方舉頭、師便喝。徑山擬開口、師拂袖便行。尋有僧問徑山、這僧適來有什麼言句便喝和尚。徑山云、這僧從黃蘗會裏來。你要知麼、且問取他。徑山五百衆、太半分散。

三 普化一日於街市中、就人乞直掇。人皆與之。普化俱不要。師令院主買棺一具。普化歸來。師云、我與汝做得箇直掇了也。普化便自擔去、繞街市叫云、臨濟與我做直掇了也。我往東門遷化去。市人競隨看之。普化云、我今日未。來日往南門遷化去。如是三日、人皆不信。至第四日、無人隨看。獨出城外、自入棺內、倩路行人釘之。卽時傳布、市人競往開棺、乃見全身脫去、祇聞空中鈴響隱隱而去。

十四 師問樂普云、從上來一人行棒、一人行喝。阿那箇親。普云、總不親。師云、親處作麼生。普便喝。師乃打。

十五 師見僧來、展開兩手。僧無語。師云、會麼。云、不會。師云、渾崙壁不開、與你兩文錢。

十六 大覺到參。師舉起拂子。大覺敷坐具。師擲下拂子。大覺收坐具、入僧堂。衆僧云、這僧莫是和尙親故、不禮拜、又不喫棒。師聞、令喚覺。覺出。師云、大衆道汝未參長老。覺云、不審。便自歸衆。

十七 趙州行脚時參師。遇師洗脚次、州便問、如何是祖師西來意。師云、恰值老僧洗脚。州近前作聽勢。師云、更要第二杓惡水潑在。州便下去。

十八 有定上座到參。問、如何是佛法大意。師下繩床擒住、與一掌便托開。定佇立。傍僧云、定上座、何不禮拜。定方禮拜、忽然大悟。

十九 麻谷到參。敷坐具問、十二面觀音、阿那面正。師下繩床、一手收坐具、一手搗麻谷云、十二面觀音、向什麼處去也。麻谷轉身、擬坐繩床。師拈拄杖打。麻谷接却、相捉入方丈。

二十 師問僧、有時一喝如金剛王寶劍、有時一喝如踞地金毛獅子、有時一喝如探竿影草、有時一喝不作一喝用。汝作麼生會。僧擬議。師便喝。

九 師問院主、什麼處來。主云、州中糴黃米去來。師云、糴得盡麼。主云、糴得盡。師以杖面前畫一畫云、還糴得這箇麼。主便喝。師便打。典座至。師學前話。典座云、院主不會和尚意。師云、你作麼生。典座便禮拜。師亦打。

十 有座主來看次、師問、座主講何經論。主云、某甲荒虛、粗習百法論。師云、有一人於三乘十二分教明得、有一人於三乘十二分教明不得。是同是別。主云、明得卽同、明不得卽別。樂普爲侍者、在師後立。云、座主、這裏是什麼所在、說同說別。師回首問侍者、汝又作麼生。侍者便喝。師送座主回來、遂問侍者、適來是汝喝老僧。侍者云、是。師便打。

十一 師問第二代德山垂示云、道得也三十棒、道不得也三十棒、師令樂普去問、道得爲什麼也三十棒。待伊打汝、接住棒送一送、看他作麼生。普到彼、如教而問。德山便打。普接住送一送。德山便歸方丈。普回舉似師。師云、我從來疑著這漢。雖然如是、汝還見德山麼。普擬議。師便打。

十二 王常侍一日訪師。同師於僧堂前看、乃問、這一堂僧還看經麼。師云、不看經。侍云、還學禪麼。師云、不學禪。侍云、經又不看、禪又不學、畢竟作箇什麼。師云、總教伊成佛作祖去。侍云、金屑雖貴、落眼成翳。又作麼生。師云、將爲你是箇俗漢。

十三 師問杏山、如何是露地白牛。山云、咩咩。師云、啞那。山云、長老作麼生。師云、這畜生。

四 師一日與河陽木塔長老、同在僧堂地爐內坐。因說、普化每日在街市掣風掣顛。知他是凡是聖。言猶未了、普化入來。師便問、汝是凡是聖。普化云、汝且道我是凡是聖。師便喝。普化以手指云、河陽新婦子、木塔老婆禪。臨濟小厮兒、却具一隻眼。師云、這賊。普化云、賊賊。便出去。

五 一日普化在僧堂前喫生菜。師見云、大似一頭驢。普化便作驢鳴。師云、這賊。普化云、賊賊。便出去。

六 因普化常於街市搖鈴云、明頭來明頭打、暗頭來暗頭打、四方八面來旋風打、虛空來連架打。師令侍者去、纔見如是道、便把住云、總不與麼來時如何。普化托開云、來日大悲院裏有齋。侍者回舉似師。師云、我從來疑著這漢。

七 有一老宿參師。未曾人事、便問、禮拜卽是、不禮拜卽是。師便喝。老宿便禮拜。師云、好箇草賊。老宿云、賊賊。便出去。師云、莫道無事好。首座侍立次、師云、還有過也無。首座云、有。師云、賓家有過、主家有過。首座云、二俱有過。師云、過在什麼處。首座便出去。師云、莫道無事好。後有僧舉似南泉。南泉云、官馬相踏。

八 師因入軍營赴齋、門首見員僚。師指露柱問、是凡是聖。員僚無語。師打露柱云、直饒道得、也祇是箇木樛。便入去。

勘 辨

一 黃蘗因入厨次、問飯頭、作什麼。飯頭云、揀衆僧米。黃蘗云、一日喫多少。飯頭云、二石五。黃蘗云、莫太多麼。飯頭云、猶恐少在。黃蘗便打。飯頭却舉似師。師云、我爲汝勘這老漢。纔到侍立次、黃蘗舉前話。師云、飯頭不會。請和尚代一轉語。師便問、莫太多麼。黃蘗云、何不多來日更喫一頓。師云、說什麼來日、卽今便喫。道了便掌。黃蘗云、這風顛漢、又來這裏捋虎鬚。師便喝出去。後馮山問仰山、此二尊宿意作麼生。仰山云、和尚作麼生。馮山云、養子方知父慈。仰山云、不然。馮山云、子又作麼生。仰山云、大似勾賊破家。

二 師問僧、什麼處來。僧便喝。師便揖坐。僧擬議。師便打。師見僧來、便豎起拂子。僧禮拜。師便打。又見僧來、亦豎起拂子。僧不顧。師亦打。

三 師一日同普化赴施主家齋次、師問、毛吞巨海、芥納須彌。爲是神通妙用、本體如然。普化踏倒飯牀。師云、太麤生。普化云、這裏是什麼所在、說麤說細。師來日又同普化赴齋。問、今日供養、何似昨日。普化依前踏倒飯牀。師云、得卽得、太麤生。普化云、瞎漢、佛法說什麼麤細。師乃吐舌。

睡來合眼、愚人笑我、智乃知焉。道流、莫向文字中求、心動疲勞、吸冷氣無益。不如一念緣起無生、超出三乘權學菩薩。大德、莫因循過日。山僧往日、未有見處時、黑漫漫地。光陰不可空過、腹熱心忙、奔波訪道。後還得力、始到今日、共道流如是話度。勸諸道流、莫爲衣食。看世界易過、善知識難遇。如優曇花時一現耳。你諸方聞道有箇臨濟老漢、出來便擬問難、教語不得。被山僧全體作用、學人空開得眼、口總動不得、懵然不知以何答我。我向伊道、龍象蹴踏非驢所堪。你諸處祇指胸點肋、道我解禪解道。三箇兩箇到這裏不奈何。咄哉。你將這箇身心、到處簸兩片皮、誑謔閭閻。喫鐵棒有日在。非出家兒。盡向阿修羅界攝。夫如至理之道、非諍論而求激揚、鏗鏘以摧外道。至於佛祖相承、更無別意。設有言教、落在化儀三乘五性、人天因果。如圓頓之教、又且不然。童子善財皆不求過。大德、莫錯用心。如大海不停死屍。祇麼擔却擬天下走、自起見障、以礙於心。日上無雲、麗天普照。眼中無翳、空裏無花。道流、你欲得如法、但莫生疑。展則彌綸法界、收則絲髮不立。歷歷孤明、未曾欠少。眼不見、耳不聞、喚作什麼物。古人云、說似一物則不中。你但自家看、更有什麼。說亦無盡、各自著力。珍重。

母。云、如何是出佛身血。師云、你向清淨法界中、無一念心生解、便處處黑暗、是出佛身血。云、如何是破和合僧。師云、你一念心、正達煩惱結使如空無所依、是破和合僧。云、如何是焚燒經像。師云、見因緣空心空法空、一念決定斷、迥然無事、便是焚燒經像。大德、若如是達得、免被他凡聖名礙。你一念心、祇向空拳指上生寔解、根境法中虛捏怪。自輕而退屈、言我是凡夫、他是聖人。禿屢生、有甚死急、披他師子皮、却作野干鳴。大丈夫漢不作丈夫氣息、自家屋裏物不肯信、祇麼向外覓、上他古人閑名句、倚陰博陽、不能特達。逢境便緣、逢塵便執、觸處惑起、自無准定。道流、莫取山僧說處。何故。說無憑據、一期間圖畫虛空、如彩畫像等喻。道流、莫將佛爲究竟。我見猶如廁孔。菩薩羅漢盡是枷鎖、縛人底物。所以文殊仗劍殺於瞿曇、鶻掘持刀害於釋氏。道流、無佛可得。乃至三乘五性、圓頓教迹、皆是一期藥病相治、並無實法。設有、皆是相似、表顯路布、文字差排、且如是說。道流、有一般禿子、便向裏許著功、擬求出世之法。錯了也。若人求佛、是人失佛。若人求道、是人失道。若人求祖、是人失祖。大德、莫錯。我且不取你解經論、我亦不取你國王大臣、我亦不取你辯似懸河、我亦不取你聰明智慧、唯要你真正見解。道德、設解得百本經論、不如一箇無事底阿師。你解得、即輕蔑他人、勝負修羅、人我無明、長地獄業。如善星比丘、解十二分教、生身陷地獄、大地不容。不如無事休歇去。飢來喫飯、

至頭目髓腦、國城妻子、象馬七珍、盡皆捨施。如是等見、皆是苦身心故、還招苦果。不如無事純一無雜。乃至十地滿心菩薩、皆求此道流蹤跡、了不可得。所以諸天歡喜、地神捧足、十方諸佛無不稱歎。緣何如此。爲今聽法道人、用處無蹤跡。

三

問、大通智勝佛、十劫坐道場、佛法不現前、不得成佛道。未審此意如何。乞師指示。師云、大通者、是自己於處處達其萬法無性無相、名爲大通。智勝者、於一切處不疑、不得一法、名爲智勝。佛者心清淨、光明透徹法界、得名爲佛。十劫坐道場者、十波羅蜜是。佛法不現前者、佛本不生、法本不滅、云何更有現前。不得成佛道者、佛不應更作佛。古人云、佛常在世間、而不染世間法。道流、你欲得作佛、莫隨萬物。心生種種法生、心滅種種法滅。一心不生、萬法無咎。世與出世、無佛無法、亦不現前、亦不會失。設有者、皆是名言章句、接引小兒、施設藥病、表顯名句。且名句不自名句、還是你目前昭昭靈靈、鑒覺聞知照燭底、安一切名句。大德、造五無間業、方得解脫。

三

問、如何是五無間業。師云、殺父害母、出佛身血、破和合僧、焚燒經像等、此是五無間業。云、如何是父。師云、無明是父。你一念心求起滅處不得、如響應空、隨處無事、名爲殺父。云、如何是母。師云、貪愛爲母。你一念心入欲界中、求其貪愛、唯見諸法空相、處處無著、名爲害

勒出世、移置他方世界、寄地獄受苦。大德、你波波地往諸方、覓什麼物踏你腳板闊。無佛可求、無道可成、無法可得。外求有相佛、與汝不相似。欲識汝本心、非合亦非離。道流、眞佛無形、眞道無體、眞法無相、三法混融、和合一處。辨既不得、喚作忙忙業識衆生。

九 問、如何是眞佛眞法眞道、乞垂開示。師云、佛者心清淨是。法者心光明是。道者處處無礙淨光是。三卽一、皆是空名而無寔有。如眞正學道人、念念心不間斷。自達磨大師從西土來、祇是覓箇不受人惑底人。後遇二祖、一言便了、始知從前虛用功夫。山僧今日見處、與祖佛不別。若第一句中得、與祖佛爲師。若第二句中得、與人天爲師。若第三句中得、自救不了。

三 問、如何是西來意。師云、若有意、自救不了。云、旣無意、云何二祖得法。師云、得者是不得。云、旣若不得、云何是不得底意。師云、爲你向一切處馳求心不能歇、所以祖師言、咄哉丈夫、將頭覓頭。你言下便自回光返照、更不別求。知身心與祖佛不別、當下無事、方名得法。大德、山僧今時、事不獲已、話度說出許多不才淨。你且莫錯。據我見處、寔無許多般道理。要用使用、不用便休。祇如諸方說六度萬行、以爲佛法、我道是莊嚴門、佛事門、非是佛法。乃至持齋持戒、擎油不潤、道眼不明、盡須抵債、索飯錢有日在。何故如此。入道不通理、復身還信施。長者八十一、其樹不生耳。乃至孤峯獨宿、一食卯齋、長坐不臥、六時行道、皆是造業底人。乃

人信得、盡皆起謗。如道一和尚用處、純一無雜。學人三百五百、盡皆不見他意。如廬山和尚、自在真正。順逆用處、學人不測涯際、悉皆忙然。如丹霞和尚、翫珠隱顯。學人來者、皆悉被罵。如麻谷用處、苦如黃蘗、近皆不得。如石鞏用處、向箭頭上覓人。來者皆懼。如山僧今日用處、真正成壞、翫弄神變、入一切境、隨處無事、境不能換。但有來求者、我即便出看渠。渠不識我。我便著數般衣、學人生解、一向入我言句。苦哉、瞎禿子無眼人、把我著底衣、認青黃赤白。我脫却入清淨境中、學人一見、便生忻欲。我又脫却、學人失心、忙然狂走、言我無衣。我即向渠道、你識我著衣底人否、忽爾回頭認我了也。大德、你莫認衣。衣不能動、人能著衣。有箇清淨衣、有箇無生衣、菩提衣、涅槃衣、有祖衣、有佛衣。大德、但有聲名文句、皆悉是衣變。從臍輪氣海中鼓激、牙齒敲磕、成其句義。明知是幻化。大德、外發聲語業、內表心所法。以思有念、皆悉是衣。你祇麼認他著底衣爲寔解、縱經塵劫、祇是衣通。三界循環、輪回生死。不如無事。相逢不相識、共語不知名。今時學人不得、蓋爲認名字爲解。大策子上抄死老漢語、三重五重複子裏、不教人見、道是玄旨、以爲保重。大錯。瞎屢生、你向枯骨上覓什麼汁。有一般不識好惡、向教中取意度商量、成於句義。如把屎塊子、向口裏含了、吐過與別人。猶如俗人打傳口令相似。一生虛過、也道我出家、被他問著佛法、便即杜口無詞、眼似漆突、口如扁擔。如此之類、逢彌

草鞋錢有日在。大德、山僧說向外無法、學人不會、便卽向裏作解、便卽倚壁坐、舌拄上齦、湛然不動、取此爲是祖門佛法也。大錯。是你若取不動清淨境爲是、你卽認他無明爲郎主。古人云、湛湛黑黯深坑、寔可怖畏。此之是也。你若認他動者是、一切草木皆解動、應可是道也。所以動者是風大、不動者是地大。動與不動、俱無自性。你若向動處捉他、他向不動處立。你若向不動處捉他、他向動處立。譬如潛泉魚、鼓波而自躍。大德、動與不動、是二種境。還是無依道人、用動用不動。如諸方學人來、山僧此間、作三種根器斷。如中下根器來、我便奪其境、而不除其法。或中上根器來、我便境法俱奪。如上上根器來、我便境法人俱不奪。如有出格見解人來、山僧此間、便全體作用、不歷根器。大德、到這裏、學人著力處不通風、石火電光卽過了也。學人若眼定動、卽沒交涉。擬心卽差、動念卽乖。有人解者、不離目前。大德、你擔鉢囊屎擔子、傍家走求佛法。卽今與麼馳求底、你還識渠麼。活撥撥地祇是勿根株。擁不聚、撥不散。求著卽轉遠、不求還在目前、靈音屬耳。若人不信、徒勞百年。道流、一刹那間便入華藏世界、入毘盧遮那國土、入解脫國土、入神通國土、入清淨國土、入法界、入穢入淨、入凡入聖、入餓鬼畜生、處處討覓尋、皆不見有生有死、唯有空名。幻化空花、不勞把捉、得失是非、一時放却。道流、山僧佛法、的的相承、從麻谷和尚、丹霞和尚、道一和尚、廬山與石鞏和尚、一路行遍天下。無

住處、無明無始終。你若念念心歇不得，便上他無明樹，便入六道四生、披毛戴角。你若歇得，便是清淨身界。你一念不生，便是上菩提樹、三界神通變化、意生化身、法喜禪悅、身光自照。思衣羅綺千重、思食百味具足、更無橫病。菩提無住處、是故無得者。道流、大丈夫漢、更疑箇什麼。目前用處、更是阿誰。把得使用、莫著名字、號爲玄旨。與麼見得、勿嫌底法。古人云、心隨萬境轉、轉處實能幽。隨流認得性、無喜亦無憂。道流、如禪宗見解、死活循然。參學之人、大須子細。如主客相見、便有言論往來。或應物現形、或全體作用、或把機權喜怒、或現半身、或乘師子、或乘象王。如有真正學人、便喝先拈出一箇膠盆子。善知識不辨是境、便上他境上、作模作樣。學人便喝。前人不肯放。此是膏肓之病不堪醫、喚作客看主。或是善知識不拈出物、隨學人問處卽奪。學人被奪、抵死不放。此是主看客。或有學人、應一箇清淨境、出善知識前。善知識辨得是境、把得拋向坑裏。學人言、大好善知識。卽云、咄哉、不識好惡。學人便禮拜。此喚作主看主。或有學人、披枷帶鎖、出善知識前。善知識更與安一重枷鎖。學人歡喜、彼此不辨。呼爲客看客。大德、山僧如是所學、皆是辨魔揀異、知其邪正。道流、寔情大難、佛法幽玄、解得可地。山僧竟日與他說破、學者總不在意。千遍萬遍脚底踏過、黑沒煖地。無一箇形段、歷歷孤明。學人信不及、便向名句上生解。年登半百、祇管傍家負死屍行、擔却擔子天下走。索

練磨、一朝自省。道流、你欲得如法見解、但莫受人惑。向裏向外、逢著便殺。逢佛殺佛、逢祖殺祖、逢羅漢殺羅漢、逢父母殺父母、逢親眷殺親眷、始得解脫。不與物拘、透脫自在。如諸方學道流、未有不依物出來底。山僧向此間從頭打。手上出來手上打、口裏出來口裏打、眼裏出來眼裏打。未有一箇獨脫出來底。皆是上他古人閑機境。山僧無一法與人。祇是治病解縛。你諸方道流、試不依物出來。我要共你商量。十年五歲、並無一人。皆是依草附葉、竹木精靈、野狐精魅。向一切糞塊上亂咬。瞎漢、枉消他十方信施、道我是出家兒、作如是見解。向你道、無佛無法、無修無證。祇與麼傍家擬求什麼物。瞎漢、頭上安頭。是你欠少什麼。道流、是你目前用底、與祖佛不別。祇麼不信、便向外求。莫錯、向外無法、內亦不可得。你取山僧口裏語、不如休歇無事去。已起者莫續、未起者不要放起、便勝你十年行脚。約山僧見處、無如許多般。祇是平常、著衣喫飯、無事過時。你諸方來者、皆是有心求佛求法、求解脫、求出離三界。癡人、你要出三界什麼處去。佛祖是賞繫底名句。你欲識三界麼。不離你今聽法底心地。你一念心貪是欲界、你一念心瞋是色界、你一念心癡是無色界、是你屋裏家具子。三界不自道我是三界、還是道流目前靈靈地照燭萬般、酌度世界底人、與三界安名。大德、四大色身是無常、乃至脾胃肝膽、髮毛爪齒、唯見諸法空相。你一念心歇得處、喚作菩提樹。你一念心不能歇得處、喚作無明樹。無明無

唯有道流目前現今聽法底人、入火不燒、入水不溺、入三塗地獄、如遊園觀、入餓鬼畜生、而不受報。緣何如此。無嫌底法。你若愛聖憎凡、生死海裏沈浮。煩惱由心故有、無心煩惱何拘。不勞分別取相、自然得道須臾。你擬傍家波波地學得、於三祇劫中、終歸生死。不如無事向叢林中、牀角頭交脚坐。道流、如諸方有學人來、主客相見了、便有一句子語、辨前頭善知識。被學人拈出箇機權語路、向善知識口角頭攏過、看你識不識。你若識得是境、把得便拋向坑子裏。學人便即尋常、然後便索善知識語。依前奪之。學人云、上智哉、是大善知識。即云、你大不識好惡。如善知識把出箇境塊子、向學人面前弄、前人辨得、下下作主、不受境惑。善知識便即現半身。學人便喝。善知識又入一切差別語路中擺撲。學人云、不識好惡老禿奴。善知識歎曰、真正道流。如諸方善知識、不辨邪正、學人來問菩提涅槃三身境界、瞎老師便與他解說。被他學人罵著、便把棒打他、言無禮度。自是你善知識無眼、不得瞋他。有一般不識好惡禿奴、即指東劃西、好晴好雨、好燈籠露柱。你看眉毛有幾莖。這箇具機緣。學人不曾、便即心狂。如是之流、總是野狐精魅魍魎、被他好學人啗啗微笑、言瞎老禿奴惑亂他天下人。道流、出家兒且要學道。祇如山僧、往日曾向毘尼中留心、亦曾於經論尋討。後方知是濟世藥、表顯之說、遂乃一時拋却、即訪道參禪。後遇大善知識、方乃道眼分明、始識得天下老和尚、知其邪正。不是娘生下便會、還是體究

物。乃至三乘十二分教，皆是拭不淨故紙。佛是幻化身、祖是老比丘。你還是娘生已否。你若求佛、即被佛魔攝。你若求祖、即被祖魔縛。你若求有求皆苦。不如無事。有一般禿比丘、向學人道、佛是究竟、於三大阿僧祇劫、修行果滿、方始成道。道流、你若道佛是究竟、緣什麼八十年後、向拘尸羅城雙林樹間、側臥而死去。佛今何在。明知與我生死不別。你言三十二相、八十種好是佛。轉輪聖王、應是如來。明知是幻化。古人云、如來舉身相、爲順世間情。恐人生斷見、權且立虛名。假言三十二、八十也空聲。有身非覺體、無相乃眞形。你道、佛有六通、是不可思議。一切諸天神仙、阿修羅大力鬼、亦有神通。應是佛否。道流、莫錯。祇如阿修羅與天帝釋戰、戰敗領八萬四千眷屬、入藕絲孔中藏。莫是聖否。如山僧所舉、皆是業通依通。夫如佛六通者不然。入色界不被色惑、入聲界不被聲惑、入香界不被香惑、入味界不被味惑、入觸界不被觸惑、入法界不被法惑。所以達六種色聲香味觸法、皆是空相、不能繫縛此無依道人。雖是五蘊漏質、便是地行神通。道流、眞佛無形、眞法無相。你祇麼幻化上頭作模作樣。設求得者、皆是野狐精魅。並不是眞佛、是外道見解。夫如眞學道人、並不取佛、不取菩薩羅漢、不取三界殊勝、迥然獨脫、不與物拘。乾坤倒覆、我更不疑。十方諸佛現前、無一念心喜、三塗地獄頓現、無一念心怖。緣何如此。我見諸法空相、變即有、不變即無。三界唯心、萬法唯識。所以夢幻空花、何勞把捉。

你取這一般老師口裏語、爲是真道、是善知識不思議、我是凡夫心、不敢測度他老宿。瞎屢生。你一生祇作這箇見解、辜負這一雙眼。冷噤噤地、如凍凌上驢駒相似。我不敢毀善知識、怕生口業。道流、夫大善知識始敢毀佛毀祖、是非天下、排斥三藏教、罵辱諸小兒、向逆順中覓人。所以我於十二年中、求一箇業性、如芥子許不可得。若似新婦子禪師、便卽怕趁出院、不與飯喫、不安不樂。自古先輩、到處人不信、被遞出始知是貴。若到處人盡肯、堪作什麼。所以師子一吼、野干腦裂。道流、諸方說有道可修、有法可證。你說證何法、修何道。你今用處、欠少什麼物、修補何處。後生小阿師不會、便卽信這般野狐精魅、許他說事繫縛他人、言道理行相應、護惜三業、始得成佛。如此說者、如春細雨。古人云、路逢達道人、第一莫向道。所以言、若人修道道不行、萬般邪境競頭生。智劍出來無一物、明頭未顯暗頭明。所以古人云、平常心是道。大德、覓什麼物。現今目前聽法無依道人、歷歷地分明、未曾欠少。你若欲得與祖佛不別、但如是見、不用疑誤。你心心不異、名之活祖。心若有異、則性相別。心不異故、卽性與相不別。

大 問、如何是心心不異處。師云、你擬問、早異了也。性相各分。道流、莫錯。世出世諸法、皆無自性、亦無生性。但有空名、名字亦空。你祇麼認他閑名爲實。大錯了也。設有、皆是依變之境。有箇菩提依、涅槃依、解脫依、三身依、境智依、菩薩依、佛依。你向依變國土中、覓什麼

要受人惑。隨處作主、立處皆真。但有來者、皆不得受。你一念疑、卽魔入心。如菩薩疑時、生死魔得便。但能息念、更莫外求。物來則照。你但信現今用底、一箇事也無。你一念心生三界、隨緣被境、分爲六塵。你如今應用處、欠少什麼。一剎那間、便入淨入穢、入彌勒樓閣、入三眼國土、處處遊履、唯見空名。

十七 問、如何是三眼國土。師云、我共你入淨妙國土中、著清淨衣、說法身佛、又入無差別國土中、著無差別衣、說報身佛、又入解脫國土中、著光明衣、說化身佛。此三眼國土、皆是依變。約經論家、取法身爲根本、報化二身爲用。山僧見處、法身卽不解說法。所以古人云、身依義立、土據體論。法性身、法性土、明知是建立之法、依通國土。空拳黃蘗、用誑小兒。蒺藜菱刺、枯骨上覓什麼汁。心外無法、內亦不可得。求什麼物。你諸方言道、有修有證。莫錯、設有修得者、皆是生死業。你言六度萬行齊修、我見皆是造業。求佛求法、卽是造地獄業、求菩薩亦是造業、看經看教、亦是造業。佛與祖師是無事人。所以有漏有爲、無漏無爲、爲清淨業。有一般瞎禿子、飽喫飯了、便坐禪觀行、把捉念漏、不令放起、厭喧求靜、是外道法。祖師云、你若住心看靜、舉心外照、攝心澄內、凝心入定、如是之流、皆是造作。是你如今與麼聽法底人、作麼生擬修他證他莊嚴他。渠且不是修底物、不是莊嚴得底物。若教他莊嚴、一切物卽莊嚴得。你且莫錯。道流、

中涌邊沒、邊涌中沒、履水如地、履地如水。緣何如此。爲達四大如夢如幻故。道流、你祇今聽法者、不是你四大、能用你四大。若能如是見得、便乃去住自由。約山僧見處、勿嫌底法。你若愛聖、聖者聖之名。有一般學人、向五臺山裏求文殊。早錯了也。五臺山無文殊。你欲識文殊麼。祇你目前用處、始終不異、處處不疑、此箇是活文殊。你一念心無差別光、處處總是眞普賢。你一念心、自能解縛、隨處解脫、此是觀音三昧法。互爲主伴、出則一時出。一卽三、三卽一。如是解得、始好看教。

士 師示衆云、如今學道人、且要自信。莫向外覓。總上他閑塵境、都不辨邪正。祇如有祖有佛、皆是教迹中事。有人拈起一句子語、或隱顯中出、便卽疑生、照天照地、傍家尋問、也太忙然。大丈夫兒、莫祇麼論主論賊、論是論非、論色論財、論說閑話過日。山僧此間、不論僧俗、但有來者、盡識得伊。任伊向甚處出來、但有聲名文句、皆是夢幻。却見乘境底人、是諸佛之玄旨。

佛境不能自稱我是佛境。還是這箇無依道人、乘境出來。若有人出來、問我求佛、我卽應清淨境出。有人問我菩薩、我卽應慈悲境出。有人問我菩提、我卽應淨妙境出。有人問我涅槃、我卽應寂靜境出。境卽萬般差別、人卽不別。所以應物現形、如水中月。道流、你若欲得如法、直須是大丈夫兒始得。若萎萎隨隨地、則不得也。夫如甃^{上音西、下音切}、不堪貯醍醐。如大器者、直

切急要求真正見解。若達真正見解圓明、方始了畢。

十四 問、如何是真正見解。師云、你但一切入凡入聖、入染入淨、入諸佛國土、入彌勒樓閣、入毘盧遮那法界、處處皆現國土、成住壞空。佛出于世、轉大法輪、却入涅槃、不見有去來相貌。求其生死、了不可得。便入無生法界、處處游履國土、入華藏世界、盡見諸法空相、皆無實法。唯有聽法無依道人、是諸佛之母。所以佛從無依生。若悟無依、佛亦無得。若如是見得者、是真正見解。學人不了、爲執名句、被他凡聖名礙、所以障其道眼、不得分明。祇如十二分教、皆是表顯之說。學者不會、便向表顯名句上生解。皆是依倚、落在因果、未免三界生死。你若欲得生死去住、脫著自由、卽今識取聽法底人。無形無相、無根無本、無住處、活撥撥地。應是萬種施設、用處祇是無處。所以覓著轉遠、求之轉乖、號之爲祕密。道流、你莫認著箇夢幻伴子。遲晚中間、便歸無常。你向此世界中、覓箇什麼物作解脫。覓取一口飯喫、補養過時。且要訪尋知識、莫因循逐樂。光陰可惜、念念無常、龜則被地水火風、細則被生住異滅四相所逼。道流、今時且要識取四種無相境、免被境擺撲。

十五 問、如何是四種無相境。師云、你一念心疑、被地來礙。你一念心愛、被水來溺。你一念心嗔、被火來燒。你一念心喜、被風來飄。若能如是辨得、不被境轉、處處用境、東涌西沒、南涌北沒、

不辨、賓主不分。如是之流、邪心入道、鬧處卽入、不得名爲眞出家人、正是眞俗家人。夫出家者、須辨得平常眞正見解、辨佛辨魔、辨眞辨僞、辨凡辨聖。若如是辨得、名眞出家。若魔佛不辨、正是出一家入一家。喚作造業衆生、未得名爲眞出家。祇如今有一箇佛魔、同體不分、如水乳合、鵝王喫乳。如明眼道流、魔佛俱打。你若愛聖憎凡、生死海裏浮沈。

十三 問、如何是佛魔。師云、你一念心疑處是魔。你若遠得萬法無生、心如幻化、更無一塵一法、

處處清淨是佛。然佛與魔是染淨二境。約山僧見處、無佛無衆生、無古無今。得者便得、不歷時節、無修無證、無得無失。一切時中、更無別法。設有一法過此者、我說如夢如化。山僧所說皆是。道流、卽目前孤明歷歷地聽者、此人處處不滯、通貫十方、三界自在。入一切境差別、不能回換。一剎那間透入法界、逢佛說佛、逢祖說祖、逢羅漢說羅漢、逢餓鬼說餓鬼。向一切處游履國土、教化衆生、未曾離一念。隨處清淨、光透十方、萬法一如。道流、大丈夫兒今日方知本來無事。祇爲你信不及、念念馳求、捨頭覓頭、自不能歇。如圓頓菩薩、入法界現身、向淨土中厭凡忻聖。如此之流、取捨未忘、染淨心在。如禪宗見解、又且不然。直是現今、更無時節。山僧說處、皆是一期藥病相治、總無實法。若如是見得、是眞出家、日消萬兩黃金。道流、莫取次被諸方老師印破面門、道我解禪解道。辯似懸河、皆是造地獄業。若是眞正學道人、不求世間過、

盡須抵債、向閻老前吞熱鐵丸有日。好人家男女、被這一般野狐精魅所著、便卽捏怪。瞎屢生、索飯錢有日在。

十二 師示衆云、道流、切要求取真正見解、向天下橫行、免被這一般精魅惑亂。無事是貴人。但莫造作、祇是平常。你擬向外傍家求過覓脚手。錯了也。祇擬求佛、佛是名句。你還識馳求底麼。三世十方佛祖出來、也祇爲求法。如今參學道流、也祇爲求法。得法始了。未得、依前輪回五道。云何是法。法者是心法。心法無形、通貫十方、目前現用。人信不及、便乃認名認句、向文字中求意度佛法。天地懸殊。道流、山僧說法、說什麼法。說心地法。便能入凡入聖、入淨入穢、入真入俗。要且不是你真俗凡聖、能與一切真俗凡聖安著名字。真俗凡聖、與此人安著名字不得。道流、把得使用、更不著名字、號之爲玄旨。山僧說法、與天下人別。祇如有箇文殊普賢出來目前、各現一身問法、纔道咨和尚、我早辨了也。老僧穩坐、更有道流來相見時、我盡辨了也。何以如此。祇爲我見處別、外不取凡聖、內不住根本、見徹更不疑謬。

十三 師示衆云、道流、佛法無用功處。祇是平常無事、屙屎送尿、著衣喫飯、困來卽臥。愚人笑我、智乃知焉。古人云、向外作工夫、總是癡頑漢。你且隨處作主、立處皆真。境來回換不得。縱有從來習氣、五無間業、自爲解脫大海。今時學者、總不識法。猶如觸鼻羊逢著物安在口裏、奴郎

則。約山僧見處不然。此三種身是名言、亦是三種依。古人云、身依義立、土據體論。法性身、法性土、明知是光影。大德、你且識取弄光影底人。是諸佛之本源、一切處是道流歸舍處。是你四大色身不解說法聽法。脾胃肝膽不解說法聽法。虛空不解說法聽法。是什麼解說法聽法。是你目前歷歷底、勿一箇形段孤明、是這箇解說法聽法。若如是見得、便與祖佛不別。但一切時中、更莫間斷、觸目皆是。祇爲情生智隔、想變體殊、所以輪回三界、受種種苦。若約山僧見處、無不甚深、無不解脫。道流、心法無形、通貫十方。在眼曰見、在耳曰聞、在鼻曰嗅香、在口談論、在手執捉、在足運奔。本是一精明、分爲六和合。一心既無、隨處解脫。山僧與麼說、意在什麼處。祇爲道流一切馳求心不能歇、上他古人閑機境。道流、取山僧見處、坐斷報化佛頭、十地滿心猶如客作兒、等妙二覺擔枷鎖漢、羅漢辟支猶如廁穢。菩提涅槃如繫驢轡。何以如此。祇爲道流不達三祇劫空、所以有此障礙。若是真正道人、終不如是。但能隨緣消舊業、任運著衣裳、要行即行、要坐即坐、無一念心希求佛果。緣何如此。古人云、若欲作業求佛、佛是生死大兆。大德、時光可惜。祇擬傍家波波地學禪學道、認名認句、求佛求祖、求善知識意度。莫錯、道流。你祇有一箇父母、更求何物。你自返照看。古人云、演若達多失却頭、求心歇處即無事。大德、且要平常、莫作模樣。有一般不識好惡禿奴、便即見神見鬼、指東劃西、好晴好雨。如是之流、

二 師晚參示衆云、有時奪人不奪境、有時奪境不奪人、有時人境俱奪、有時人境俱不奪。時有僧

問、如何是奪人不奪境。師云、煦日發生鋪地錦、櫻孩垂髮白如絲。僧云、如何是奪境不奪人。

師云、王令已行天下遍、將軍塞外絕烟塵。僧云、如何是人境兩俱奪。師云、并汾絕信、獨處一方。僧云、如何是人境俱不奪。師云、王登寶殿、野老謳歌。師乃云、今時學佛法者、且要求

真正見解。若得真正見解、生死不染、去住自由。不要求殊勝、殊勝自至。道流、祇如自古先德、皆有出人底路。如山僧指示人處、祇要你不受人惑。要用使用、更莫遲疑。如今學者不得、病在甚處。病在不自信處。你若自信不及、即便忙忙地徇一切境轉、被他萬境回換、不得自由。你若能歇得念念馳求心、便與祖佛不別。你欲得識祖佛麼、祇你面前聽法底是。學人信不及、便向外馳求。設求得者、皆是文字勝相、終不得他活祖意。莫錯、諸禪德。此時不遇、萬劫千生、輪回三界、徇好境撥去、驢牛肚裏生。道流、約山僧見處、與釋迦不別。今日多般用處、欠少什麼。六道神光、未曾間歇。若能如是見得、祇是一生無事人。大德、三界無安、猶如火宅。此不是你久停住處。無常殺鬼、一刹那間不揀貴賤老少。你要與祖佛不別、但莫外求。你一念心上清淨光、是你屋裏法身佛。你一念心上無分別光、是你屋裏報身佛。你一念心上無差別光、是你屋裏化身佛。此三種身、是你即今日前聽法底人。祇爲不向外馳求、有此功用。據經論家、取三種身爲極

我二十年在黃蘗先師處、三度問佛法的大意、三度蒙他賜杖、如蒿枝拂著相似。如今更思得一頓棒喫。誰人爲我行得。時有僧出衆云、某甲行得。師拈棒與他。其僧擬接。師便打。

六 上堂。僧問、如何是劍刃上事。師云、禍事禍事。僧擬議。師便打。問、祇如石室行者踏碓、忘却移脚、向什麼處去。師云、沒溺深泉。師乃云、但有來者、不虧欠伊、總識伊來處。若與麼來、恰似失却。不與麼來、無繩自縛。一切時中、莫亂斟酌。會與不會、都來是錯。分明與麼道、一任天下人貶剝。久立珍重。

七 上堂。云、一人在孤峯頂上、無出身之路。一人在十字街頭、亦無向背。那箇在前、那箇在後。不作維摩詰、不作傅大士。珍重。

八 上堂。云、有一人論劫在途中、不離家舍。有一人離家舍、不在途中。那箇合受人天供養。便下座。

九 上堂。僧問、如何是第一句。師云、三要印開朱點側、未容擬議主賓分。問、如何是第二句。

師云、妙解豈容無著問、漚和爭負截流機。問、如何是第三句。師云、看取棚頭弄傀儡、抽牽都來裏有人。師又云、一句語須具三玄門、一玄門須具三要、有權有用。汝等諸人作麼生會。下座。

纔開口、早勿交涉也。何以如此。不見釋尊云、法離文字、不屬因、不在緣故。爲你信不及、所以今日葛藤。恐滯常侍與諸官員、昧他佛性。不如且退。喝一喝云、少信根人、終無了日。久立珍重。

二 師因一日到河府。府主王常侍、請師升座。時麻谷出問、大悲千手眼、那箇是正眼。師云、大悲千手眼、那箇是正眼。速道速道。麻谷拽師下座、麻谷却坐。師近前云、不審。麻谷擬議。師亦拽麻谷下座、師却坐。麻谷便出去。師便下座。

三 上堂。云、赤肉團上、有一無位真人、常從汝等諸人面門出入。未證據者看看。時有僧出問、如何是無位真人。師下禪床、把住云、道道。其僧擬議。師托開云、無位真人、是什麼乾屎橛。便歸方丈。

四 上堂。有僧出禮拜。師便喝。僧云、老和尚莫探頭好。師云、你道落在什麼處。僧便喝。又有僧問、如何是佛法大意。師便喝。僧禮拜。師云、你道好喝也無。僧云、草賊大敗。師云、過在什麼處。僧云、再犯不容。師便喝。是日兩堂首座相見、同時下喝。僧問師、還有賓主也無。師云、賓主歷然。師云、大衆要會臨濟賓主句、問取堂中二首座。便下座。

五 上堂。僧問、如何是佛法大意。師豎起拂子。僧便喝。師便打。又僧問、如何是佛法大意。師亦豎起拂子。僧便喝。師亦喝。僧擬議。師便打。師乃云、大衆、夫爲法者、不避喪身失命。

鎮州臨濟慧照禪師語錄

住三聖嗣法小師 慧然 集

一 府主王常侍、與諸官請師升座。師上堂云、山僧今日、事不獲已、曲順人情、方登此座。若約祖宗門下、稱揚大事、直是開口不得、無你措足處。山僧此日、以常侍堅請、那隱綱宗。還有作家戰將、直下展陣開旗麼、對衆證據看。僧問、如何是佛法大意。師便喝。僧禮拜。師云、這箇師僧、却堪持論。問、師唱誰家曲、宗風嗣阿誰。師云、我在黃蘗處、三度發問、三度被打。僧擬議。師便喝、隨後打云、不可向虛空裏釘橛去也。有座主問、三乘十二分教、豈不是明佛性。師云、荒草不曾鋤。主云、佛豈賺人也。師云、佛在什麼處。主無語。師云、對常侍前、擬瞞老僧。速退速退。妨他別人請問。復云、此日法筵爲一大事故。更有問話者麼、速致問來。你

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