Reading 1

I-Hsuan, The Zen Teachings of Master Lin-Chi: A Translation of the *Lin-chi lu*, Translated by Burton Watson (Columbia University Press, 1999), section 69, pgs. 126-129

Pagoda Inscription of Ch'an Mast Lin-chi Hui-chao [1]

The master's personal name was I-hsuan and he was a native of Nan-hua in Ts'ao-chou.[2] His surname was Hsing. As a child he displayed unusual qualities, and when he grew older he was known for his filial devotion. Later, when he shaved his head and received full ordination in the precepts, he took up residence in the lecture halls, assiduously studying the *vinaya* and reading widely and diligently in the sutras and treatises.

Suddenly he sighed and said, "these are mere medicines and expedients to save the world. They are not that doctrine that has been separately transmitted outside the scriptural teachings!" He thereupon changed his robes and set out to journey to other parts. At first he received instruction from Huang-po, and later he visited Ta-yu. The words exchanged with them on those occasions are recorded in the "Record of Activities."

After receiving the Dharma seal from Huang-po, he went to the Ho-pei region and became the head of a small monastery overlooking the Hu-t'o River outside the southeast corner of the walled city of Chen-chou. The name Lin-chi, which means "overlooking the ford," derives from the location of the temple.

At this time P'u-hua was already living in the city, mingling with the populace and behaving like a madman, and no one could tell whether he was a common mortal or a sage. whe the Master arrived, P'u-hua assisted him, but just when the Master's teachings began to flourish, P'u-hua took leave of the world, body and all. This fitted perfectly with the prediction made earlier by Yang-shan, the "Little Chakyamuni."[3]

There happened to be an outbreak of fighting in the area and the Master had to abandon his temple. But Grand Commandant Mei Chun-ho gave up his own house within the city walls and turned it into a temple, hanging up the Lin-chi plaque there and inviting the Master to take up residence.[4]

Later the Master shook out his robes and went south until he reached Ho Prefecture. The head of the prefecture, Contant Attendant Wang, welcomed him and treated him as his teacher.[5] He had not been there long when he moved to the Hsing-hua Temple in Ta-ming Prefecture, where he resided in the eastern hall.[6]

The Master was not ill, but one day he suddenly arranged his robes, sat down in his seat and , when he had finished exchanging remarks with San-sheng, quietly passed away. the time was the eighth year of the Hsien-t'ung era of the T'ang, a year with cyclical sign *ting-hai* [867], the tenth day of the first month.[7] His disciples buried the Master's body whole and erected a pagoda in the northwest corner of the Ta-ming prefectural capital. By imperial command he was given the posthumous name Ch'an Master Hui-chao [Wise and Illumined] and the pagoda was given the name Ch'eng-ling

[Pure and Holy].[8]

Pressing my palms together and bowing my head, I have recorded this brief outline of the Master's life.

Respectfully written by Yen-chao, Dharma heir of the Master, residing in the Pao-shou Temple in Chen-chou.[9]

Text collated by Ts'un-chiang, Dharma heir of the Master residing in the Hsing-hua Temple in Ta-ming Prefecture.[10]

Notes:

1. These words in parentheses have been added from the *ku-tsun-su yu-lu* version of the text.
2. In present day Yen-chou-fu in Shcntung
3. The Yang-shan yu-lu and other texts mention that Yang-shan was referred to as Hsiao Shih-chia or "Little Shakyamuni."
4. Attempts have often been made to identify Mei, or Mo, Chun-ho with Mo Chun-ho (the Mo written with different character), a military leader who went to the aid of Wang Yung, the prince of Chao, when he was attacked in 893, but recent research has demonstrated that this is chronologically impossible.
5. Traditionally it has been supposed that "ho Prefecture" refers to Ho-nan Prefecture, the region south of the Yellow River where Lin-chi was born, and that Wang, the head of the prefecture, is the same as the Wang mentioned in sections 1 and 2. Bus since Lin-chi has already known the official Wang during his stay in Chen-chou, why is he shown here meeting him for the first time? Yanagida believes that Ho refers to the prefecture of Ho-chung in present-day Shansi, and that the statement about being welcomed by the official Wang should simply be ignored.
6. Ta-ming is Wei-chou in Hopeh. The Hsing-hua-ssu was the temple of Lin-chi's Dharma heir Ts'un-chiang.
7. Other sources such as *Tsu-t'ang chi* 19, *Sung Kao-seng chuan* 12, etc., give the date of his death as the tenth day of the fourth month of Hsien-t'ung seven (866).
8. The sources mentioned in note 7 give the name of the pagoda as Ch'eng-hsu [Pure and Empty].
9. The sources mentioned in note 7 refer to a "Reverend Chao of the Pao-shou [the Pao written with a different character from that used in the text] of Chen-chou," but whether this is the same person as Yen-chao is not certain.
10. This probably refers to the collation of the entire text of the *Lin-chi-lu.*

I-Hsuan, The Zen Teachings of Master Lin-Chi: A Translation of the *Lin-chi lu*, Translated by Burton Watson (Columbia University Press, 1999), section 6, pgs. 16-17.

The Master ascended the hall. A monk asked, "What is meant by this matter of the sword blade?"[1]

The Master said, "Fearful! Fearful!"

The monk was about to speak, whereupon the Master struck him.

Someone asked, "How about the lay disciple Shih-shih who worked the pestle but forgot he was moving his feet—where has he gotten to?"[2]

The Master said, "Drowned in a deep spring."

The Master then said, "Whoever comes here, I never let him slip by me, but in all cases understand where he comes from.[3] If you come in a certain way, you'll just be losing track of yourself. And if you don't come in that way, you'll be tying yourself up without using a rope. Whatever hour of the day or night, don't go around recklessly passing judgments! Whether you know what you're doing or not, you'll be wrong in every case. This much I state clearly. The world is perfectly free to criticizes or condemn me all it likes! Thank you for standing so long."

Notes

1. The sword of wisdom that cuts through and annihilates all discriminative thinking.

2. Shih-shih Shan-tao, an older contemporary of Lin-chi. A monk who had been forced to return to lay life during the Buddhist persecution under Emperor Wu- tsung, he remained as a hing-che, or lay disciple, and worked at the temple treading a pestle to pound grain. "Where has he gotten to?" means What mental state or degree of enlightenment has he reached?
3. That is, I will understand the person's mental state or degree of enlightenment. But this passage is very obscure, and it is unclear how, if at all, it relates to the passages preceding it.

Reading 3

I-Hsuan, The Zen Teachings of Master Lin-Chi: A Translation of the *Lin-chi lu*, Translated by Burton Watson (Columbia University Press, 1999), section 14, pgs. 33-35.

Someone asked, "What is the Buddha devil?"

The Master said, "If you have doubts in your mind for an instant, that's the Buddha devil. But if you can understand that the ten thousand phenomena were never born, that the mind is like a conjurer's trick, then not one speck of dust, not one phenomenon will exist. Everywhere will be clean and pure, and this will be Buddha. Buddha and the devil just refer to two states, one stained, one pure.

"As I see it, there is no Buddha, no living beings, no long ago, no now. If you want to get it, you've already got it – it 's not something that requires time. There's no religious practice, no enlightenment, no getting anything, no missing out on anything. At no time is there any other Dharma than this. If anyone claims there is a Dharma superior to this, I say it must be a dream, a phantom. All I have to say to you is simply this.

"Followers of the Way, this lone brightness before my eyes now, this person plainly listening to me[1] – this person is unimpeded at any point but penetrates the ten directions, free to do as he pleases in the threefold world. No matter what environment he may encounter, with its peculiarities and differences, he cannot be swayed or pulled awry. In the space of an instant he makes his way into the Dharma-realm. If he meets a buddha he preaches to the buddha, if he meets a patriarch he preaches to the patriarch, if he preaches to the patriarch, if he meets an arhat he preaches to the arhat, if he meets a hungry ghost he preaches to the hungry ghost. He goes everywhere, wandering through many lands, teaching and converting living beings, yet never becomes separated from his single thought. Every place for him is clean and pure, his light pierces the ten directions, the ten thousand phenomena are a single thusness.

"Followers of the Way, the really first-rate fellow knows right now that from the first there's never been anything that needed doing. It's because you don't have enough faith that you rush around moment by moment looking for something. You throw away your head and then hunt for a head, and you can't seem to stop yourselves. You're like the bodhisattva of perfect and immediate enlightenment [2] who manifests his body in the Dharma-realm but who, in the midst of the Pure Land, still hates the state of common mortal and prays to become a sage. People like that have yet to forget about making choices. Their minds are still occupied with thoughts of purity or impurity.

"But the Ch'an school doesn't see things that way. What counts is this present moment – there's nothing that requires a lot of time. Everything I am saying to you is for the moment only, medicine to cure the disease. Ultimately it has no true reality. If you can see things in this way, you will be true men who have left the household, free to spend ten thousand in gold each day.[3]

Followers of the Way, don't let just any old teacher put his stamp of approval on your face, don't say '*I* understand Ch'an! *I* understand the Way!' spouting off like a waterfall. All that sort of thing is karma leading to hell. If you're a person who honestly

wants to learn the Way, don't go looking for the world's mistakes, but set about as fast as you can looking for a true and proper understanding. If you can acquire a true and proper understanding, one that's clear and complete, then you can start thinking of calling it quits."

Notes

1. The individual listeners in the assembly.
2. One who has reached the highest stage of bodhisattva practice.
3. That is, you will be worthy of the alms you receive.

Reading 4

I-Hsuan, The Zen Teachings of Master Lin-Chi: A Translation of the *Lin-chi lu*, Translated by Burton Watson (Columbia University Press, 1999), section 33, pgs. 90-91.

A study director[1] came to see the Master. The Master said, "Study Director, what sutras are treatises are you lecturing on these days?"

The study director replied, "I'm a man of limited abilities, which I'm at present applying to the study of the *Treatise on the Hundred Dharmas*."[2]

The Master said, "Suppose there were one man who understood the Three Vehicles and the twelve divisions of the teachings.[3] and another man who didn't understand the Three Vehicles and the twelve divisions of the teachings. Would they be the same or different?"

The study director said, "In understanding they would be the same. In not understanding they would be different."[4]

Lo-p'u,[5] who at the time was standing in attendance behind the Master, said, "Study Director, what kind of place do you take this for, talking of same and different!"

The Master turned his head and asked the attendant, "What do you think?"

The attendant gave a shout.

When the Master had returned from seeing off the study director, he said to the attendant, "Was it me you shouted at a moment ago?"

The attendant said, "Yes."

The Master struck him a blow.

Notes

1. A *study director (tso-chu)* is a high-ranking monk of some sect other than Ch'an who devotes himself to the study and teaching of Buddhist scriptures. the study and teaching of Buddhist scriptures. The three Vehicles and twelve divisions represent all the teachings of Buddhism.
2. The *Ta-ch'eng p-fa ming-men lun,* a work on the *Yogachara,* or Consciousness-Only doctrine, written by Vaubandu (Fifth century) and translated into Chinese by Hsuan-tsang (600-664). It is a basic text in the Fa-hsian sect.
3. I.e., all the various writings and doctrines of Buddhism.
4. The statement is laconic. It may mean, "To one who understands, they are the same; to one who does not understand, they are different." In any event, the study director was attempting to give an answer that would avoid the appearance of dualistic thinking, but failed.
5. Yuan-an (834-898), who lived at Mount Lo-p'u in Feng-chou, a Dharma Heir of Chia-shan Shan-hui.

Reading 5

I-Hsuan, The Zen Teachings of Master Lin-Chi: A Translation of the *Lin-chi lu*, Translated by Burton Watson (Columbia University Press, 1999), section 57, pgs. 116.

The Master arrived at Bodhidharma's memorial tower.[1] The keeper of the tower said, "Will Your Reverence bow first to the Buddha, or first to the Patriarch?"

The Master said, "I will not bow to the Buddha, or to the Patriarch either."

The keeper of the tower said, "Has Your reverence some grudge against the Buddha and the Patriarch?"

The Master shook out his sleeves and left.

Note

1. The memorial tower marked the grave of Bodhidharma, the First Patriarch, who was believed to have introduced the Ch'an teachings to China. It was at the temple called Ting-linssu at Mount Hsiung-erh in Ho-nan.