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The Life and Teaching of Lin-Chi I-Shuan

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THE LIFE AND TEACHING OF LIN-CHI I-SHUAN

A Thesis
Presented to
the Faculty of
The American Academy of Asian Studies
College of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Kazumitsu W. Kato
August 1957

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CHAPTER I

INTRODUCTION AND SUMMARY

In the tradition of the Zen school, all of the monks are required to study what are called the "seven books of Zen." These books are chosen from the old Zen masters' collections, but the "seven books" are different according to each of the schools of Zen. Therefore, it is not possible to say which are "the seven books," but Lin-chi Lu is always listed as the first one of them in every school of Zen.

Lin-chi Lu is the title of the book recording Lin-chi I-shuan's life and teaching, written by his disciple Feng-hsueh, who lived from 896-973 of our era. Tsung-yen published this book in A.D. 1120.

The original and complete name of the book is Chen-chou Lin-chi Hui-chao ch'an-shih yu-lu (鎮州臨濟慧照禪師語錄). It is usually called Lin-chi Lu (臨濟錄) for short.

Lin-chi Lu is a very important, indeed essential, book for the people who wish to make an accurate study of Chinese or Japanese culture and philosophy, but it has not yet been translated into the English language.

A distinguished and characteristic form of Buddhism

called "Zen" was transmitted from Bodhidharma (the monk from India who brought Buddhism to China) and has ever since then been a very important part of the tradition and teaching of Buddhism. It was called Ch'an in China, but Zen when it passed over into Japan.

Zen has two outstanding sects today, which are the Rinzai and the Soto. A monk named Esai brought the Rinzai over to Japan in 1191 A.D., and another monk named Dogen brought the Soto in 1227. Rinzai sect is from the name of Lin-chi himself, as the later people called it after Lin-chi, the great master. Rinzai is the Japanese pronunciation of Lin-chi. Therefore, it is to be noted that the study of Lin-chi and Lin-chi Lu is the main source material of the Zen school. It will be shown in the text that Lin-chi was the sixth great Zen master in succession after the famous Sixth Patriarch, Hui-neng.

I should mention that there is a third sect of Zen now in Japan, which is named after Huang-po, who was Lin-chi's teacher, the name Huang-po being converted into Obaku in the Japanese language. This sect was brought over into Japan by a Chinese monk named Ingen in the year of 1654, much later than the other two by about 450 years. This sect has a much smaller following than the other two. The following table shows the difference between Obaku and the other two sects:

Temples*

| | |
|---|--------|
| Rinzai sect (divided into 14 small divisions) ... | 6,129 |
| Soto sect (no divisions) | 14,227 |
| Obaku sect (no divisions) | 525 |

In my Chapter II, about half-way through, I have dealt with Lin-chi I-shuan's date of birth. The exact date is not yet known; therefore, I determined the date approximately from those of the contemporary well-known Zen masters, considering their relationship to Lin-chi I-shuan, such as Huang-po Hsi-yun, who was the teacher of Lin-chi, Muchou Tao-tsung, a head monk while Lin-chi was studying under Huang-po, Wei-shan and Yang-shan, contemporary famous Zen masters who established the Wei-yang sect, and Chao-chou, contemporary famous Zen master who held converse with Lin-chi, according to the Lin-chi Lu. I have also taken into consideration statements in the book Lin-chi Lu where Lin-chi speaks about himself.

In the second half of the same chapter, I have sketched his character and personality from various data, such as the chapter "Anroku" in Lin-chi Lu by Feng-hsueh Yen-chao, Wei-shan and Yang-shan's poem about Lin-chi, the expressions Lin-chi Lu, the ideas in Lin-chi Lu, and the teaching in

*Tadashi Hashikawa, from the table of Nippon Bukkyo Shi (Kyoto, Japan: Eiraku-ji Shoten, 1955).

Lin-chi Lu. Most of these, of course, are in the original language; therefore, I translated and used the suitable examples to complete the research work.

In the Chapter III, I have dealt with Lin-chi I-shuan's position in the hierarchy of descent from Ta-chien Hui-neng. The great master of Zen called the Sixth Patriarch, Ta-chien Hui-neng, was the direct patriarch of Lin-chi, and Lin-chi carried on the Sixth Patriarch's doctrine.

The Sixth Patriarch derived the doctrine from Bodhidharma; then he established his own from the background of Bodhidharma's teaching. Then came the Seventh Patriarch, Nan-yueh Huai-jang, and after him Ma-tsu Tao-i, Po-chang Huai-hai, Huang-po Hsi-yun, and Lin-chi I-shuan. The doctrine was one, but each of the masters had his own characteristic way of teaching. In this chapter, I have shown how Lin-chi's teaching and ideas were descended from these masters of Zen.

In Chapter IV, I have described naturalness and no-seeking. In Zen, naturalness and no-seeking is the most important doctrine. Every Zen master taught naturalness and no-seeking. Lin-chi taught naturalness and no-seeking to the students very strongly, for example, in the statement that as a Buddha is just illusory, therefore you must not seek Buddha: better be natural etc.

Lin-chi was a very famous master of the shout. He used shout instead of answering the question. He used shout

suggesting to the students a profound meaning of Buddhism. He used shout to scold the students. He used shout which has no meaning. All of these shouts which he used were only to teach naturalness and no-seeking. In the book Lin-chi Lu, there is nothing but this naturalness and no-seeking. All Lin-chi's characteristic teaching is only his method of teaching this.

In the Chapter V, I have described the four types of shout. The shout was first started by Ma-tsu Tao-i, Lin-chi's direct patriarch, but Lin-chi used it more perfectly and more usefully than patriarch Ma-tsu. Later, Lin-chi came to be called "Lin-chi of the shout" traditionally by the followers of Zen. Similarly, Te-shan of the Soto school came to be called "Te-shan of the stick." The four types of shout are explained in this chapter, how each was used and for what meaning. The shout is based on no-mindedness, which relates to no-seeking and naturalness.

In the last chapter, VI, I have dealt with "karma." Lin-chi used the word karma in order to teach naturalness, no-seeking and no-mind. Actually, the word karma is Sanskrit, but as it is well known I have translated the Chinese word "業" back into karma instead of into English. In Chinese texts it is listed in Chinese characters. Regarding this, Lin-chi said, "Commit five continuous karmas, and you will attain liberation," because for Lin-chi, the naturalness,

no-mind and no-seeking has more importance than worrying about making no karma. Karma is only a word or name. Lin-chi did not take karma in its usual sense, nor klesa. In the state of no-mind, there is no object to arouse either klesa or karma.

CHAPTER II

BASIC INFORMATION ABOUT LIN-CHI I-SHUAN

There is no information about the date of Lin-chi's birth, but he died on April 10th, A. D. 867¹ or 866². There is some doubt as to the exact year, for according to the Japanese and Chinese calendar, there were In and Yan calendars in existence at the same time, and their systems of numbering differed for any given day. A thorough knowledge of ancient calendars would be required to solve this problem. Perhaps it was simply a misprint, but in any case one can form no hasty conclusion.

Almost all Japanese Rinzai Sect Temples hold the memorial ceremony for Lin-chi on January 10th. On two occasions I was invited to attend Lin-chi's memorial celebrations at the Myokoji (妙興寺) temple in Ichi no Miya, which is in the line of the Myoshin-ji Ha division of the Rinzai

¹Hakuju Ui, Zenshu-shi Kenkyu (Tokyo: Iwanami Shoten, 1943), III, p. 322; Heinrich Dumoulin, The Development of Chinese Zen, trans. Ruth Fuller Sasaki (New York: The First Zen Institute of America, 1953), the Chart of Zen Masters; Feng-hsueh, Chen-chou Lin-chi Hui-chao ch'an-shih yu-lu, usually called Lin-chi Lu for short, and referred to as such in this thesis (Ma-fang edition; China: Tsung-yen, A. D. 1120).

²Mr. T. Sato, a research assistant at Komazawa University, gave me this information, citing Keitoku Dento Roku, Vol. XII, and So Koso Den, Vol. XII.

Sect, on January 10th (a date which I remember well as it was three days after my birthday). At that time I had no doubt about the exact date of birth of Lin-chi, but now, after much research into Lin-chi's life, I cannot accept it with any certainty.

The birth date of Huang-po Hsi-yun, who was the teacher of Lin-chi I-shuan, is also unknown, but the date of his death is A.D. 850,³ and in Ui Hakuju's Zenshu Shi Kenkyu, Vol. III, it is listed as about 856 in the Chinese numeral characters on page 137,⁴ but on page 322 it is listed in Arabic numerals as 850 with a query.⁵

If Huang-po's date was 856, the difference between his death and Lin-chi's is only eleven years. But, according to the last chapter, "Anroku," of the Lin-chi Lu, Lin-chi asked three times and was hit three times with a stick by Huang-po, at which time Lin-chi's rank in monkhood was Joza (上座).⁶ Furthermore, he was still young, because the Shuso (首座)⁷ told Huang-po after Lin-chi was hit, "That young fellow with

³Dumoulin, op. cit., citing Keitoku Dento Roku.

⁴Ui, op. cit., p. 137. ⁵Ibid., p. 322.

⁶Feng-hsueh, op. cit., p. 71. Joza (上座) is the first summer (year) to fifth summer after one enters Zen school.

⁷Shuso (首座) means the head of the students, but in present day the rank Shuso refers to fifth year to sixth year students.

whom you talked is very good."⁸ Thus, at this time Lin-chi must have been a young (後生.) monk, but there is no mention of Huang-po's age, only that he was of the rank of Osho (和尚).⁹ Further, in this same chapter, "Anroku", Huang-po is called Ro-Osho (老和尚)¹⁰ but Ro, old, is often simply an honorific, though when applied to an older man it is sometimes an expression of contempt. At this time, however, Huang-po had seven hundred students¹¹ in his temple and therefore must have been between a middle-aged and really old Osho.

According to Ashikaga Shisan's Rinzai-roku Teisho,¹² the Shuso (首座) who appears in the "Anroku" chapter of the Lin-chi Lu is Mu-ch'ou Osho. This Shuso prodded Lin-chi to go and ask a question of Huang-po and, on his doing so, Lin-chi was hit three times, as already mentioned. After this mondo (question and answer), however, the Shuso Mu-ch'ou Osho praised Lin-chi.

⁸Feng-hsueh, loc. cit.

⁹Osho (和尚) rank is reached after at least ten years practice of Zen.

¹⁰Feng-hsueh, op. cit., p. 77.

¹¹Ibid., p. 76. Wei-chan asked Lin-chi, "How many people in Huang-po's place?" Lin-chi said, "Seven hundred."

¹²Shisan Ashikaga, Rinzai-roku Teisho (Tokyo: Daihorin Kaku, 1954).

Mu-ch'ou Osho was born in A.D. 780 and entered Zen Buddhism in 803 when he was twenty-three years old. He died in 877 at the age of ninety-eight.¹³ Mu-ch'ou Tao-tsung was a co-student along with Lin-chi I-shuan under Huang-po Hsi-yun who, in turn, was a disciple of Po-chang Huai-hai.

When Mu-ch'ou met Lin-chi at Huang-po's temple, he had already attained the rank of Shuso, or head monk. This was at least eighteen or twenty years after he had joined the temple. If it was eighteen or twenty years after his entry, the chronological year would be 821 or 823, forty-six to forty-eight years before Lin-chi's death. Mu-ch'ou therefore would have been between forty-one and forty-three years old.

In the last chapter, "Anroku," of Lin-chi Lu, there are numerous conversations between Weishan Ling-yu¹⁴ and Yang-shan Hui-chi¹⁵ about Lin-chi's action. One, for example, takes place after Lin-chi had been hit by Huang-po and had

¹³Riku Kawa Suiun Koji, Rinzai Oyobi Rinzai Roku no Kenkyu (Tokyo: Kikyua Shoten, 1949), p. 90; Ui, op. cit., II, p. 478.

¹⁴Dumoulin, op. cit. Wei-shan Ling-yu (鵝山靈祐) 771-853, Disciple of Po-chang Huan-hsi 720-814. The founder of Wei-yang Sect.

¹⁵Ibid. Yang-shan Hui-chi (仰山慧寂) 814-890, a disciple of Wei-chan Ling-yu.

left the temple for Ta-yu.¹⁶ He soon returned, however, and at that time Wei-shan and Yang-shan conversed in the following manner:

Wei-shan (who had previously heard the story) asked, "Did Lin-chi at that time get the power of Ta-yu, or did he get it from Huang-po?" Yang-shan replied, "He is not only riding a tiger's head, but also grasping a tiger's tail."¹⁷ This is not only Wei-shan and Yang-shan's comment, but actually appears in all accounts of Lin-chi's activities.

One particular passage¹⁸ shows a closer relation between Lin-chi and Yang-shan: The master, Lin-chi, left for Wei-shan's place, taking Huang-po's letter. At this time, Yang-shan was Shika¹⁹ so it was he who took the letter and asked Lin-chi, "Is this letter from Huang-po and are you the privileged bearer?" The master did not say a word, but merely bowed. Then Yang-shan said, "Old brother, if you know these things clearly you can take a rest." He then

¹⁶Feng-hsueh, op. cit. Ta-yu is known as following this line (no birth or death date is found):
Nan-yueh Huai-jang—Ma-tsu Tao-i—Po-chang Huai-hai

|
Huang-po Hsi-yun

|
Lin-chi

|
Kiso Chi-jo—Kao-an Ta-yu

¹⁷Ibid., p. 73. ¹⁸Ibid., p. 76.

¹⁹Shika (知 客), one who helps the guest, receptionist, entertainer or officer for the temple.

went to Wei-shan to see him. Lin-chi also went to see Wei-shan, whereupon Wei-shan asked, "How many students are there in the master Huang-po's place?"

When the master left Wei-shan's place, Yang-shan came out to see the master off and said, "You turn your back to the north and leave! There is a place to live." The master said, "What kind of things happen over there?" Yang-shan replied, "Just leave! There is a man already there to help you, old brother. This man has a head and no tail, a beginning and no end."

The Shika Osho Yang-shan at this time must have been a well accomplished monk, because his duty as a Shika was to see all important guests for the master Wei-shan, as well as to be a representative of the master. Therefore, Yang-shan's age must have been twenty-seven or more in order to be a Shika Osho.

Yang-shan became a monk at the age of seventeen.²⁰ He stayed in Wei-shan's Tai-wei-shan for fifteen years and then moved to Kiang-si.²¹ The minimum time it takes to attain the rank of Osho is ten years.

Suppose Yang-shan's age was now thirty: the year

²⁰Koji, op. cit., p. 82.

²¹Hakuju Ui, Chugoku Bukkyo-shi, Sotoshu Tsushikoza Nos. 2, 3 and 4 (Tokyo: Soto Sect Headquarters, 1950), p. 14.

would be 844, or twenty-three years before Lin-chi's death. As Lin-chi was still at Huang-po's temple as a regular monk at this time, it implies that he must have been a young monk, considering, too, Mu-ch'ou's reference to him as Gosho.²² His age was about thirty, for Yang-shan stayed at Wei-shan's temple for fifteen years and then moved to Kiang-si. Thus, Yang-shan must have been between the ages of seventeen and thirty-two. Because it takes ten years to become an Osho, he must have become an Osho at the age of twenty-seven and stayed five years. It was during this last five-year period that he talked with Lin-chi, as Yang-shan had already attained the rank of Osho and Shika. I propose the age of thirty because it is the middle point of his last five years at Wei-shan's. Perhaps Lin-chi's age also was approximately thirty at this time, according to all the evidence.

In the Lin-chi Lu, there is a word about himself, "I am an old monk sitting quietly, and when a follower of the Tao comes to see me, at once I understand everything."²³

Usually, he describes himself in the Lin-chi Lu as Sanso (山 僧), a mountain monk, Ware (吾), I, or Osho (和 尚), except in this instance as Roso (老 僧), an old monk.

Though the term Roso, an old monk, appears quite often

²²Feng-hsueh, op. cit., p. 71. ²³Ibid., p. 17.

in Zen literature, it does not always mean actually "old" when used for another person (usually a second person and often a respectful adjective). But when this term is used for oneself it means "old" because it is not applied to oneself as an honorific adjective.

The term Roso thus used appears in the Lin-chi Lu once on page 17 and again in the penultimate chapter, "Kanben" in a conversation between Lin-chi and Chao-chou T'sung-shen. These are the only two instances in which this usage of the term appears. If Lin-chi was actually old, this expression might appear more often, rather than such terms as Sanso, Ware and Osho. Therefore, we can conclude that he became a master and taught students while he was still a very young monk.

There is another mysterious expression in the section "Kanben" in the Lin-chi Lu,²⁴ which is:

When Chao-chou was travelling and came to Lin-chi's place to study, he saw that Lin-chi was washing his feet, and asked, "What is the great meaning of the patriarch (Bodhidharma) coming from the west?" The master replied, "Just as an old monk (i.e., himself) washes his feet." Chou then came right in front of Lin-chi and acted like one listening carefully. The master said, "Need to clean dirty water once more." Then Chou got down and left.

There are two other stories²⁵ similar to this in another book and in both of these stories Chao-chou washes

²⁴Ibid., p. 67

²⁵Ibid. (commentary section).

his feet while Lin-chi watches and asks the same questions as did Chao-chou in the story above. These stories are found in the commentary section of the Don-ku edition of Lin-chi Lu. One is in Egen Kwan, Vol. II, and the other in Zenrin Ruishu.

I believe that these two stories are correct and the one in Lin-chi Lu is not, because Chao-chou was a traveller and in need of having his feet washed immediately after arriving at the temple. It is likely that Lin-chi happened upon him there and asked the question, "What is the great meaning of the patriarch's coming from the west?" This question implies not only asking the great meaning of the patriarch Bodhidharma's coming to China, but also the question as to Chao-chou's travel. In this question, Lin-chi used the expression "an old monk," Roso (老僧) again.

Chao-chou was born in A.D. 778 and died in 897 at the age of one hundred and twenty.²⁶ When Lin-chi moved to Lin-chi Ssu (temple), it was the eighth year of the Ta-chung era²⁷ (854), or fourteen years before his death. The "Kanben" section relates events at Lin-chi Ssu; therefore, it was, of course, after 854. If this is correct, the monk

²⁶Dumoulin, op. cit., The Chart of Zen Masters.

²⁷Koji, op. cit., p. 81. But it does not say which book or literature this year came from.

Chao-chou would be over seventy-seven years old and Lin-chi must have been younger than he, as seen in his relation to Mu-ch'ou, Wei-shan and Yang-shan. Therefore, he did not apply Roso to himself but to the old master Chao-chou, who was the one washing his feet when Lin-chi passed by.

Furthermore, in the two similar stories quoted above, Chao-chou did not use Roso - an old monk - in referring to himself; he used Sanso - a mountain monk - for himself, in both instances.

There is another possibility which might be considered in determining Lin-chi's age; that is the relationship between Ta-yu and Lin-chi. There is no information, however, concerning Ta-yu's biography or even the date of his death. Therefore, I must forego this possibility.

The Lin-chi Lu was written after Lin-chi's death by his disciple Feng-hsueh Yen-chao (896-973) under the supervision of Hsing-hua Ts'un-ching (?-924).²⁸ It was, however, 254 years after Lin-chi's death that Yuan-chueh Tsung-yen edited and republished this book and Ma-fang wrote a preface for it.²⁹ Therefore, a small error or misunderstanding could have occurred, especially at this late date.

²⁸Feng-hsueh, op. cit., p. 71.

²⁹Ibid., p. 1 (preface by Donku).

In consideration of all of the details described, Lin-chi's death must have occurred during his late fifties or early sixties. This is a very short life compared to other famous contemporary masters of Zen. His teaching and his school are obviously distinguished from others, as in the words of the Japanese Soto School founder, Dogen,³⁰ in his great work, *Shobo Genzo*,³¹ Vol. XV, "Gyoji" chapter:

People say that the outstanding ones in our patriarchate are Lin-chi and Te-shan, but how can Te-shan equal Lin-chi? Truly, Lin-chi was always above the crowd, and at that time the crowd itself was far above the modern crowd.

Incidentally, Te-shan was Dogen's direct patriarch and Lin-chi was not, yet he still praised Lin-chi as a patriarch superior to his own.

The table on the following page may be useful for reference in comparing ages between Lin-chi and other famous contemporary Zen monks.

³⁰Dogen (1200-1253), the founder of the Japanese Soto School, wrote ninety-five volumes of *Shobo Genzo*, *Fukan Zazengi*, *Gakudo Yojinshu*, *Eihe Shingi*, *Shushogi* etc.

³¹Dogen, *Shobo Genzo*, "Doshin," *Sotoshu Tsushin Koza* (Tokyo: Soto Sect Headquarters, 1950), Vols. 4-6; "Sokushin Zebutsu," *Indian and Buddhist Studies* (Tokyo: Japanese Association of Indian and Buddhist Studies, 1956), Vol. IV, No. 2.

| <u>Name of Zen Master</u> | <u>Date of Birth and Death</u> | <u>Length of life in years</u> | <u>Age on becoming a monk</u> | <u>Line or school</u> |
|-------------------------------|--|--|---------------------------------------|---------------------------|
| Po-chang | 720-814 | 95 | 20 | Rinzai |
| Nan-ch'uan | 748-834 | 84 | 10 | Rinzai |
| Wei-shan | 771-853 | 83 | 15 | Rinzai - Wei-yang |
| Chao-chou | 778-897 | 120 | -- | Rinzai |
| Mu-chou | 780-877 | 98 | 23 | Rinzai |
| Te-shan | 780-865 | 86 | 21 | Soto |
| Tung-shan | 807-869 | 63 | -- | Soto |
| Yang-shan | 814-890 | 77 | 17 | Rinzai - Wei-yang |
| Hsueh-feng | 822-908 | 87 | 29 | Soto - Yun-men |

A disciple named Feng-hsueh Yen-chao (896-973) writes in the Lin-chi Lu about Lin-chi's background and personality:

The Master Lin-chi I-hsuan was born in the Tao-chow province of Southern China. His family name was Hsing.³² From early childhood he was of an extraordinarily superior type. When he grew up he became famous for dutifulness and loyalty to his parents. After he left home and shaved his head (i.e., became a monk), he lived in a house of studies and studied Vinaya (the code of discipline) very carefully, later turning to the Sutras and Shastras. Suddenly, he felt dissatisfied and gave it all up.

A disciple of Huang-po, Mu-ch'ou, comments in the Lin-chi Lu:³³

"This fellow is very young but a little different from ordinary fellows."

Then he asked Lin-chi, "Joza! How many years have

³²Feng-hsueh, op. cit., p. 82.

³³Ibid., p. 71.

you been staying here?"

The master replied, "Three years."

Mu-chou then said, "Have you ever been to Huang-po's room and asked any questions?"

The master answered, "I have never been there, and I don't know what kind of things I can ask."

Mu-chou said, "Just leave here and go to Huang-po's room and ask, 'What is the great meaning of the Buddha's Dharma?'"

The above examples indicate Lin-chi's early life and character. It was quite different from the character described in Wei-shan and Yang-shan's commentary poem in Po-yun Tan:³⁴

一 舉 拳 傲 黃 鶴 樓
 一 踢 踢 翻 鸚 鵡 洲
 有 意 氣 時 添 意 氣
 不 風 流 處 也 風 流

With one stroke he knocks down the yellow-crane tower;
 With one stroke he kicks down the parrots' bar.
 High spirits call for more high spirits;
 Where there is no-furyu, there is also furyu.³⁵

³⁴Ashikaga, op. cit., p. 475, citing original sentence of Lin-chi Lu, op. cit., and not his explanation.

³⁵Furyu (風流) literally means wind and stream, but actually nobleness, pureness, a custom handed down from ancestors, elegance, gracefulness, refinedness, the style of ancient Chinese poems, tasteful work and beautiful decoration; therefore, in this case, better translate "nobleness" or "pureness."

In early life Lin-chi's character was very gentle and studious, as Mu-chou and Yan-chao well describe, but right after he had sudden awakening in Ta-yu's arms, after he had spoken with Ta-yu about Huang-po, his character changed as the above poem by Wei-shan and Yang-shan clearly indicates.

In the Lin-chi Lu, his character is clearly evident whenever he expresses his ideas strongly, saying, for example, "If I change it to my viewpoint,"³⁶ or "My teaching is different from all others under heaven,"³⁷ or "My viewpoint is not different from that of Sakyamuni Buddha."³⁸

Evidently, he expressed himself in this manner because he became exceedingly self-confident and assured of his position. This strength of character again shows itself in such statements as the following (an amplification of the last expression above):

I am not different from Buddha at all; and you, too, you are not different from Buddha. If you understand this clearly, the patriarch is you, and you are the patriarch. Therefore, you must not seek outwardly, for the patriarch appears before your eye (i.e., you become a patriarch). Kill the Buddha when you meet the Buddha; kill the patriarch when you meet the patriarch; because they are only the objects of your seeking.

Lin-chi's teaching is very simple, free, clear, strong, and direct like the finger which points at the moon.

³⁶Feng-hsueh, op. cit., p. 13 and 40.

³⁷Ibid., p. 18. ³⁸Ibid., p. 50.

For instance, let us consider his Buji, or "nothing special," teaching:

For the three vehicles and the twelve divisions of the scriptures are all just toilet-paper, the Buddha is just an illusory, transient body, and the Patriarch just an old monk. Would you rather live like a young girl? If you seek the Buddha you will become the slaves of a demon-Buddha; if you seek the Patriarch, you will be bound to a demon-patriarch. So long as you are seeking, it is all suffering. Just be natural.³⁹

Now, this is the same principle as "no seeking." To be natural or "nothing special" one must not seek anything outwardly. But the final goal of Zen is to be Buddha, as in the ancient formula, 見性成佛, "To see into one's nature and become Buddha." Therefore, every Buddhist studies and practices to become a Buddha. Lin-chi says, "Don't make Buddha-hood a purpose. It seems to me just like the hole of a toilet bowl."⁴⁰

After one stops seeking, one will reach the state in which no thought ever arises. This is the state of Satori, to attain to which is to become a Buddha. However, one must not depend on anything, and then nothing can act as a bond. One can always pass freely through ten directions and be a Buddha, a Bodhisattva, a free man.

Though in the end one becomes a Buddha or a Bodhisattva, Lin-chi's teaching denies any of these, which is the attitude of (無), Mu or Wu (nothingness). Lin-chi's

³⁹Ibid., p. 31.

⁴⁰Ibid., p. 55.

character is, just as it is, the expression of Mu or Wu. Like other famous Zen masters, he says anything freely. Without hesitation he equates a lump of excrement with a jewel, without concern for other people's reactions. No previous Zen masters said that the Buddha was the hole of a toilet bowl or that one should kill the Buddha and Patriarch when meeting them. Lin-chi is a free man, never hesitating, and for him there is no distinction between gold and filth.

His teaching contains some important points of difference from that of other patriarchs: the four types of (喝) shout, the four relationships between host and guest and the four states of man and his environment. But his character comes out most clearly in the sections dealing with Wu-shih or Buji, i.e., "naturalness" or "unaffectedness."

At the beginning, he was very studious and gentle, but after he attained Satori, he gained great self-confidence and reached the states of 不立文字 教外別傳 直指人心 見性成佛: Not depending on words and letters, a different initiation from doctrinal instruction; direct pointing to the human mind; seeing into one's nature and becoming a Buddha. Therefore, his teaching is very different from all other Zen masters, and though he was in the line of Po-chang and Huang-po his teaching was quite different from theirs.

For instance, Po-chang wrote the Po-chang Ching-kuei (百丈清規) which was the law of the Zen temple or

the rule of daily life in the Zen temple. He established the titles for each of the roles in the Zen temple, for example, that the cook be called Tenzo (典座) and his duties clearly delineated.

Huang-po authored a book, called Ch'uang-hsin Fa-yao (傳心法要), which sets forth the Zen doctrine of the true Mind, as transmitted from Bodhidharma, which describes the One Mind, or concentrated mind. He uses quotations from the Diamond Sutra, Vimalakirti and Sad-dharma-pundarika Sutras. Lin-chi, however, said that all those sutras and shastras are the same as toilet paper, whereas, "My teaching is endless; you must discover it by your own effort,"⁴¹ which occurs in the last sentence in the section of "Jishu," which is concerned with teaching students, in the Lin-chi Lu.

An ancient proverb says, "The lions kick their children to the bottom of the valley, a thousand yards down." This is the education of a lion, to build strong character, power, self-confidence and the spirit of independence. A weak baby-lion cannot climb the sheer cliff, cannot get his own food, nor fight back when another animal attacks him. The lion family does not need such a weakling, for a lion has to be strong, true to his name, "the king of animals."

⁴¹Ibid., p. 59, the last part of "Jishu," (To Show To The Students).

Thus, to kick the children down to the bottom of the valley is really an act of compassion.

Some of the old masters called Lin-chi a dragon or a tiger, and Dogen again said, "The teaching of Lin-chi is like the teaching of Sakyamuni in olden times."⁴²

Lin-chi teaches skillfully by the method of (直指) "direct pointing"; he is rough but kind; he hits people with sticks -- anyone, monks or nuns -- and his Kwatsu (shout) is like the icy blade of a sword in the hand of Vajraraja Bodhisattva, yet sometimes it has no meaning. Lin-chi is like the lion of the proverb. He is rough, but when we think of him carefully, he is the one who has more compassion than others.

⁴²Dogen, *op. cit.*, the Book of Butsu-do (the Way of Buddha), p. 17. (今日臨濟の付囑は昔日靈山の付囑なり一佛道一).

CHAPTER III

LIN-CHI I-SHUAN'S POSITION IN THE HIERARCHY OF DESCENT FROM TA-CHIEN HUI-NENG

Ta-chien Hui-neng (638-713)¹

Nan-yueh Huai-jang (?-775)

Ma-tsu Tao-i (?-788)

Po-chang Huai-hai (720-814)

Huang-po Hsi-yun (?-850)

Lin-chi I-shuan (?-867)

Lin-chi was the sixth in descent from Ta-chien Hui-neng as shown above.

The sixth patriarch after Bodhidharma, Ta-chien Hui-neng, completed the Zen thought which Bodhidharma initiated. Bodhidharma's teaching was to hold the mind apart from circumstances like a wall, and to live calmly in perfect tranquility, thereby attaining the state of original equanimity in which theory and practice are perfectly harmonized. This is called the school of tranquil mind, which emphasizes the nature of mind. But Hui-neng emphasized seeing into one's nature instead of staying in the mind's nature, wu-hsin or mushin. Mushin is, for him, the means to see into one's nature. Therefore, he said, "It is a great mistake to

¹Dumoulin, loc. cit.

contemplate tranquility without moving your body, suppressing thoughts which arise in the mind."² He also said, "Monks, in our school, which is transmitted from the Patriarch, we establish 'no thought' and make it the principle. We make its substance 'no form', and its origin 'no abiding.'"³

The mind's nature is thus free, and never sticks in any one of the ten thousand states. Hui-neng's last poem admirably sums up his teaching:

Do not practice good roughly;
Do not commit evil smoothly.
In tranquility, without seeing or hearing,
The mind, like an ever-flowing fountain,
Is without attachment.⁴

Hui-neng's seeing is not the ordinary seeing of some visible objects, but is the creative seeing of both object and subject in the mind; therefore, there is no subject

²Daisetsu Suzuki, Hakuju Ui, Reiho Matsunaga and Shokin Furata (eds.), Gendai Zen Koza (Tokyo: Kadokawa Shoten, 1956), II, p. 186. The history and man, "The sixth patriarch," Kyodo Shino.

³Hakuju Ui, Zenshu-shi Kenkyu (Tokyo: Iwanami Shoten, 1943), II, p. 127, "Dan Kyo, Hokkai edition."

⁴

兀 兀 不 修 善
騰 騰 不 造 惡
寂 寂 斷 見 聞
蕩 蕩 心 無 著

like "I" or "he" and also there is no such object as Buddha. This is the same idea as Lin-chi's saying, "The Dharma mind has no form, but it passes through the ten directions and appears before your eyes."⁵

Hui-neng's last poem, already quoted, expresses the same idea as Lin-chi's "true man with no rank," "true man depending on nothing," and "ordinary man."

Hui-neng also stressed the point of naturalness, as in his poem: "At all times, going, staying, sitting and lying, he is always true, and this is the direct mind."⁶ Lin-chi inherits this idea, expressing it as, "Just be ordinary," "Eat, sit, sleep and pass water," and "If you be master in whatever place you stand that place will be true ground."

Thus we see that Lin-chi is the true descendant of Hui-neng, with his emphasis on Kensho (見性) or seeing into one's nature.

Hui-neng had many disciples but most of them are unknown. Only eight are listed in the Sodo shu (祖堂集)⁷ and forty-three in the Ching-te chuang-teng lu⁸ (景德傳燈錄), but other accounts put the number at

⁵Feng-hsueh, op. cit., p. 17.

⁶Hakuju Ui, Zenshu-shi Kenkyu, op. cit., II, p. 125.

⁷Ibid., p. 249. ⁸Loc. cit.

a little over thirty-four. Only six were listed in the text and in the Chart of the Zen Masters in the T'ang dynasty, in Dumoulin and Sasaki's Development of Chinese Zen.⁹

There are only two main lines of tradition in existence in contemporary Zen Buddhism, the lines of Ch'ing-yuan Hsing-ssu's Soto school and Nan-yueh Huai-jiang's Rinzai school. Others, such as the Ho-tse school established by Ho-tse Shen-hui (not one of the five schools of Chinese Zen), was in existence for only about a hundred and fifty years; then it dies away, as there were no more adherants. Some other disciples of Hui-neng became celebrated through their writings or through stories about them. Therefore, both Ch'ing-yuan Hsing-ssu and Nan-yueh Huai-jiang were called the Seventh Patriarch by the Soto and Rinzai schools, respectively.

Ch'ing-yuan was almost certainly older than Nan-yueh. Both birth dates are unknown, but Ch'ing-yuan died in 740 and Nan-yueh in 775.¹⁰ Besides, Ch'ing-yuan made an earlier

⁹Dumoulin, loc. cit. The names listed are: Ch'ing-yuan Hsing-ssu (?-740), Nan-yueh Huai-jiang (?-775), Yung-chia Hsuan-chueh (665-713), Ho-tse Shen-hui (668-770), Shih-t'ou Hsi-ch'en (700-790) and Nan-yang Hui-chung (677-744).

¹⁰Ibid.

start with his studies under the Sixth Patriarch.¹¹ In later years, however, the Soto school of Ch'ing-yuan became less popular than the Rinzai school of Nan-yueh. For a long time the Rinzai school was considered orthodox Zen Buddhism in China.

Ch'ing-yuan established his Soto school in the place named "south side of the lake" and Nan-yueh built his Rinzai school in the place named "west side of the river."¹²

¹¹Hakuju Ui, Zenshushi Kenkyu, op. cit., II, p. 221. The sentence is printed as follows: "When the Sixth Patriarch returned to Sokei at the age of 40, Nan-yueh was born and Shen-hui was only 10 years old, but it seems Ch'ing-yuan was around 20 years old."

But there is no evidence behind this. If the Sixth Patriarch's age was 40, chronologically it was 677 or 678. And also, this is the year Nan-yueh was born, if Dr. Ui is right, for Ch'ing-yuan was 20 years old at this year, so that he was born the year of 657 or 658. (The reason I put the year vaguely 677 or 678 is that probably they counted their ages differently in old China. When a person was born he was already one year old, and at the next New Year's Day he became two years old; so that, supposing a person was born December 10th, this person would spend 20 days as a one-year-old and on the next New Year's Day he would be a two-year-old. Or, even using the regular way of counting a person's age, it is uncertain to say that he is 40, as he was born in such and such a year without knowing his birthday and month.)

In the small Dictionary of Zen in Gendai Zen Koza, op. cit., Nan-yueh's chronological date is listed as 677-775. Ch'ing-yuan's birthdate is unknown in this dictionary. If the above sentence from Dr. Ui is correct, a newly published book like his usually lists the approximate date (as in the case of Huang-po) numeral, letter with an interrogation mark. Therefore, if they list Ch'ing-yuan's birthdate as 657?-740, I will take Dr. Ui's above sentence as an evidence.

¹²"South side of the lake" is Hunan province (sheng) and "west side of the river" is Kiang-si Sheng.

Lin-chi was a descendant of Nan-yueh from Kiang-si, in the line of the Rinzai school. The second descendant of Nan-yueh was Ma-tsu Tao-i. The Ching-te ch'uan-teng Lu says of Ma-tsu:

His appearance was remarkable. He strode along like an ox and looked about him like a tiger; if he stretched out his tongue, it reached up over his nose; on the soles of his feet were imprinted two circular marks.¹³

Nan-yueh himself was a very pure and strict Zen master, and in later years students called him Kanro mon, "the gate of sweet dew drops." Also, Dogen says in his Shobo Genzo,

江西直說透玻心
從此大梅卜絕岑
三十年來人不識
香風馥馥在而今

The teaching at Kiang-si pierced his mind.
He left to live as a hermit on Mount Ta-mei.
For thirty years, people did not recognize him,
But the fragrance of his school lasts even 'til today.

¹³Dumoulin, op. cit., p. 9.

¹⁴Dogen, op. cit., V, "The Book of Sokushin Zebutsu"
(The concentrated mind is the Buddha.)

There is a story behind this poem. Kiang-si is on the west side of the Hwangho River, where Nan-yueh established the Rinzai school, and Ma-tsu was his student. One day a student, Fa-ch'ang, came to see Ma-tsu and asked, "What is the Buddha?" Ma-tsu answered Fa-ch'ang, "The concentrated mind is the Buddha."

Actually, this phrase is common in Zen, since Fu-ta Shih used it and it appears likewise in many Mahayana sutras. Therefore, the student Fa-ch'ang might have known or heard this phrase, but when he heard it through Ma-tsu's mouth, he took it as including the whole of Zen experience.

Fa-ch'ang left for Ta-mei Shan, and there, all by himself, devoted his attention to the phrase, "The concentrated mind is the Buddha." Fa-ch'ang never left Ta-mei Shan for thirty years, and people neglected him. From another viewpoint, which is Dogen's, people never abandoned him, and the fragrance from his school lasts until today. For, as an ancient Chinese proverb says, "Plum trees never say anything, but beneath the tree a path is naturally formed."

Ma-tsu was described as using "strange words and extraordinary behavior" and his use of the shout (喝) impressed many of his students as the yu "activity" of "Zen opportunity" (用, 禪機). He was the first to use the shout in teaching Zen, and his disciple Po-chang said of this, "The Buddha's doctrine is not a small thing. I was

shouted at by Ma-tsu one day long ago. He made me deaf for three days; I could hear nothing; and it also gave me a black eye." Huang-po heard this and said, regretfully, "I don't even know Ma-tsu." Po-chang said, "Are you going to transmit the doctrine from Ma-tsu?" Huang-po replied, "Oh, no, I am not going to transmit from Ma-tsu." Po-chang asked, "Why not?" Huang-po said, "If it is right, I will lose all my students." Po-chang said, "That's right, that's right."

Ma-tsu's shout was extraordinarily loud. In later years, the shout ho or katsu was used by Po-chang and Huang-po as a "great activity" of Zen training. Lin-chi transmitted the shout from Huang-po, as Huang-po as received it from Po-chang, but Lin-chi elaborated it into the four types.¹⁵ Actually, the shout was descended from Ma-tsu, but it was no longer Ma-tsu's kind of shout. Lin-chi made it his own and used it with a better technique.

Ma-tsu had eighty-four students¹⁶ and all are said to have become outstanding Zen masters, but from these only Po-chang Huai-hai's school remains today, as the Rinzai Sect.

¹⁵(1) Sometimes the shout is like the precious sword of the Vajraraja.

(2) Sometimes the shout is like a golden-haired lion, crouching on the ground.

(3) Sometimes the shout is like a sounding pole.

(4) Finally, there is the shout that has no meaning of shout.

¹⁶Hakuju Ui, Zenshushi Kenkyu, op. cit., II, p. 327; and also Suiunkoji Rikukawa, p. 147.

In China, there were many Zen masters who took their names from the places where they lived. Ta-mei Fa-ch'ang, for example, took his name from Mount Ta-mei, for in ancient times almost all temples were built in the mountains.¹⁷

Po-chang also took his name from the place where he lived, Mount Po-chang; and later, his student Huang-po Hsi-yun took his name from Mount Huang-po. Lin-chi I-shuan took his name from the temple Lin-chi Ssu, and that temple (Lin-chi Ssu) was named after the village Ta Lin-chi or Shao Lin-chi. Another master, T'ien-huang Tao-wu of the Soto line took his name from T'ien-huang Mountain. Chao-chou T'sung-chen, who was born in the same province as Lin-chi, did likewise.

There were many stories about Po-chang and his master Ma-tsu, showing Po-chang's outstanding personality and ability. The most famous one is as follows:

Po-chang spent three years with Ma-tsu. One day he accompanied Ma-tsu on the road and heard the geese crying. A little later, Ma-tsu asked, "Which way are the geese's cries going?" Po-chang replied, "Flying through." Whereupon Ma-tsu turned, grasped Po-chang's nose and twisted it. Po-chang gave a yelp, and Ma-tsu said, "Will you say 'flying through' again?" Po-chang suddenly awakened.¹⁸

¹⁷Nowadays, we still keep the same custom of having the temples on the mountains; therefore, each temple has two names, for instance, Sekiheki San Genchu Ji in China and, in Japan, Shinno san Hoko Ji in Rinzaï and Kichijo San Eihei Ji.

¹⁸Hakuju Ui, Zenshushi Kenkyu, op. cit., II, p. 333;

It was quite appropriate for Ma-tsu to twist Po-chang's nose if we recognize Ma-tsu's doctrine that the three worlds are only mind, because everything in this world arises from the mind. When one sees colors and forms, one is seeing the mind. Mind itself is "no-mind," but it is only the colors and forms. Therefore, when geese passed through the sky, Po-chang just saw them flying through the sky and had never realized Ma-tsu's point. Therefore, Ma-tsu twisted his nose to help him realize his absent-mindedness.

Ma-tsu had eight hundred students living with him,¹⁹ for whom he built a Zen-do, or "meditation hall." Po-chang was at this Zen-do and, seeing the need for organizing the arrangements for so many students, he codified the laws for living in Zen temples. This code is called the Po-chang ch'ing kuei ("Pure Rules of Po-chang"). Each student has his own office in the temple, in order to prevent confusion and disorder. This Ch'ing-kuei is based not only on Po-chang's own experience, but on many experiences dating far back to the fourth and fifth Patriarchs.

Po-chang also laid down the rule that "A day of no working is a day of no eating."

After the death of Ma-tsu, Po-chang took his place, but there were eight hundred students and the amount they ate

¹⁹Suzuki et al., op. cit., V, p. 172 (Matsunaga).

was tremendous, so that they had to produce their own food.

The Po-chang Ch'ing-kuei is known only through other books because there is no original in existence. The oldest edition of the Ch'ing-kuei is the Ch'an-yuan Ch'ing-kuei written at the beginning of the twelfth century, but this was written under the Po-chang Ch'ing-kuei's influence. The other sects of Mahayana Buddhism never made such rules, because they believed that Mahayana Buddhism differs from the method of Vinaya Buddhism. Thus, only Zen filled this lack in the Mahayana, and it was from this time that Zen became an independent sect. The Ch'an-men kuei-shih, or "Description of the Rule of Zen," says, "Our school is not limited to the Mahayana or Hinayana, and yet is not different from them. Certainly, it has adopted their good points, changed the bad, and set the rule. Now we must follow this well."

Po-chang was famous not only for his Ch'ing-kuei and his Po-chang Ta-chih Ch'ang-shih Kuang-lu ("The Collection of the Zen Master Po-chang's Teaching"), but also for the influence of his character and strict activity in daily life.

The Chinese were very ritualistic people, for in Confucianism and Taoism the rites are considered to be of the highest importance.

The Po-chang Ch'ing-kuei also influenced the rules of the Taoists since they use the same terminology, adopted from

Buddhism.²⁰ All the Zen Temples in China, Korea and Japan still follow Po-chang's ideas.

Po-chang had two outstanding students, Huang-po and Wei-shan. Huang-po was in the line of Rinzai, but Wei-shan received the transmission from Po-chang and then established the Wei-yang sect with his distinguished follower Yang-shin.

Huang-po first studied at Mount T'ien-t'ai with the T'ien-t'ai sect, but one day he met an old woman on the street who told him about Ma-tsu. He went to see Ma-tsu in the province of Hang-chow. It was, however, after Ma-tsu's death that he met Po-chang, from whom he ultimately received the transmission.

Huang-po is said to have been seven feet tall, with a lump of flesh like a ball on his forehead. The rite at the temple was very strict and he was known as "the great master who never neglected worship."²¹

A disciple of Huang-po, Fei-hsiu, collected and published the book of Huang-po's teaching, which is called Ch'uang-hsin fa-yao. Fei-hsiu was not a Buddhist monk, but a Confucian and a governor of China. One day, he visited the temple Ta-an Ssu in Hang-chow province to burn incense. A monk came out and was entertaining him, when he saw a picture

²⁰Hakuju Ui, Zenshushi Kenkyu, op. cit., II, p. 395.

²¹Suzuki et al., op. cit., V, p. 82 (Shibayama).

hanging on the wall and asked, "What is this?"

The monk answered, "This is the writing of a famous master."

Fei-hsiu replied, "I can see the writing but where is the famous master?"

The monk could not answer him.

Fei-hsiu said, "Is there no clever monk in this temple?"

The monk replied, "Yes, a monk came here lately and is doing particularly well. This monk has the Zen style."

Then the monk went to bring Huang-po to see Fei-hsiu. Huang-po came in from outside and Fei-hsiu was very pleased to see him, saying, "I asked the monk about that picture but he could not answer. Please, will you answer me?"

Then Huang-po said, "Well, ask me anything."

Fei-hsiu started to ask him the same question as before.

Huang-po did not answer, but said loudly, "Mr. Fei-hsiu!"

"Yes!" he responded.

Huang-po said again, "Where are you?"

Fei-hsiu did not answer him for he understood the profound meaning.²²

Later, Fei-hsiu built a temple for him, called Huang-po Shan.

Fei-hsiu was a layman, therefore Huang-po taught him very clearly and kindly about Zen's being transmitted from

²²Ibid., p. 91 (Shibayama).

Bodhidharma.

The master (Huang-po) faced Fei-hsin and said, "All the Buddhas and common people are in one mind, and there is no other Dharma. This mind had its beginning from nothing and never arises nor ceases. It is neither blue nor yellow, neither shape nor form, belonging neither to existence nor non-existence. It is neither new nor old, neither right nor wrong, and neither big nor small. It surpasses all the limitations of quantity, name, trace, and time."²³

Such was the teaching of Huang-po: "one mind" or "absolute mind":

If you stick your mind to forms and seek something outwardly, you will lose; but if you stop thinking and forget about your thoughts, the mind itself appears before you. Though you are common people the mind never ceases; though you are Buddha the mind never arises. This mind is Buddha and there is no other Buddha or mind.²³

His teaching has much in common with Bodhidharma's anjin, "peace of mind," tokushin, "grasping the mind," or Kenshin, "seeing the mind." All of these are shikishin, "knowledge of mind," or jido, "self-understanding."

He also said that his contemporaries did not understand the structure of mind, and therefore they set up a mind over the mind, seeking the Buddha outwardly and becoming slaves to form in their practice. All of these he held to be wrong methods and not the way of Awakening. If they would attain the state of "no-mind" directly, understanding that all the Dharmas are without basis or substance, then

²³Fei-hsiu, Ch'uang-hsin Fa-yao, (ca. 1100) p. 1.

there would be no dependence, no abiding, no striving, no fixity; they would be without delusion, realizing the awakened state (bodhi).

These ideas are a faithful following of the Sixth Patriarch, Hui-neng.

Huang-po was not only the master of quick mondo, or Zen repartee, but his whole study and realization of Zen was extremely thorough, for he lived perfectly in accordance with the principle: "This very mind is Buddha, and 'no-mind' is the Tao"; and "When there is neither body nor mind, this is named the great Tao."²⁴

He lived with a mind of "absolute nothingness," in going, staying, sitting, and sleeping. The Japanese Obaku school took its name from him.

Before Lin-chi became one of his students, he had learned the sutras and shastras, but when he met Huang-po he learned his thorough practice of Zen through "Zen opportunity" (Zenki, or, catching the point of Zen) in quick mondo.

The ideas of Bodhidharma, continuing through the Sixth Patriarch and from Nan-yueh to Po-chang, were most faithfully transmitted to Huang-po, and Lin-chi received them from him.

In the Lin-chi Lu, the idea of wu or mu (nothingness), wu-hsin or mushin (no-mind), ping-ch'ang or byojo and wu-shih

²⁴En-ryo Roku, Hai-kyu; Tien-hsin Fa-yao, Ku-tsun-su yu lu, Book 3, p. 40.

or buji (ordinary and nothing special), are the background. From the beginning to the end, the essential insight flows down as naturally as the stream of water in the Yang-tse River.

Based on these ideas, Lin-chi elaborated his own special forms of instruction: ssu-liao chien or shi-ryoken, the four states of man and his environment (subject and object); ssu-ho or shi-katsu, four types of shout; ssu-pin chu or shi-hinju, the four relationships between host and guest. But these insights, realized through the study and practice of Zen, are the unique teaching of Lin-chi, and not the reproduction of the doctrine of his master Huang-po. Yet, if there had been no Huang-po, perhaps Lin-chi never would have realized his characteristic style of enlightenment. The stream of ideas in the Lin-chi Lu is very obviously descended from Huang-po, and from this background his own insights follow quite naturally.

Lin-chi was an outstanding student and, together with another outstanding monk, Mu-chou Tao-tsung, he received the transmission from Huang-po's doctrine. But, in contrast to Lin-chi's school, the school of Mu-chou did not prosper.

Therefore, Lin-chi is acclaimed as the great Patriarch from whom the Rinzai school takes its name, because of the perennial and enduring value of his teaching. He seems to have attracted the most superior students. Dogen, the founder

of the Japanese Soto School, referred to Lin-chi as "the
later Sakyamuni."

CHAPTER IV

LIN-CHI I-SHUAN'S DOCTRINE OF NATURALNESS (WU-HSIN OR BUJI) AND NO-SEEKING (PU-CH'IU OR FUKYU)

In the last section, I described Wu-hsin or Buji as the background for Lin-chi's teaching. If one wants to be natural, he must stop seeking; therefore, naturalness and no-seeking are pair words, technically, having in Zen the same meaning. In the state of no-seeking, one avoids affectation and is simply natural. Thus, these words are complementary and cannot be separated; if one is lacking, the state of wu-hsin or pu-ch'iu can never be reached.

Lin-chi said, "The Buddha is just an illusory, transient body, and the Patriarch, just an old monk. Would you rather live like a young girl? If you seek the Buddha you will become the slave of a demon-Buddha; if you seek the Patriarch, you will be bound to a demon-Patriarch. So long as you are seeking, it is all suffering. Just be natural."¹

"Therefore," he said also, "it is essential that students of today should have self-confidence, and not seek outwardly. When they go out into the ordinary world, they should on no account make distinctions of right and wrong. Thus, there is the Patriarch and the Buddha, but all this is just a matter of expediency in teaching."²

The final aim of Buddhism is to be Buddha, for it is said, "See into one's nature and become the Buddha." But when one seeks the Buddha, he will be bound by the demon-

¹Feng-hsueh, op. cit., p. 31. Ibid., p. 24.

Buddha and never be Buddha. Therefore, Lin-chi says that if you want to be Buddha you must not seek anything, even the Buddha, the Patriarch or the Tao.

Lin-chi taught this very strongly:

If you wish to have correct understanding of the Dharma, you must not be confused by others. When you meet them within or without, kill them all right away! When you meet the Buddha, kill him! When you meet the Patriarch, kill him! When you meet the Arhat, kill him! When you meet parents, kill them! When you meet relatives, kill them! Thus, you will begin to attain liberation.³

Lin-chi's teaching is not only "no-seeking," but also "no-studying" of the sutras and shastras to attain the state of naturalness.

Thus, he says, "For the three vehicles and the twelve divisions of the scriptures are all just toilet-paper," and

Great masters, you must not make a mistake. I don't value your understanding of sutras and shastras; I don't care who you are, king or his officer; I don't value your fluent speech even if it be as smooth as a stream; I don't value your clever wisdom; I just need your true viewpoint. Followers of the Tao! It is better to be a regular monk of naturalness than to understand a hundred sutras and shastras.⁴

Therefore, naturalness is more important than anything else, even than practicing Zen. Lin-chi said,

If there is anyone who can practice it, this is only the karma of birth and death. You talk about being perfectly disciplined in the six senses and the ten thousand ways of conduct, but my view is that all this is creating karma. To seek the Buddha and to seek the

³Ibid., p. 38.

⁴Ibid., p. 57.

Dharma is precisely making karma for the hells. To seek the Bodhisattvas is also creating karma; to study the sutras and shastras is also creating karma. The Buddha and the Patriarchs are people of naturalness.⁵

Thus, to have naturalness, one must reject the seeking-mind, for when one has a seeking-mind he cannot attain naturalness. A seeking-mind is yu-hsin or ushin (the existence of mind). Naturalness is attained with a no-seeking mind, which is wu-hsin or mushin (no-mindedness). Therefore, "naturalness is very far when you seek it, but when you don't seek it you will see it before your eyes."⁶ This occurs when one stops seeking anything and attains the state of "no mind," wu-hsin, which is itself naturalness.

In the Lin-chi Lu, Lin-chi stresses this viewpoint all through the book:

Followers of the Tao! The perfect man of today knows clearly that there is nothing special in his original nature; but when you do not have enough faith you run around seeking from thought to thought, one after another, and are unable to stop yourselves.⁷

He also said,

Followers of the Tao, that which you are using for your everyday life is no different from the Patriarchs, but because you doubt and have no faith in it, you seek outside. Make no mistake: there is no Dharma on the outside, and on the inside also there is nothing you can grasp. Instead of taking my words, you had much better take rest, and go off and do nothing special.⁸

⁵Loc. cit. ⁶Loc. cit. ⁷Feng-hsueh, op. cit., p. 20.

⁸Ibid., p. 39.

Further, he taught, "According to my viewpoint, there is nothing difficult about it. Just be ordinary: put on your clothes and eat your food, and pass your time without fuss." Continuing, he pointed out how wu-shih differs from yu-shih and wu-hsin from yu-hsin:

If for a single thought your mind can come to the point of ceasing to seek, this is called making the Bodhi Tree. But if for a single thought your mind is unable to come to the point of ceasing to seek, this is called making the Ignorance Tree. Ignorance has no abiding place. Ignorance is without beginning or end. If in the course of your thought, your mind ceases to refrain from seeking, then you will keep on going up the Ignorance Tree, entering the six paths and the four births, becoming covered with hair and sprouting horns. But if you stop seeking, then you will (enter) the world of the Pure Body. If a thought does not arise, then this sets up the Bodhi Tree. (Wherever you do in) the three worlds, (you can) mysteriously change your transformation-body as you will. The Dharma will be joyous and Zen delightful, and your body will be naturally bright. If you think of clothes, there will be fine cloth a thousand-fold; if you think of food, every variety of taste will be completely satisfied. And there will be no inconvenient sickness. Bodhi has no abiding place, and thus there is no one who attains it.⁹

Therefore, if one attains the state of Bodhi, he will be free in everything, for to attain the state of Bodhi is to reach tun-wu or satori. Lin-chi used the expressions wu-i chen-jen and mue no shinjin to indicate "a true man who is depending on nothing." He also used the expressions wu-i tao-jen and mue no dojin to indicate one who is "a man of Tao depending on nothing," who is an awakened one and has attained

⁹Ibid., p. 40.

satori - he also being a free man not depending on anything. The true man who depends on nothing has no need to seek anything; he just listens and doesn't speak. He does not need any particular abiding place. He can go anywhere in the three worlds.

In the sutra of Vimalakirti it is said, "From the fundamental of no-abiding is every Dharma established." And the Sixth Patriarch said, "Fundamentally, no man ever really possesses anything." And thus, a man depending on nothing has no abiding place, i.e., his mind never becomes attached to one place.

In the same way, there is no birth and death for this free man; he came to this world without anything and he has returned to the same state from the time when he attained satori. Nothing can tie him. Whatever he wants to do, he does. For, because he does not seek anything, he is without ulterior motive; he just lives. As Lin-chi put it:

Just be ordinary and nothing special. Relieve your bowels, pass water, put on your clothes, and eat your food. When you're tired, go and lie down. There is no place in Buddhism for using effort.¹⁰

Thus, the life of the free man is natural: he enters any place, whether common or sacred, pure or defiled; he never thinks of names; he simply has the "Dharma-mind."

¹⁰Ibid., p. 18.

Lin-chi said,

The Patriarchs of the three worlds and ten directions came to this world merely to seek the Dharma. Students of today also seek the Dharma, and after attaining the Dharma, their task will be completed. When you have not yet attained, you go on transmigrating through the five paths. What is the Dharma? The Dharma is the Dharma of Mind. This mind-Dharma has no form. It completely pervades the ten directions, and appears before your eyes.¹¹

Lin-chi teaches the Dharma as the mind which is in its true nature free and independent, delivered from birth and death, and without any seeking. Therefore, wu-hsin is the Dharma, in which nothing can arise, even a concept of birth and death. It is a non-discriminating mind, to which cleanliness and dirtiness are just the same. Evil passions, struggling, being distressed, hating, liking and loving are yu-hsin, "having mind", as distinct from wu-hsin, "no mind." In wu-nien or munen, the state of no-thinking, one doesn't worry about bonno¹² or the go of wrong thinking.¹³

There is no Buddha or Dharma, no sutras or shastras, no satori or Bodhi, and, of course, no Patriarch. All these things are just simple furniture in the house, named by the mind and produced by its movement. So the mind becomes either

¹¹Ibid., p. 16.

¹²Bonno has the same meaning as the Sanskrit Klesa, which means "causes of trouble."

¹³Go is equivalent to the Sanskrit Karma, which is action and its consequence whether inside or outside of the mind.

Manjusri (Buddha of wisdom) in Wu-tai Shan, or else the demon-Buddha. All of these things are just one, namely, the mind, and in this mind there is no seeking outwardly, nothing arising; it is just natural, wu-shih. Such is Lin-chi's doctrine.

CHAPTER V

LIN-CHI I-SHUAN'S FOUR TYPES OF SHOUT,

SSU-HO OR SHI-KATSU (喝)

In Zen Buddhism, many of the masters had special styles of teaching, such as Tokusan no bo, the stick of Te-shan, and Rinzai no katsu, the shout of Lin-chi.

The Lin-chi Lu, compiled by his disciple Feng-hsueh Yen-chao (896-973), is not merely a collection of his words but also a description of Lin-chi's attitude to his students. It is divided into the following sections:

- a. Preface (by Ma-fang in his own edition, or by other editors in other editions, except that there is no preface in the Ku-tsun-su yu-lu.)
- b. Jodo (Teaching at the Dharma Hall).
- c. Jishu (Instruction of students).
- d. Kanben (Evaluation of students).
- e. Anroku (The life of Lin-chi).

From the "Jodo" through the "Kanben" chapters, there is a collection of mondo between Lin-chi and other masters or his own students, many of which show how Lin-chi used the ho or katsu.

In the "Kanben" section, Lin-chi says, "Sometimes the shout is like the precious sword of the Vajraraja. Sometimes the shout is like a golden-haired lion, crouching on the ground. Sometimes the shout is like a sounding pole. Finally, there is the shout that has no meaning of shout. Do you understand this?"

A monk hesitated and could not answer, whereupon the master cried, "Ho!"¹

¹Feng-hsueh, op. cit., p. 68.

The first shout cuts everything, good and bad, demon and Buddha, Klesa and Dharma, severing all attachments.

The second, the lion which has golden hair, refers to the lion who roars once and smashes the brains of wild foxes, the wild enchanters. It is the shout which destroys illusion.

The third shout, the sounding-pole, is a trick to determine the student's attainment in Zen (similar to koan and mondo.) Therefore, this is chi or chi-yan, the "tricky opportunity" in which a tiny reaction tells all.

The fourth shout, the most profound, comes from the state of wu, nothingness. This shout is the marvelous use of wu-wei, asamskrta (the unsought or uncontrived) and is a samadhi of the Dharma. Ho is not expressible by words. It has no meaning, but shows the movement of the mind directly.

A monk asked, "What is the great meaning of the Buddha's Dharma?"

The master merely shouted, "Ho!"

The monk bowed to him.²

This monk understood the master's mind; therefore, he bowed and did not say anything. This is the fourth shout. The great meaning of the Buddha's doctrine is in this one shout without meaning.

²Ibid., p. 4.

There are, then, essentially two kinds of shout. One is to scold and encourage (the first to the third shout).³ The other is the expression directly from the mind, which cannot be expressed by words (this is the fourth shout).

Lin-chi used the word ho because it has no meaning apart from itself, signifying nothing except its own sound. The later Zen masters learned the ho from Lin-chi and used it together with other meaningless shouts like totsu, ro, i etc. (吐 . 露 . 咦). Ho is therefore above words. As Lao-tsu said, "The Tao which can be spoken is not the eternal Tao," therefore, in the spirit of wu-wei, Lin-chi used ho to fill the lack of words.

There is the story of the use of the ho in later years:

A disciple of Huang-lung Hui-nan, a descendant of Lin-chi, was one day invited by the Duke of Tung-ching to meet a Hua-yen master. The Hua-yen master questioned the monk, who finally shouted at him, again and again. But, right after each shout, he explained that it was not only a simple shout, but had the whole of Zen in it. The Hua-yen master and all those present admired him, and finally the Hua-yen master said that it was a marvelous usage of T'i-yung, the substance and activity at once, and that it included the five teachings of Hua-yen.⁴

From ancient times, the shout was used in the Rinzai school and almost all the masters used it to awaken and encourage their students. Therefore, the shout, coming from

³See p. 50.

⁴Hakuju Ui, Zenshushi Kenkyu, op. cit., III, p. 313.

the mind directly, is the life of Rinzaï Zen. An old master said of Lin-chi's shout, "With one shout he builds everything up; with one shout he breaks everything down."

Thus, the shout ho or katsu is used as well as Koan in K'an-hua (observing the anecdote, i.e., koan-study) Zen. There are three classifications of Koan: one is richi, the koan which shows the principle of Zen (the mind); another is kikan (also called kosoku), the koan which shows the free action and conversation of the enlightened masters; the last is kojo, the koan which is given to the monks who have had enlightenment, to lead them to the absolute state in which there is neither satori nor doubt.

In teaching his students the four types of shout, Lin-chi showed neither hate nor approbation, only wu or mu, and his shout is wholly in the spirit of wu-hsin or mushin.

CHAPTER VI

LIN-CHI I-SHUAN'S DOCTRINE OF KARMA

Lin-chi said, "Masters of Zen! Commit five continuous karmas and you will attain liberation."¹ This is his conception of karma: to attain the final aim, liberation, one commits the five continuous karmas. At the beginning of his Lin-chi Lu, he taught wu-shih or "nothing special" and said,

As you go along from place to place, make each place your own, and each will be true ground. When states of all kinds arise, you must not try to change them; so that when you have settled habits of feeling or karma making for the five hells, you will find yourself naturally, in the great ocean of deliverance.²

The five continuous karmas are the same as the karmas leading to the five hells. Lin-chi explains the five kinds of interminable retribution as follows:

A monk asked, "What are the five kinds of interminable retribution?"

The master said, "It is to kill father and mother, to wound the Buddha's body, to behave unworthily of monkhood, and to burn the sutras and Buddha-statues. These are the five kinds of interminable retribution."

The monk asked, "What is the father?"

The master said, "Ignorance is the father. When there is a single thought in your mind to seek the origin of arising and ceasing, like a sound in the air you cannot grasp it. Naturalness in all circumstances is called killing the father."

²Ibid., p. 18.

The monk asked, "What is the mother?"

The master said, "The greedy love is the mother. When there is a single thought in your mind to enter the desire world and seek its greedy love, it sees only the empty forms of things. No-staying or no-sticking in any place is called ruining the mother."

The monk asked, "What is wounding the Buddha's body?"

The master said, "When you are in the pure Dharma world, you must not entertain a single thought that you have realized anything, for then every place will be black and dark, and this is wounding the Buddha's body."

The monk asked, "What is behavior unworthy of monkhood?"

The master said, "When you have a single thought in your mind tied up with evil passions (Klesa), and reach the state of emptiness where there is nothing to depend upon, this is behavior unworthy of monkhood."

The monk asked, "What is burning the sutras and Buddha-statues?"

The master said, "To see the emptiness of all actions, the emptiness of the mind, the emptiness of the Dharma, and cut them off with no hesitation. Naturalness without obstruction, this is burning the sutras and Buddha-statues. Your reverences, if you understand in this way you are saved from being confused and blocked by such names as 'sacred' and 'common.'³"

Lin-chi does not take karma in its usual sense; for him it is only names and is nothing to fear. If one understands, he should stay in the realm of no-abiding, no affectedness, no-seeking and no-hesitation, so that karma will lose its reality. Klesa, evil passion or thought, and karma the result or cause of the thought or action is all according

³Ibid., p. 54.

to one's mind. Therefore if one has wu-hsin or "no-mind-ness" no karma arises.

Lin-chi's conception of karma is based on naturalness, that is, the karma-less state of the world as it is in itself, in its non-conceptual, natural state, which Buddhists call "suchness" (tathata). All the Buddhas and Patriarchs, the sutras and shastras, even the three karmas of body, mouth, and emotion, are just forms of emptiness or "suchness." The man of naturalness never gets stuck in his mind, and only an inexperienced "blind fellow" thinks it important to study hard to become a Buddha. Lin-chi said, "These people are just like the spring drizzle" (nothing new about them).

To be natural, to have wu-hsin, to live with wu-wei, is, for him, more important than worrying about making no karma.

"The ordinary mind is the Tao!"

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