Zen Notes

Shakamuni Descending the Mountain
By Liang K'ai 梁楷, cir. 1200

ZEN

A RELIGION

BY RUTH FULLER SASAKI

I should like to speak a little about Zen as a religion. For, above everything else, Zen is a religion. Since Zen began to be known in the West, various aspects of it have been emphasized and various elements in its teachings stressed--Zen is a kind of nature mysticism; Zen is a kind of existentialism; Zen is a kind of mental therapy; Zen is a discipline in which blows and conundrums are used as teaching devices; Zen advocates a humble, retired mode of life, the main activity of which is the practice of meditation; Zen aims at the attainment of *satori*[1] and with satori comes total knowledge and understanding; Zen is everyday life; Zen is complete freedom; the man who has attained the aim of Zen, that is, satori, is beyond law, beyond the regulations laid down for human society.

While these statements cannot be said to be totally incorrect, each taken by itself gives but a fragmentary and distorted view of what Zen really is, and all miss what, to my mind, is the fundamental aim and meaning of Zen.

Fundamentally Zen is a religion. Whatever other qualities or aspects it may have, all derive from or are by-products of the particular kind of religion Zen is. But a religion Zen certainly is, and of first importance in knowing something about Zen is to know it as a religion.

I shall not try to define the term "religion." Discussions on that subject still go on and, like most discussions, arrive at no final answer satisfactory to everyone concerned. If, however, you demand of a religion that it have a God external to the universe and man; if you demand that it have a uniquely revealed scripture in which there must be implicit belief and faith; if you demand that there be an individual soul that exists throughout all eternity and eventually comes to reside either in eternal bliss in heaven, or in eternal damnation in hell; if you believe in sin that can be washed away by the sacrifice of another, or salvation that can be attained

through a savior, then for you Zen will not be a religion and Zen will not be for you.

And here I should like to define what I am speaking about when I use the word "Zen." The word Zen has been used to connote many things. At the expense of being called ultra-traditional and authoritarian, I prefer to apply it, for the moment at least, to the sect of Buddhism developed in China, of which Bodhidharma is traditionally considered to be the founder, and to the teachings of this sect.

Though, as its name indicates, the Zen sect emphasizes meditation and is sometimes even called the Meditation Sect, the fundamental core of Zen, as of all Buddhism, Hinayana[2] or Mahayana,[3] is what is usually termed "enlightenment." There are several words used to denote this experience of enlightenment. Sokei-an[4] preferred the English word "awakening." In Japanese it is known as *satori*, a word now gradually coming into English usage. Rinzai[5] called it "true understanding" or "true comprehension."[6] Another word, dating from Bodhidharma's time, is *kensho*[7] "seeing into one's own true nature."

When Shakamuni Buddha attained his Highest Perfect Awakening he manifested the fundamental principle of the religion which he was later to develop. And when, after some inner struggle, symbolized by his conversation with the god Brahma, he determined to reveal his experience to all men and thus show them how they might attain release from sorrow and suffering, he demonstrated the natural corollary of enlightenment and took the first step toward making his experience the pivot of a world religion.

For the Hinayana or, more precisely, the Theravada schools, the main aim is the attainment of individual enlightenment. For this reason men and women leave their homes to become monks and nuns, believing that in the monastic life they will find the best opportunity to accomplish this aim. The role of the lay believer in Hinayana Buddhism is largely that of sustaining the clergy who are actively seeking this enlightenment, and by thus doing to lay up for himself merit which, in some future life, will permit him to retire from the world and seek Nirvana for himself.

For the Mahayana schools, one's own enlightenment and the assisting of others to attain their enlightenment are two aspects of the one fundamental principle. Self-awakening must be attained first, but just self-awakening is not sufficient. The luminousness of the experience of awakening must be shed abroad for all men to share in. Awakening itself cannot be given to anyone by another, but

the awakened man can and must assist others on their path toward the goal, otherwise he has not understood the full import of his experience. This is the role of the Bodhisattva, stressed in the Mahayana schools. To me, Shakamuni Buddha is the perfect example of the complete Buddhist teaching---the Buddha, the Perfectly Awakened One, whose aim was not to attain enlightenment for himself, but to solve the problem of human suffering, and whose life after his enlightenment was for forty-nine years devoted to showing others how they might solve this problem for themselves. It is interesting to note that one of the favorite subjects in Zen *sumi* or black ink paintings is Shakamuni coming down the mountain, the mountain-top representing his awakening and his coming down from the mountain-top his return to the everyday world.

For most of the Mahayanist schools one further characteristic must be mentioned. That is, that any man, whether he become a monk or remain a layman, may attain this awakening. The layman's role is not merely that of sustaining the clergy and laying up merit through good deeds. That he must do, but even in the midst of his everyday life, if he exerts himself to that end, he also can attain enlightenment.

That this summary characterization of the two divisions of Buddhism is inadequate, I am quite well aware. But if you will keep it in mind, you will have a useful, though brief, guide for distinguishing them.

Zen, perhaps even more than other Mahayana sects, stresses the importance of awakening for the layman and makes available to him all the teaching and discipline it affords the monk. One of the names most honored in Zen is that of the Indian layman Vimalakīrti of Vaisāli, known in Japan as Yuimakitsu of Yuima.[8] Yuima takes his place on an equal footing with all the great figures of monastic Zen. Both in China and Japan during the course of the centuries, many great laymen have appeared in Zen history. Among them, for instance, Fu Daishi[9] of the 6th century, known as the inventor of the revolving bookcase. Another well-known person is the layman Hō[10] of the T'ang dynasty, a disciple of the early Chinese Zen masters Baso[11] and Sekitō.[12] The fact that Zen considers the layman as well as the priest a candidate for satori and offers its teaching and discipline to both without discrimination is one of the several reasons why, in my opinion, among Buddhist sects Zen is particularly suited for American and European people.

Most of you have heard of or read the famous verse descriptive

of Zen attributed to Bodhidharma which begins with the line: "A separate transmission outside the scriptures; not established on words or phrases."[13] By many people in the past, and in the present as well, these lines have been taken to mean that Zen has no doctrine and no relationship to the scriptures. The Sixth Patriarch,[14] who is said to have been an illiterate seller of kindling wood, is held up as the most illustrious example of this premise. The study of the lives of the great men of Zen demolishes this thesis, however. I have yet, in my own studies, to find one who, either before or after his attainment, has not zealously studied one or more of the traditional Buddhist sutras, or scriptures, and who in his writings or talks did not quote from them freely. All had a thorough grounding in basic Buddhist doctrines as they were taught in their times. Bodhidharma is said to have handed the *Lankāvatāra-sutra*[15] to his heir Eka Daishi,[16] saying that this sutra was the statement of his teaching. The *Vimalakīrti*,[17] the *Mahāprajñāpāramitā*,[18] the *Vajracchedikā*,[19] the *Nirvāna*,[20] and even the abstruse *Avatamsaka*[21] were among those known to and studied by Zen men. This is not to say that from their study of the sutras they attained their enlightenment. Enlightenment stands by itself. It is not dependent upon the sutras, any sutras. Enlightenment is the awakening of man's own true mind, it is his own seeing into his own true nature. When that fact is established, however, Zen does not deny the value of scriptures, does not throw them into the trash can. In the scriptures the enlightened man finds the attempts of others to describe or elucidate in words the experience of awakening, to probe the implications lying within awakening, and he, in his turn, finds his own awakening to be the key to the understanding of the sutras. Many of the Mahayana sects were founded upon the teachings of one or more sutras: for instance, the Sanron,[22] the Tendai,[23] the Shingon,[24] the Jodo[25] sects. Zen is founded upon no sutra, as Bodhidharma said. It takes no written words as the foundation of its teaching and its discipline. Its priests in the past and today do not give lectures in commentary upon the traditional Buddhist scriptures. The lectures, or *teisho*[26] as they are called in Japanese, given by Zen masters to their monks and students are lectures upon the recorded sayings and writings of Chinese and Japanese Zen masters of the past. But though the traditional non-Zen scriptures are not used as the basis for lectures, many are daily chanted in whole or in part in Zen monasteries and temples and studied today by Zen monks in Zen colleges and universities before they enter the monasteries, or after they have completed their Zen study and discipline, or both.

One of the last and greatest Mahayana scriptures to be brought from India to China was that known, under its Sanskrit name, as the

Avatamsaka-sūtra. Upon the teachings of this sutra there developed in China a great school of Buddhism known in Chinese as the *Hua-yen*, in Japanese as the *Kegon*, school.[27] In this school Chinese Mahayana Buddhism reached the apex of its development. The Hua-yen school, as a school was short-lived. Perhaps its doctrines were too profound and abstruse for it to become popular with the general public. And support of the general public, though this public have little comprehension of the real teachings, is essential for the existence of any religious sect. But the doctrines and philosophy of the Hua-yen entered into and became an important part of those of other Chinese Buddhist sects. The teachings of this sect reached Japan during the Nara period, when they were embraced by the Emperor *Shōmu*.[28] The temple in Nara known as Tōdai-ji,[29] which shelters the Great Sun Buddha, the largest of the bronze Buddha images in Japan, was built by the Emperor Shōmu to be the sanctuary of the Kegon doctrines and the headquarters of the Kegon sect in Japan. But in Japan, as in China, Kegon as a sect or school did not flourish long or widely. Today, though only Tōdai-ji and perhaps twelve other temples belonging to the Kegon sect still remain active, the philosophy and doctrines of Kegon still constitute one of the major studies in all the Buddhist schools and universities of Japan.

The Kegon philosophy and doctrines formed a magnificent structure, immense in conception and intricate in detail. From them Zen has taken and made its own use of one concept, that of the Fourfold Universe.[30] According to Kegon teaching, the universe in which we live is a fourfold universe and is to be observed or, better, realized under four aspects. The subject is somewhat technical, but I shall try to be as simple in my statement of it as my understanding permits.

The total universe--earth, sky, sun, moon, planets, stars, infinite space--is known in Buddhist-Sanskrit terminology as the *Dharmadhātu*,[31] in Japanese as the *hokkai*. The word *dhātu*, Japanese *kai*, means "field" or "realm," and the word *Dharma*, Japanese *ho*, has two meanings: the Absolute Truth and also the individual elements which constitute the universe. So the *Dharmadhātu*, the *hokkai*, is the "Realm of Absolute Truth" and also the "Realm of All Elements."

Kegon and Zen, as I have said, observe this *Dharmadhātu* or *hokkai*, in four ways:

First it is observed as the actual world in which we live everyday, the world of phenomena. The universe under this aspect is termed the *jihokkai*[32] in Japanese. *Ji* means "things," "phenomena."

So this first way of observing the universe is as the world of things, the actual, factual world, the phenomenal world as such. Of this world as it appears to us ordinary men, Zen at first has nothing to say. Later, however, when we are prepared to understand its real nature we shall have to make a thorough investigation of its every phase.

The second way of viewing the *hokkai*--and when I use the English words viewing or observing, it is always with the deeper meaning of realizing--is as the Absolute World, the world of Reality. The world under this aspect is termed the *ri hokkai*,[33] the Realm of the Absolute Principle. This is the undifferentiated world, the world of complete Oneness, Emptiness, Sūnyatā. To enter this world, to realize this world, and to make this world our permanent abiding place, the place where we stand, this is the *sine qua non* for the Zen student. This is the world entered by many artists and mystics, and by people who go through some personal religious experience, the world of cosmic consciousness, as it is sometimes called. I was interested to read some time ago the following quotation from the famous European art critic Berenson: "It was a morning in early summer. A silver haze shimmered and trembled over the lime trees. The air was laden with a caress. I remember... that I climbed a tree stump and felt suddenly immersed in Itness. I did not call it by that name. I had no need for words. It and I were one." In this world the individual self or ego vanishes. One becomes merged with, one with, the Great Self. Too often, unfortunately, this vision fades with time and is forgotten, its profound significance never penetrated or understood. But when this realization is completely achieved, never again can one feel that one's individual death brings an end to life. One has lived from an endless past and will live into an endless future. The problems of heaven and hell, of individual sin and individual salvation, are ended once and for all. At this very moment one partakes of Eternal Life---blissful, luminous, pure. This experience is salvation in Zen.

It is this world that we wish to enter into when we begin our Zen studies. The first koans given to the Zen student--Jōshū's "Mu,"[34] Hakuin's "Sound of the Single Hand,"[35] the Sixth Patriarch's "Before your father and mother were born, what was your original face?"[36]--these are the koans, penetration into which will lead us through the Gateless Barrier into the Absolute World, the Realm of the Absolute Principle, the *ri hokkai*. But since a first satori is often merely a glimpse into this world, a getting of one's foot inside the gate, as it were, the Zen student studies many koans in order that this world may become a never extinguished reality

to him.

But we live and function in the everyday world, the phenomenal world, the world of relativity, the world of separated things. Of this Zen is well aware. So the next step is to bring us to the realization that noumenon and phenomena, the Absolute and the relative, are but two aspects of the one Reality. Therefore, when the Zen student has thoroughly realized the *ri hokkai*, the world as the Realm of the Absolute, he is asked, *standing in the Absolute*, to look again at the relative, phenomenal world which he previously believed to be the only world.

This, the third way of viewing the universe, is that known as the realization of the universe as the *riji muge hokkai*,[37] that is, the world in which the Absolute and the particular, the noumenal and the phenomenal, the Principle and the manifested are realized to be completely harmonized and united. The particular, the relative, the phenomenal, the manifested, are but the aspect under which we observe the noumenon, the Absolute, the Principle. The actual words *riji muge hokkai* translated literally mean: *ri* " Principle," *ji* " things," *mu* " without," *ge* " hindrance" or " obstruction." That is, the Absolute and the relative completely interpenetrate one another without any obstruction or hindrance. Or, to use another term, they are completely united. In truth, they are one and the same thing.

When we attain this realization we come to know everything in the world about us, every tree, every rock, every star, every bit of dust and dirt, every insect, every animal, every person, including ourselves, *as they are* to be a manifestation of the Absolute, and every function performed by everyone of these as the functioning of the Absolute. Every existing thing, sentient or non-sentient, is holy in essence. From this realization arises the certainty that everything and everyone, no matter how lowly or how depraved, intrinsically is Buddha, is destined for salvation, will ultimately realize Buddhahood.

But there is still more profound realization to be attained. This is known as the realization of the *jiji muge hokkai*,[38] the realization of the realm of the completely harmonious and unobstructed interpenetration and interconvertibility of all things with one another. *Ji*, we know, means " things," so *jiji* means "things and things"; *muge* means " without hindrance," " without obstruction." So *jiji muge hokkai* is the realm in which all things, which we have already come to realize as the Absolute manifested, together form one complete and total whole by means of harmonious and unobstructed penetration, interconvertibility, and identification with

each other. The realization of the *jiji muge hokkai* is the realization that everything in the universe is constantly and continuously, freely and harmoniously interpenetrating, interconverting itself with every other thing. It is the realization of the universe as the expression of the eternal self-recreating play of the Absolute. Thus experienced, the universe is seen to be one in time and one in space, or, rather, to be timeless and spaceless.

When my teacher was speaking to me about this he said: "Now think about yourself. You think you are a separate and independent individual. But you are not. Without your father and mother you would not be. Without their fathers and mothers they would not have been and you would not be. And without their fathers and mothers, your fathers and mothers would not have been. And so we can go back endlessly to the origin of the human race and before that and before that. You, at this moment, are the apex of the great triangle formed by all these previous individual lives. In you they all exist today. They live in you today as truly as they lived individually in what we call time.

"But, in addition, just as you live today by virtue of all the other individuals and existences in the world at this moment--your body is sustained by the food cultivated and processed by innumerable persons throughout the present world, your body is covered by clothing produced by innumerable persons throughout the present world, your activities are conditioned by the activities of innumerable persons living in the present world, your thinking is conditioned by the thinking of innumerable persons living in the present world--so the bodies, the actions, the thinking of all your ancestors who form the great triangle of which you are the present apex, have in their turn been dependent upon and conditioned by the innumerable persons existing in the world at the time they individually lived. So, if we consider that all past time is concentrated in you at this moment, we must also consider that all past space is also concentrated in you at this moment. Therefore you and every other being in the world at this instant actually each stand at the apex of a great cone rather than a triangle.

"But this is not all. From you will come your children and their children's children; from your actions will come the results of your actions and the results of those results; and from your thoughts will come the future thinking and the thinking resulting from that thinking, *ad infinitum*. You hold within yourself the seed from which the future will spring. Just as much as you at this moment are the entirety of past time, so you are the entirety of fu-

ture time. Just as you at this moment represent the concentration of all past space, so you at this moment represent the concentration of all space in the future. And this is true for each sentient or non-sentient existence in the universe. In you and in each one of them at this moment is all time and all space. In other words, this moment is all."

Kegon and Zen each have their own symbols for illustrating this *jiji muge hokkai*. In Kegon the symbol used is known as Indra's Net. It is described as being a great net extending throughout the universe, vertically to represent time, horizontally to represent space. At each point where the threads of the net cross one another is a crystal bead, the symbol of a single existence. Each crystal bead reflects on its shining surface not only every other bead in the net but every reflection of every reflection of every other bead upon each individual bead--countless, endless reflections of one another.

For the Zen Sect, when Shakamuni held up the single lotus flower before the assembly he was showing the *jiji muge hokkai*, he was manifesting the totality of the universe in time and space, he was illustrating the complete and harmonious interpenetration of all things with each other, he was expounding his complete teaching in its minutest detail and demonstrating its most profound and mysterious principle; that each single existence is the totality of Life, beginningless, endless, ever self-creating, Infinite Life.

That is what we are. That is what you are, that is what I am, that is what everything in the universe is--beginningless, endless Life, infinite, boundless, eternal Life. This is what we must realize. And to this realization Zen practice leads us step by step. This is the aim of Zen. This is true satori.

When we first enter the great and wondrous world of the Dharmadhātu we are like babies who open their eyes for the first time to the world they are to live in. In the beginning they can distinguish little, but gradually their eyes make out the form of the mother's breast, the bed, the room, the playthings. Just so, when with our first awakening we push open the gate and enter the Absolute World, we can at first distinguish little about it. But gradually, with our Dharma-eye, as it is called in Zen, we come to see more and more clearly. That is why a first satori is not enough, why Zen study must continue, and continue. And though our formal Zen study may reach its conclusion, real Zen study never ends. For Zen study is the ever continuing and deepening realization of this one ever-renewing-itself

Eternal Life.

As a matter of fact, Zen goes one step farther than the realization of the fourth view of Kegon. The last step in Zen is what may be called "the return to the natural." Though we may have realized the *jiji muge hokkai*, we must now demonstrate our realization in the practice of our everyday life, whatever that everyday life may be. If we must wash dishes, we wash dishes; if we must be the president of a country; we are the president of a country; if we must teach, we teach; if we must be students, we are students. But as we wash dishes, as we act as president, as we teach, as we study, we know that this act is a holy act, an act indispensable to the total universe; upon its being done and done when and as it must be done the entire future of all existence depends. Then, as our realization becomes deeper and more profound, when we have thoroughly digested and assimilated it, as it were, we do not need to think about the philosophic or religious implications of our activities. Naturally and spontaneously we respond to the moment. Without thinking about anything we naturally act. This is the "freedom" of Zen. This is also what is known as "having no thing in the mind and no mind in things."[39] This is the ultimate in the Zen way of life. It is then only that we may say with Master Nansen, "The everyday mind is Tao."[40]

Such understanding as this is the true enlightenment of Zen, the way to which Shakamuni blazed the trail. Now we are prepared to carry out the implications of this enlightenment--our responsibilities to others. These responsibilities to others are envisaged in Zen under three aspects, three important attitudes, which make of Zen a complete religion. They are infinite gratitude to all beings in the past, infinite gratitude and infinite service to all beings in the present, and infinite responsibility to all beings in the future. Not that we should wait for true enlightenment before undertaking these responsibilities. From the beginning they are ours. But since we can fulfill them only in so far as we have wisdom or understanding, Zen emphasizes the necessity for our attaining complete awakening in order that we may carry out these responsibilities with fully enlightened wisdom. In no Mahayana school is love or compassion alone sufficient. Wisdom must be pervaded with compassion, but just as truly must compassion be pervaded with wisdom.

Therefore the Zennist each morning stands before his Buddha-shrine with his hands in reverent greeting and, for a moment, awarely realizes his oneness with the Real World, then silently offers his gratitude to Shakamuni Buddha, who made this teaching known to us of this time, to all the Buddhas of the past, and the present, to his an-

cestors, to all the members of the Buddha's Great Sangha, that is, to all beings who have ever existed and are existing, and reminds himself of his responsibility to the present and the future by repeating the Four Vows:

> Sentient beings are numberless;
> I take a vow to save them all.
> Delusions are inexhaustible;
> I take a vow to destroy them all.
> The gates of Dharma are manifold;
> I take a vow to enter them all.
> The Buddha-way is supreme;
> I take a vow to complete it.[41]

And when his morning meal is served, he offers reverent and grateful thanks to the lower forms of life that are giving their lives that his body may be nourished and sustained, and again vows that, in gratitude to them for their sacrifice, he will strive his best to carry out the Four Vows he has taken.

This is the Buddhist life and the Zen life, as I understand it; a life lived in full realization of who we really are and what this world we live in really is; a life lived simply, naturally, spontaneously, and awarely: a life, dedicated to infinite gratitude to the past, infinite gratitude and service to the present, and infinite responsibility to the future. Such a life is truly a religious life, and toward such a life Zen teaching and discipline lead us. Yes, truly, Zen is a religion.

NOTES

1. 悟, Ch. *wu*: Enlightenment or Awakening.
2. 小乘, J. *shōjō;* Ch. *hsiao-ch'êng:* The "Lesser Vehicle," the name given to the form of Buddhism which after Shakamuni's death developed on strictly orthodox lines; also known as Southern Buddhism. It is represented today by the Buddhism of Ceylon, Burma, and Siam.
3. 大乘, J. *daijō;* Ch. *ta-ch'êng:* the "Greater Vehicle," the name given to developed Buddhism, also known as Northern Buddhism. It is the Buddhism of Tibet, China, Mongolia, Korea, and Japan today.

4. Sasaki Sōkei-an Rōshi, founder of the First Zen Institute of America.
5. 臨濟, Ch. Lin-chi (d. 867), founder of the Rinzai Sect of Zen. For his life and teachings *see* DUMOULIN and SASAKI, *The Development of Chinese Zen* (New York: The First Zen Institute of America, 1953), pp. 20–24.
6. 眞正見解, J. *shinshō no kenge;* Ch. *chên-chêng chien-chieh.*
7. 見性, Ch. *chien-hsing.*
8. 維摩詰 or 維摩, Ch. Wêi-mo-chieh or Wêi-mo.
9. 傅大士, Ch. Fu Ta-shih (497–569).
10. 龐居士, Ch. P'ang Chü-shih (d. 813?). He sank his wealth in Tung-t'ing Lake 洞庭湖 (J. Dōteiko) and became a maker of bamboo baskets, wandering from place to place with his family and visiting the great Zen masters of his time, with whom he held witty and profound conversations. His conversations and poems are contained in the *Hō koji goroku* 龐居士語錄, Ch. *P'ang chü-shih yü-lu.*
11. 馬祖道一, Ch. Ma-tsu Tao-i (d. 788).
12. 石頭希遷, Ch. Shih-t'ou Hsi-ch'ien (700–790).
13. 教外別傳, 不立文字, J. *kyōge betsuden, furyū monji;* Ch. *chiao-wai pieh-ch'uan, pu-li wên-tzŭ.*
14. 六祖, J. Rokuso; Ch. Liu-tsu (638–713). Also known as Enō Daishi 慧能大師, Ch. Hui-nêng ta-shih. He was the real founder of Chinese Zen, from whom all the major Zen schools of China and Japan trace their descent. For the story of his life as recorded in the *Keitoku dentō roku* 景德傳燈錄, Ch. *Ching-tê ch'uan-têng lu, see* "The Transmission of the Lamp,"

Cat's Yawn (New York: The First Zen Institute of America, 1947), pp. 22, 26, 30, 34, 38, 42.

15. 楞伽經, J. *Ryōga kyō;* Ch. *Lêng-chia ching*. Eng. transl., *The Lankavatara Sutra*, translated by Daisetz Teitaro SUZUKI (London: Routledge and Kegon Paul Ltd., 1956); the same, edited by Dwight GODDARD, *A Buddhist Bible*, ed. by Dwight GODDARD (2nd ed., rev. and enl., New York: E. P. Dutton and Co., Inc., 1952), pp. 277–356.

16. 慧可大師, Ch. Hui-k'o ta-shih. For the story of his life from the *Zoku kōsō den* 續高僧傳, Ch. *Hsü kao-sêng chuan, see* "The Transmission of the Lamp," *Cat's Yawn*, p. 10.

17. 維摩經, J. *Yuima kyō;* Ch. *Wêi-mo ching*, a sutra which consists largely of conversations between Vimalakīrti and various Bodhisattvas and disciples of the Buddha. Eng. transl., "Vimalakīrti's Discourse on Emancipation," translated by Hokei IDZUMI, *The Eastern Buddhist*, Vol. III, (1924–25), pp. 55–69, 138–153, 224–242, 336–349; Vol. IV (1926, 27, 28), pp. 48–55, 177–190, 348–366.

18. 大般若波羅密多經, J. *Dai hannya haramitta kyō;* Ch. *Ta pan-jo po-lo-mi-to ching*; "Great Perfection of Wisdom Sutra." A great body of sutras described as discourses delivered by Shakamuni on the Vulture Peak and other places, and devoted to an exposition of the doctrine of the Void or Śūnyatā. The most famous translation from the original Sanskrit into Chinese is the 600 volume version made by Genjō 玄奘, Ch. Hsüan-tsang. The short *Hannyashin gyō* 般若心經, Ch. *Pan-jo-hsin ching;* "Heart of the Perfection of Wisdom," is said to be an epitome of

the 600 volume sutra. For an Eng. transl. of the *Hannya, see* Daisetz Teitaro SUZUKI, *Manual of Zen Buddhism* (Kyoto: Eastern Buddhist Society, 1935), pp. 27–32.

19. 金剛經, J. *Kongō kyō;* Ch. *Chin-kang ching;* "The Diamond Sutra," a short scripture within the *Mahā-prajñā-pāramitā sūtra.* There are several English translations, among them, from the Chinese, *The Diamond Sutra,* translated by WAI TAO, in GODDARD, *op. cit.*, pp. 87–107; *The Diamond Sutra,* translated by William GEMMELL (London: Kegan Paul, Trench, Trübner and Co., Ltd., 1912).

20. 大般涅槃經, J. *Dai hatsunehan kyō;* Ch. *Ta pan-nieh-p'an ching;* "The Sutra of the Great Decease." This is a Mahayana sutra, and is not to be confused with the sutra of the same name belonging to the Hinayana Canon. It contains discourses said to have been given by Shakamuni just before his death. There are three versions in Chinese, but no part of this sutra has, to my knowledge, been translated into English.

21. 華嚴經, J. *Kegon kyō;* Ch. *Hua-yen ching.* The title is generally translated as "The Wreath (or Garland) Sutra." Gotō Rōshi reads *gon* 嚴 as meaning "dignity" or "majesty," and *Kegon* as "Flower (i.e. the lotus) Dignity." He interprets the title as the name of the state of him who has realized the sutra, that is, such a man has the dignity or majesty of the lotus flower. There are three versions of this sutra of varying lengths in the Chinese Canon. None have been translated into English, though D. T. SUZUKI has written several essays on that version known as

the *Gandhavyūha,* which appear in his *Essays in Zen Buddhism, Third Series* (London: Luzac and Company, 1934). The sutra is represented as being a sermon or sermons preached by Shakamuni immediately after his enlightenment and containing his complete doctrine as he had experienced it in his Great Awakening.

22. 三論宗, Ch. San-lun tsung; "The Three Treatise School." It was founded upon the *Mādhyamika śāstra* (J. *Chū ron* 中論, Ch. *Chung lun;* "Treatise on the Mean") and the *Dvādaśa-dvāra śāstra* (J. *Jūnimon ron* 十二門論, Ch. *Shih-êrh-mên lun*; "Treatise on the Twelve Gates"), both attributed to Nāgārjuna (J. Ryūju 龍樹, Ch. Lung-shu), and the *Śata śāstra* (J. *Hyaku ron* 百論, Ch. *Po lun;* "The One Hundred Verse Treatise") by Āryadeva (J. Daiba 提婆, Ch. T'i-p'o). The school was founded in the 5th century by Sōrō 僧朗, Ch. Sêng-lang, and developed during the 6th century by Hōrō 法朗, Ch. Fa-lang (507–581), Kichizō 吉藏, Ch. Chi-tsang (549–623), and others. J. TAKAKUSU, in his *Essentials of Buddhist Philosophy* (Honolulu: University of Hawaii, 1947), describes the school as one of "negative idealism."

23. 天台宗, Ch. T'ien-t'ai tsung, named for the mountain in southern China which was its headquarters. Its basic text was the *Saddharama-puṇḍarīka-sūtra* (J. *Myōhō renge kyō* 妙法蓮華經, Ch. *Miao-fa lien-hua ching*), in Japan more often shortened to *Hokke kyō* 法華經, Ch. *Fa-hua ching.* In English it is known as "The Lotus Sutra," or "The Lotus of the True Law." The classic English translation is

that from the Sanskrit: *The Saddharma-Puṇḍarīka or The Lotus of the True Law*, translated by H. KERN, Sacred Books of the East, Vol. XXI (Oxford: Clarendon Press, 1909). Its most famous exponent was Chigi 智顗, Ch. Chih-i (538–597), founder of the Chinese T'ien-t'ai Sect and probably the finest of all Chinese Buddhist scholars. The doctrine admits of graduated truth being contained in the various Mahayana scriptures, but contends that the final and complete truth is revealed only in the *Lotus Sutra*. The ultimate teachings of the sect, as described by TAKAKUSU (*op. cit.*), is that "there is no noumenon besides phenomenon; phenomenon itself is noumenon."

Dengyō Daishi 傳教大師 (767–822), founder of Japanese Tendai, during his stay in China studied the Vinaya (J. *ritsu* 律, Ch. *lü*), Shingon (眞言 Ch. Chên-yen) mysticism, and Zen, in addition to Tendai, and incorporated various elements from these into his teachings. The headquarters of Japanese Tendai on Mount Hiei near Kyoto, together with its numerous sub-temples, is still in a fairly flourishing state.

24. 眞言宗 Ch. Chên-yen tsung; "True Word Sect." The major text of this school is the *Mahāvairocānasūtra* (J. *Dainichi kyō* 大日經, Ch. *Ta-jih ching;* "The Great Sun Sutra.") The esoteric doctrines and practices of the sect, brought from India to China by several teachers during the 7th and 8th centuries, seem to have had some relation to Tantrism and Tibetan Buddhism. These were combined and systematized by the Japanese priest Kōbō Daishi 弘法大師 (774–835), who had studied in China under the last of these Indian teachers. Kōbō Daishi's head-

quarters on Mount Kōya, some distance southeast of Osaka, still flourishes as the main center for the mystic doctrine. According to this teaching, the entire universe is the manifestation of the Great Sun Buddha. By the recitation of mantras (esoteric words or phrases), use of mudras (esoteric hand positions and movements), and mystical concentration, man can perfect communion with Buddha and thus attain Buddhahood in this life.

25. 淨土宗, Ch. Ching-t'u tsung; "The Pure Land Sect." It has three basic texts: the large and small *Sukhāvatī-vyūha* sūtras (J. *Daimuryōju kyō* 大無量壽經, Ch. *Ta-wu-liang-shou ching*, and the J. *Amida kyō* 阿彌陀經, Ch. *A-mi-t'ou ching*) and the *Amitayur-dhyāna sūtra*, (J. *Kammuryōju kyō* 觀無量壽經, Ch. *Kuan-wu-liang-shou ching*). English translations of these are: "The Larger Sukāvatī-vyūha" and "The Smaller Sukāvatī-vyūha," translated by F. Max MÜLLER, and "The Amitāyur-Dhyāna-Sūtra," translated by J. TAKAKUSU in *Buddhist Mahāyāna Texts*, Part II, Sacred Books of the East, Vol. XLIX (Oxford: Clarendon Press, 1894).

Several lines of transmission of Amida doctrines came into China between the 4th and 8th centuries with Indian teachers or Chinese monks who had studied in India. The main tenet of the Pure Land School is that birth into the Pure Land, or the Western Heaven, over which the Buddha Amitābha or Amida, to use his Japanese name, presides, and ultimately the attainment of Buddhahood, can be gained through perfect faith in the saving grace of Amida Buddha and the repetition of his name. "A strain of Amida-

pietism," to use Takakusu's phrase, has run through almost all sects of Chinese Buddhism. Today the main exponents of this school in Japan are the Jōdo ("Pure Land") Sect, founded by Hōnen Shōnin 法然上人 (1133–1212) and the Jōdo Shinshū ("True Sect of the Pure Land"), founded by Hōnen's disciple Shinran Shōnin 親鸞聖人 (1173–1262), the former emphasizing the necessity of both faith and the repetition of Amida's name, the latter of faith alone. Jōdo Shinshū is the most flourishing of all present-day Buddhist sects in Japan.

26. 提唱, Ch. *t'i-ch'ang*.

27. 華嚴宗, Ch. Hua-yen tsung. It was founded by Tojun 杜順, Ch. Tu-shun (557–640), and its doctrines and philosophy were developed and systematized by its third patriarch Hōzō 法藏, Ch. Fa-tsang (643–712). For a detailed exposition of the tenets of this important sect of Chinese Buddhism, see TAKAKUSU, *op. cit.*, pp. 108–125. Hōzō was a famous and brilliant cleric. Once, when he was ordered to lecture on Kegon doctrines before the Empress Wu 武后 (J. Bu Kō) of T'ang, to illustrate the Brahmajala or Indra's Net doctrine (cf. p. 17 of the text), he had a single candle placed in the center of the palace hall and around the room tens of mirrors arranged in such a way that, when the candle was lit, the Empress saw not only its reflection in each individual mirror but also the reflections of the reflections in every other mirror, repeated endlessly. It is said that through this graphic representation she was able to grasp the significance of the doctrine immediately.

28. 聖武.

29. 東大寺.

30. 四法界, J. *shihokkai;* Ch. *ssŭ-fa-chieh.*

31. 法界, Ch. *fa-chieh.*

32. 事法界, Ch. *shih-fa-chieh.*

33. 理法界, Ch. *li-fa-chieh.*

34. A monk asked Master Jōshū: "Has the dog Buddha-nature or not?" The Master answered: "Mu!"
Mumonkan 無門關, 1.

35. Hakuin Oshō 白隱和尙 used to ask his disciples: "What is the sound of the single hand?"
Transmitted.

36. The monk Myō pursued the Sixth Patriarch and reached the mountain range of Daiyurei. Seeing Myō approaching, the Patriarch threw the robe and the bowl down upon a rock and said: "This robe symbolizes our faith. How can it be contended for with force? I give you leave to take it."

    But when Myō tried to lift it, it was as immoveable as a mountain. He stood disconcerted and shivering with fear. Then he said: "I came to seek the Dharma, not the robe. I beseech you, O Anja, to disclose it to me."

    The Patriarch replied: "Thinking neither of good nor of evil, at this moment what was your original aspect (face) before your father and mother were born?"

    At these words Myō was suddenly enlightened.
Kattō shū 葛藤集, 2.

37. 理事無礙法界, Ch. *li-shih wu-ai fa-chieh.*

38. 事事無礙法界, Ch. *shih-shih wu-ai fa-chieh.*

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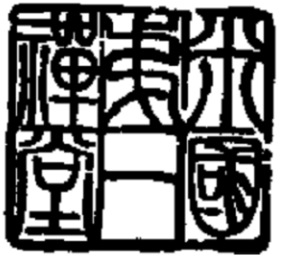

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