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Respectedly dedicated to:

Wuchi Tashih Shihtou Hsichien
(Musai Sekitō Zenji, 700–790*)*

And

Abbot Hsu Yun
(Kiun, 1840–1959*)*

谨献给
无际大师石头希迁
佛慈弘法大师虚云

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Contents

Introduction

In 1976, the author published (in Chinese) *History of Chinese Zen Masters* 禅宗师承记 with eight charts on the dharma lineages. In 1977, the author published (in Chinese) *History of Japanese Zen Masters* 日本禅僧师承记 with twenty-eight lineage charts. In the present volume, most of the basic materials are taken from the two previous volumes. However, in rendering certain passages from Chinese into English, it is deemed desirable to utilize many excellent translations that are already available to the English-reading public. Although it is possible to give all personal names in English either according to the Chinese pronunciation or to the Japanese pronunciation, in the main text, the Japanese pronunciation is preferred for the reason that many English-reading readers are already familiar with the Japanese pronunciation from recent books on Zen.

This volume is divided into two parts: each part has eight chapters. Part I is concerned with "History of Zen in China." Chapter 1 tells the brief story from Daruma the First Patriarch to Gunin the Fifth Patriarch. Chapter 2 is concerned with Enō the Sixth Patriarch and his disciples. From the First Patriarch to the Sixth Patriarch, Zen School had a single line of transmission. After Enō, it must be pointed out that Zen lineage did not limit itself to a single line of transmission. As was well known, Enō had at least *five* prominent dharma-heirs, which included Shen-hui (Jinne), with an Imperial-designated title of the Seventh Patriarch.

The two famous branches—Nangaku branch and Seigen branch—are the headings of Chaps. 3 and 6, respectively. Both branches flourished from their second-generation masters to the present day. Nangaku's dharma-heir was Baso (Matsu), and Seigen's dharma-heir was Sekitō (Shih-tou), whose body was recently enshrined at Sōji-ji, Tsurumi, near Yokohama, Japan.

In Chap. 3, the Igyō School, founded by Isan and Kyōzan, was included. Chapter 4 is concerned with the Rinzai School (in China). Both the Igyō School and the Rinzai School belonged to the "Five Houses," but only the Rinzai School and the Sōtō School have flourished both in China and in Japan until the present day. As the Rinzai School was divided into the Ōryū and Yōgi Sects, Chap. 5 is concerned with both Sects. It can be pointed out that although the Ōryū Sect Masters succeeded in the transmission of the lamp to Eisai, founder of the Rinzai School in Japan, the

dharma descendants of the Yōgi Sect were responsible for carrying the torches further on. Note that Master Kidō, the teacher of Nampo Jōmyō, belonged to the Yōgi Sect. Ingen Ryūki, who went to Japan in 1654, and became the founder of the Ōbaku School, also belonged to the Yōgi lineage. There were four famous Chinese painters who were monks by the end of the Ming Dynasty. Pa-Ta 朱耷 and Shih-tao 石涛 (1641–1708) were Zen monks, and Shih-tao's dharma teacher was Lü-an Pen-yueh 旅庵本月 (Ryo'an Hongetsu, d. 1676). Ryo'an Hongetsu was a contemporary of Ingen; both Ryo'an and Ingen were second-generation dharma-heirs of Mitsu'un Engo 密云圆悟 (1566–1642).

As mentioned before, Chap. 6 is concerned with the Seigen branch, and Seigen's dharma-heir was Sekitō (700–790). Just as Baso's line led to Rinzai, Sekitō's line led to Tōzan and Sōzan, founders of the Sōtō School. Chapter 7 is concerned with the Sōtō School (in China). Master Nyojō of Tendō became the dharma teacher of Dōgen, who was the founder of the Sōtō School in Japan. Since Dōgen studied under Eisai's disciple, Myōzen, Dōgen could also be considered as belonging to the Rinzai School in Japan.

The Ummon School and the Hōgen School were included in Chap. 8, the last chapter in Part I.

Part II is concerned with "History of Zen in Japan." Chapter 9 starts with Eisai, the founder of the Rinzai School in Japan, after his return from his second trip to China. Chapter 10 is concerned with the Era of the Five Mountains. As the Kenchō-ji was founded by the Chinese monk Rankei Dōryū and the Engaku-ji was founded by the Chinese monk Mugaku Sogen, the close relationship between the Chinese Zen School and the Japanese temples was evident. Enji Ben'en, Shōichi Kokushi, founder of the Tōfuku-ji, and Mukan Fumon, founder of the Nanzen-ji, were "return monks" from China. There were so many Japanese monks who went to seek and learn Zen in China that the Chinese influence kept on from Sung to Yuan times. Of the founders of the forty-six sects in Japanese Zen, sixteen were Chinese Masters; fifteen were Japanese Masters who visited Sung-China, and fifteen were Japanese Masters who visited Yuan-China.

Chapter 11 is concerned with the Era of Daiō, Daitō, and Kanzan. Nampo Jōmyō (1235–1308), Daiō Kokushi, went to China in 1259 and became the most important disciple of Kidō Chigu (1185–1269). His disciple Shūhō Myōchō (1282–1336), Daitō Kokushi, was the founder of Daitoku-ji. Shūhō's disciple Kanzan Egen (1277–1360) was the founder of Myōshin-ji. Both the Daitoku-ji and the Myōshin-ji have flourished until the present day. The author accompanied by his wife Wei Zing made a special trip to Kyoto in July 1978 to visit the Myōshin-ji.

Chapter 12 starts with Hakuin (1685–1768) and traces the Inzan (1751–1814) and Takujū (1760–1833) lines to the present day. The Institute for Zen Studies at Hanazone University, Kyoto, has kindly supplied the author with a big chart tracing the lineages from Shōgen Sūgaku 松源崇岳 (1132–1202), Kidō's dharma grandfather, to the present. So it is gratifying for the author to report the lineages of Reverend Kajiura Itsugai 梶浦逸外 (1896–1981), the recently retired Chief Abbot, and Reverend Yamada Mumon 山田無文 (1900–1988), the present chief Abbot of

Myōshin-ji. (In Chart 14, *History of Japanese Zen Masters* by the author these two lineages can be easily completed.)

Chapter 13 is concerned with the Ōbaku School in Japan founded by Ingen Ryūki.

Chapter 14 is concerned with the Sōtō School in Japan. Dōgen Kigen (1200–1253), founder of the Sōtō School, may well be "the strongest and most original thinker that Japan has so far produced," according to Father Dumoulin, author of *A History of Zen Buddhism* (English translation by Paul Peachey, Pantheon Books, 1963).

Chapter 15 starts with Keizan Shōkin (1268–1325), the Fourth Patriarch of the Japanese Sōtō School, and traces the Gasan Shōseki (1274–1365) and the Myōhō Sotetsu (1277–1350) lines to the present day. The author and his wife made a special trip in July 1978 to the Sōtō School's Daihonzan Sōji-ji at Tsurumi to pay homage at the shrine of Musai Sekito Zenji 无际石头大师 (700–790). The author was fortunate to receive the help of Sōtō-shū Main Office in Tokyo, to obtain important lineages from the newly published *Sōtō-shū Zenshō*. The author was further gratified to receive official documents from Sōji-ji concerning the lineages of Reverend Iwamoto Shōshun 岩本胜俊, the recently retired Chief Abbot, and Reverend Ichikawa Kin'ei 乙川瑾映, the present Chief Abbot of Sōji-ji. Mention must be made of the monumental work of Reverend Keidō Chisan 莹堂智灿 (1879–1967) entitled *History of Zen School* 禅宗史 in Japanese, first published in 1919, and its second edition recently published in 1974. This *History* includes both the History of Zen in China and the History of Zen in Japan.

As a child, the author visited the Tien-nin Temple 天宁寺 (Tennei-ji) at Changchow (near Wusih) in the company of his grandmother. During the Sino-Japanese War (1937–1945), the author had the opportunity of meeting with Abbot Tai Hsu 太虚 (Taiki) at Tsin-yun Shan 缙云山 (Shin'un Zan). Then, in June 1941, the author visited the Nan-hua Temple 南华寺 (Nanka-ji) at Shao-kuan, paid homage at the shrine of the Sixth Patriarch, and met with Abbot Hsu Yun 虚云 (Kiun, 1840–1959), the foremost Zen Master in China. On January 7, 1943, the author had the good fortune of meeting with Abbot Hsu Yun again at Tzu-yun Temple 慈云寺 (Jiun-ji) near Chungking. In the autumn of 1975, the author wrote a long poem commemorating Musai Sekitō Zenji, as his body was enshrined at Sōji-ji at Tsurumi, near Yokohama, Japan. In July 1978, the author, accompanied by his wife, visited the shrine of Master Shih-tou Hsi-chien (Sekitō) in Japan. So this humble volume is respectfully dedicated to Master Shih-tou (700–790) and Abbot Hsu Yun (1840–1959), on the fifteenth day of the seventh month in the year of the horse (1978), the ninety-fifth birthday of the author's beloved mother. (A sad note must be added to record the passing of the author's older brother, Dr. Yo-chi Ku, M.D., on August 5, 1978, corresponding to the second day of the seventh month, at the age of seventy-eight.)

Chapter 1
From Daruma to Gunin

Bodhidharma or Daruma was the First Patriarch of Chan (Zen) Buddhism, developed in China some 1500 years ago. According to historian Tao-hsuan (Dōsen, 596–667) in his *Further Biographies of Eminent Monks* (645 A.D.), Daruma reached the southern coast of China from India in 470 A.D., that was, near the end of the Sung (Sō) Dynasty (420–479). This Sung Dynasty succeeded the Eastern Tsin (Tō Shin) Dynasty, which ended in 420, the sixteenth year of the Yi-Hsi (Giki) era. A historical account can also be found in Tao-yuan's (Dōgen's) *Ching-te Chuan-teng lu* (*Keitoku Dentō Roku*), compiled in 1004 A.D. We shall refer to this reference as simply the *Lamp Records* from now on. Another reference is *Lieh-dai Fa-paoChi* (*Rekidai Hōbō Ki*), which will be referred to as simply the *Dharma Records*. Both the *Lamp Records* and the *Dharma Records* were reproduced in Vol. 51 of the *Buddhist Encyclopedia* (*Daishō Daizōkyō*). For example, Daruma's record as given in the *Dharma Records* appears on pp. 180–181 in Vol. 51, while Daruma's record as given in the *Lamp Records* appears on pp. 217–220 in Vol. 51 of *Daishō Daizōkyō*.

In 520 A.D., the first year of the Pu-Tung (Futsu) era, Daruma arrived at Chingling (present Nanking). The ruling King, Wu-ti (r. 502–550), of the Kingdom of Liang (or Liang Dynasty) asked Daruma what he had brought from India. Daruma answered: "Not a word." Liang Wu-ti asked: "I have built many temples, copied numerous Buddhist sutras, and put up many Buddhist images, for the salvation of my people, do I have achieved any merit or virtue?" Daruma answered straightforwardly: "No merit or virtue at all!" The King could not understand and was apparently offended. So Daruma left the Kingdom of Liang and travelled north to enter the Kingdom of Wei.

Wei Wen-ti, the King of later Wei, ascended the throne in 471 A.D. and moved his Capital to Lo-yang (Honan Province) in 494 A.D. He built the Shao-lin Temple (Shōrin-ji) at Sung Shan (Mount Sū) in 496 A.D. and died 3 years after. Wei Wu-ti succeeded to the throne and died in 515 A.D. Wei Ming-ti succeeded to the throne in 517 A.D. and built the Yung-ning Temple (Einei-ji), which was destroyed by fire in 534 A.D. Daruma did visit the Yung-ning Temple before its destruction. In the Lo-yang chieh-lan Chi (*Rakuyō Garanki*), authored by Yang Hsuan-chih

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(Yō Genshi) in 547, it was mentioned that when Yang was visiting the Yung-ning Temple, he came upon Bodhidharma (Daruma), the monk from the western land (India), sitting in quiet admiration before the beauty of the shrines and the pagodas. The old monk (Daruma) said that he was 150 years old and had come from far away, traveling over many lands. This account authenticated the appearance of Daruma at the temple between 517 and 534.

There were three possible dates concerning Daruma's passing: (1) 528 A.D., (2) 532 A.D., and (3) 536 A.D. It is more probable that Daruma passed away in 532 A.D., as his disciple and dharma-heir Hui-ke (Eka, 487–593) moved around for some years after the Master's passing by the Yellow River, before he went to Nieh-tu, the Capital of the eastern half of the Wei Kingdom (534–537). Dumoulin in his *A History of Zen Buddhism* mentioned that Daruma "died (before 534 A.D.) at a ripe age." (See English translation by Paul Peachey, Pantheon Books, 1963.)

In Tao-hsuan's biography of Daruma, and also in the text of *Two Entrances and Four Acts* with a Preface by Tan-lin (Donrin), Daruma mentioned the Two Entrances as: (1) the Entrance by Reason (*li*) and (2) the Entrance by Conduct (*hsing*). According to Tan-lin's Preface:

> In the Entrance by Reason, the unity of all living beings in the one true nature is grasped, a nature which cannot fully disclose itself because it is hidden by the dust of external things and by confusing ideas. When one, abandoning the false and embracing the true, in simplicity of thought abides in *pi-kuan*, one finds that there is neither selfhood nor otherness, that the masses and the worthies are of one essence.

Tan-lin was one of Daruma's students, although he was not considered as a Zen master. The term, *pi-kuan*, literally "wall-gazing," was praised by Tao-hsuan as Daruma's greatest achievement in his teaching of Mahayana Buddhism. A companion term, *chueh-kuan* (Kakukan), meaning "vision of enlightenment," is also to be found in Zen literature. To quote Dumoulin-Peachey in *A History of Zen Buddhism*, p. 71:

> The calming of the spirit through sudden enlightenment and the understanding of the true Buddha nature is designated in the text (of *Two Entrances and Four Acts*)as the 'Entrance by Reason', while the goal which is attained is called *tao*.

Note that the Entrance by Conduct consists of the Four Acts. To quote again:

> In the Entrance by the Four Acts, the general Mahayanist attitudes, based on various passages in the *Vimalakirti* and *the Nirvana Sutras* and issuing from the doctrines of the Perfect Virtues (*paramita*), *karma*, and the emptiness of all things, are set forth.

The Chinese text can be found in Abbot Yin-shun's *History of Zen School in China* (in Chinese), 1971, 1975, pp. 8–13.

Hui-ke (Eka) was born in 487 A.D., the eleventh year of the Tai-Ho era under the reign of Wei Wen-ti, and passed away in 593 A.D., the thirteenth year of the Kai-Huang era under the reign of Sui Wen-ti (first Emperor of Sui Dynasty). Eka was a native of Wu-lao (Burō) in present Honan Province. His father was waiting anxiously for a child. One night he became aware that the bedroom was filled with a strange light, and his wife conceived a child. So the new born child was named

Kuang (Kō), meaning "light." Later when he was 40 years old, Eka dreamed of a divine giant advising him to go south and then changed his name to Shen-Kuang (Jinkō), meaning "divine light."

According to the *Dharma Records*," Hui-ke visited Daruma at the age of forty. He stood before the Master while the heavy snow reached his waist. He cut off one arm in order to show his devotion to seek the Dharma. The Master was impressed and accepted him as one of his disciples. After 6 years, he received the sacred transmission as Daruma's dharma-heir. As the story was told, Hui-ke received his Master's marrow: Tao-fu (Dōfuku) received his skin, Taoyu (Dōikū) received his bones, and Nun Tsung-chih (Ni Sōji) received his flesh. So Hui-ke became the Second Patriarch in the Zen School. Daruma gave Eka the *Lankavatara Sutra* in 4 *chuan*, according to Dōsen's *Further Biographies of Eminent Monks*, with the words: "I have observed that in this land of China there is only this *sutra*. If you depend upon this *sutra*, you will be able to save the world." Eka was advised by Daruma to be a hermit; accordingly he spent about 40 years in Nee-Shan (Gei-san). After he found his dharma-heir Seng-tsan (Sōsan), he entered Shi-kung Shan (Shikū-san) and pretended to be a lunatic. It was a dangerous undertaking to spread the Dharma of Chan (Zen), and Eka was executed. However, Emperor Wen-ti of Sui (Zui) Dynasty regretted that an old monk of 107 years of age was thus brutally treated. So Eka was revered as a Bodhisattva, and Buddhism was revived.

Eka's doctrine can be given as follows. (See D.T. Suzuki: *Essays in Zen Buddhism*, First Series, pp. 194–195).

> The deepest truth lies in the principle of identity. It is due to one's ignorance that the mani-jewel is taken for a piece of brick, but lo! when one is suddenly awakened to self-enlightenment it is realized that one is in possession of the real jewel. The ignorant and the enlightened are of one essence, they are not really to be separated. We should know that all things are such as they are. … When we know that between this body and the Buddha there is nothing to separate one from the other, what is the use of seeking after Nirvana (as something external to ourselves)?

In 535 A.D., when Seng-tsan (Sōsan) was over 40 years old, he paid his respects to Hui-ke and said: "I am diseased; I beg you to cleanse me of my sin." Hui-ke said: "Bring me your sin and I will cleanse you of it." Seng-tsan thought for a long while, but could not find the sin. Hui-ke then said: "I have cleansed you of your sin. From now on, obey Buddha, Dharma, and Sengha." Seng-tsan said: "Since I met you, I know Sengha, but what are Buddha and Dharma?" Hui-ke said: "Mind is the Buddha; Mind is the Dharma; Dharma and Buddha are one, and so is Sengha." Seng-tsan said: "Now I realize that the nature of SIN is neither inside, nor outside, nor in between. Just as the Mind, Buddha and Dharma are one." Hui-ke then ordained him and gave him the name "SENG-TSAN," meaning Monk the Brilliant. Hui-ke warned him that there would be great disaster later. Seng-tsan became a hermit at Nee-Kung Shan (Geikū-san) for more than 10 years. He passed away in 606 A.D., while standing, holding a tree branch in his hand.

In 592 A.D., the twelfth year of the Kai-Huang era under the reign of Sui Wen-ti, a young monk of 14 years of age by the name Tao-hsin (Dōshin, 580–651) came to

salute Seng-tsan, the Third Patriarch, and served under him for 9 years before he received the ordainment and the transmission.

Seng-tsan left an important document to posterity, known as *Hsin-hsin-ming* (*Inscribed on the Believing Mind*). Dr. D. T. Suzuki made an English translation, which appeared in his *Essays in Zen Buddhism*, Series I, pp. 196–201. R. H. Blyth in his *Zen and Zen Classics*, Vol. 1 (The Hokuseido Press, 1960, 1974, Tokyo) also gave an English translation. We shall compare the two versions as follows:

(Suzuki) The Perfect Way knows no difficulties
Except that it refuses to make preference:
Only when freed from hate and love,
It reveals itself fully and without disguise.

A tenth of an inch's difference,
And heaven and earth are set apart:
If you want to see it manifest,
Take no thought for or against it.

(Blyth) There is nothing difficult about the Great Way,
But, avoid choosing!
Only when you neither love nor hate,

Does it appear in all clarity.
A hair's breadth of deviation from it,
And a deep gulf is set between heaven and earth.
If you want to get hold of what it looks like,
Do not be anti-or pro-anything.

There are altogether 146 lines. Let us just compare the last twelve lines:

(Suzuki) What is the same with what is not,
What is not is the same with what is:
Where this state of things fails to obtain,
Be sure not to tarry.

One in all,
All in one—
If only this is realized,
No more worry about your not being perfect!

The believing mind is not divided,
And undivided is the believing mind—
This is where words fail,
For it is not of the past, future, or present.

(Blyth) What is, is not;
What is not, is.
Until you have grasped this fact,
Your position is simply untenable.

One thing is all things;
All things are one thing.
If this is so for you,
There is no need to worry about perfect knowledge.

The believing mind is not dual;
What is dual is not the believing mind.
Beyond all language,
For it, there is no past, no present, no future.

These 146 lines were the sources of many dialogues in the future generations.

Tao-hsin (Dōshin, 580–651) became the Fourth Patriarch. Contemporary with Dōshin was the Japanese monk Dōshō (Tao-chao), who was a disciple of Hui-man (Eman), Seng-tsan's dharma brother. In 617 A.D., Tao-hsin (Dōshin) arrived at Chi-chou (present Kiangsi Province) with his disciples, while the city was under siege by the bandits. A miracle happened such that the bandits retreated at the sight of Dōshin's group, and the city was saved from destruction. In 624 A.D., Dōshin moved to Pu-tou Shan (literally, "Broken-Head Mountain"). The mountain was later known as Shuang-feng Shan ("Double-Peak Mountain").

While visiting Huang-mei (Ōbai) in the present Hupeh Province, Dōshin met a child of extraordinary features. He asked the child's parents to let the child be a monk under his care. This child was later known as Hung-jen (Gunin). In 643 A.D., Emperor Tai-tsung of the Tang Dynasty wished to summon Master Dōshin to visit the Capital. For three times, the Master refused the invitation. In the fourth time, the Emperor sent word that if the Master could not come, the emissary should bring his head instead. The Master was extremely calm and ready to give up his head. The Emperor did order the emissary not to harm the Master and revered him even more after this incident. Dōshin lived to 72 years old. Besides Hung-jen (Gunin), the Fifth Patriarch, Dōshin had another disciple, Fa-yung (Hōyū, 594–657), founder of the Niu-tou Shan (Gozu-san) School.

According to the *Lamp Records* (see *Daishō Daizōkyō*, Vol. 51, pp. 226–228; English translation in Professor Chang Chung-yuan's *Original Teachings of Chan Buddhism*, pp. 17–26), Niu-tou Fa-yung was a native of Yenling in Jun-chou (now Chinkiang, Kiangsu Province). When he was 19 years old, he was thoroughly acquainted with all the Chinese classics. Subsequently, he read the *Mahaprajna-paramita Sutra* and gained a deep understanding of the real void. One day, he realized that the *prajna* doctrine of Buddhism was the ferryboat that takes one to the other shore. He shaved his head and went into Mount Mao. Later, he stayed in a rock cave in a cliff north of the Yu-hsi Monastery in the Niu-tou Mountain. As the legends went, a hundred birds brought flower offerings to Fa-yung.

In the middle of the Chen-Kuan era (627–649) of the Tang Dynasty, the Fourth Patriarch, Tao-hsin, observed the Niu-tou Mountain from a distance and conjectured that some outstanding Buddhist must be living there. Therefore, Tao-hsin went to the mountain and searched for him. On his arrival he saw Fa-yung sitting, quiet and self-possessed, paying no attention to his visitor.

The Patriarch asked him: "What are you doing here?"
"I am contemplating Mind."
"Who is he that contemplates and what is the Mind that is contemplated?"

Fa-yung did not answer, but immediately stood up and made a deep bow. …

The Fourth Patriarch expounded thus:

> All systems of Buddhist teaching center in Mind, where immeasurable treasures originate. All its supernatural faculties and their transformations revealed in discipline, meditation, and wisdom are sufficiently contained in one's mind and they never depart therefrom. All the hindrances to the attainment of *bodhi* which arise from passions that generate *karma* are originally non-existent. Every cause and effect is but a dream. There is no Triple World which one leaves, and no *bodhi* to search for. The inner reality and outer appearance of man and a thousand things are identical. The Great Tao is formless and boundless. It is free from thought and anxiety. You have now understood this Buddhist teaching. There is nothing lacking in you, and you yourself are no different from Buddha. There is no way of achieving Buddhahood other than letting your mind be free to be itself. You should not contemplate nor should you purify your mind. Let there be no craving and hatred, and have no anxiety or fear. Be boundless and absolutely free from all conditions. Be free to go in any direction you like. Do not act to do good, nor to pursue evil. Whether you walk or stay, sit or lie down, and whatever you see happen to you, all are the wonderful activity of the Great Enlightened One. It is all joy, free from anxiety—it is called Buddha.

Hung-jen (Gunin, 602–675) was only 7 years old, when Dōshin adopted him as his protege. For 30 years, he never left the Fourth Patriarch. He was eight feet (Chinese measure) tall and had extraordinary features. He was the founder of Tung-Chan Temple (Tōzen-ji) at Huang-mei, Hupeh Province. The time had finally come for a full proclamation of Chan (Zen). So the Fifth Patriarch was the first to preach openly and give lessons to his five hundred pupils.

Hung-jen (Gunin) had many promising disciples, among them were Shen-hsiu (Jinshū, d. 706), Hui-neng (Enō, 638–713), and Chih-sien (Chisen, 609–702). Shen-hsiu (Jinshū) was very brilliant, and he was Chief Priest at the Tung-Chan Temple. Later he became the founder of the Northern School. Hui-neng (Enō) was a kitchen aide and came from the Canton region. A well-known anecdote told the unusual story that both Shen-hsiu and Hui-neng submitted gāthās to the Fifth Patriarch, who would decide the dharma-heir based upon the understanding of basic ideas revealed in these gāthās. Shen-hsiu's gāthā was written on the wall of the Meditation Hall. The English translations are as follows:

(Suzuki) This body is the Bodhi-tree,
The soul is like a mirror bright;
Take heed to keep it always clean,
And let not dust collect on it.

(A.W. Watts) The body is the Bodhi Tree;
The mind like a bright mirror standing.
Take care to wipe it all the time,
And allow no dust to cling.

Hui-neng submitted his gāthā and asked somebody who could write to write it on the wall. The English translations follow:

(Suzuki) The Bodhi is not like the tree,
The mirror bright is nowhere shining;
As there is nothing from the first,
Where can the dust itself collect?

(A.W. Watts) There never was a Bodhi Tree,
Nor bright mirror standing.
Fundamentally, not one thing exits,
So where is the dust to cling?

Thereby the Fifth Patriarch secretly chose Hui-neng (Enō) to be the Sixth Patriarch. Hui-neng was advised by Hung-jen to leave Huang-mei, and go south. The story will be told in Chap. 2. Hui-neng (Enō) was noted for his *Platform Scriptures*, an English translation was recently made by Professor Wing-tsit Chan and published by St. John's University, Jamaica, N.Y. Professor Chan's translations of the two gāthās will be given in Chap. 2.

Shen-hsiu (Jinshū) had two able disciples: Pu-chi (Fujaku, 651–739) and Yi-fu (Gifuku, 658–736). Pu-chi's disciple, Tao-hsuan (Dōsen, 702–760), went to Japan. Dōsen's disciple, Hsing-piao (Gyōhyō, 722–797), was the teacher of Saichō (767–822), who visited China and went back to Japan to become the founder of the Tendai School in Japan. While in China, Saichō studied under Yu-lao Hsiao-jan (Gyokurō Kyūnen), who was Ma-tsu Tao-i's (Baso Dōitsu's) disciple. While Tao-hsuan (Dōsen) brought to Japan the Zen teachings of the Northern School, Saichō was able to bring back the Zen teachings of the Sixth Patriarch. Saichō also visited many masters of the Tien-tai (Tendai) School in China. The Tien-tai School (in China) considered Nagarjuna as its First Patriarch. The Ninth Patriarch was Ching-chi Chan-jan (Keikei Tannen, 711–782). Keikei's disciple was Tao-sui (Dōsui), and Saichō became Dōsui's disciple. After Saichō went back to Japan, he became the founder of the Tendai School in Japan. However, out of respect for his Chinese teacher, the official honorary founder of the Japanese Tendai School was Dōsui.

Going back to the Niu-tou Shan School, the lineage was given below:

(1) Fa-yung (Hōyū, 594–657);
(2) Chih-yen (Chigen, 600–677);
(3) Hui-fang (E'hō, 629–695);
(4) Fa-chih (Hōji, 635–702);
(5) Chih-wei (Chii, 646–722);
(6) Hui-chung (Echū, 683–769).

Hui-chung's dharma brother was Hsuan-su (Genso), whose disciple was Ching-shan Tao-chin (Keizan Dōkin, 714–792).

Besides Shen-hsiu and Hui-neng, the Fifth Patriarch (Gunin) had another disciple: Chih-sien (Chisen, 609–702), whose dharma-heirs were successively:

(1) Chu-chi (Shojaku, 665–732)
(2) Wu-hsiang (Musō, 684–762)
(3) Wu-ji (Muju, 714–774)

The Sixth Patriarch and his disciples will be the subject of Chap. 2.

To conclude this chapter, the posthumously bestowed honorary titles of the first Six Patriarchs in the Chinese Zen School will be given:

Bodhidarma (Daruma) - Yuan-Chueh Ta-Shih
(Engaku Daishi) bestowed by Dai Tsung (r. 763–779) of Tang Dynasty
Hui-Ke (Eka, 487–593) - Ta-Tsu Ta-Shih (Daiso Daishi) bestowed by Te Tsung (r. 780–804) of Tang Dynasty
Seng-Tsan (Sōsan, d. 606) - Chien-Chih Ta-Shih (Kanchi Daishi)
bestowed by Hsuan Tsung (r. 713–755) of Tang Dynasty
Tao-Hsin (Dōshin, 580–651) - Ta-I Chan-Shih (Dai-i Zenshi)
bestowed by Dai Tsung (r. 763–779) of Tang Dynasty
Hung-Jen (Gunin, 602–675) - Ta-Man Chan-Shih (Daiman Zenshi)
bestowed by Dai Tsung (r. 763–779) of Tang Dynasty
Hui-Neng (Enō, 638–713) - Ta-Chien Chan-Shih (Daikan Zenshi)
bestowed by Hsien Tsung (r. 806–820) of Tang Dynasty

Note that Emperor Hsuan-tsung (Gensō), who reigned 713–755, was the first Tang Emperor who bestowed a posthumous honorary title to a Zen Patriarch, who was the Third Patriarch Seng-tsan. Emperor Dai-tsung (Daisō), who reigned 763–779, bestowed posthumous honorary titles on Bodhidharma (Daruma), the First Patriarch, Tao-hsin (Dōshin), the Fourth Patriarch, and Hung-jen, (Gunin), the Fifth Patriarch. According to Dr. Hu Shih, in his *Biography of Shen-hui*, p. 72, it was in the first year of the Chien-yuan (Kengen) era, i.e., 758 A.D., under the reign of Shu-tsung (Shukusō, r. 756–762) that General Kuo Tzu-i recommended to the Emperor Shu-tsung to bestow an honorary title to the First Patriarch, probably at the request of Shen-hui, the able disciple of Enō, the Sixth Patriarch. However, it was not until the reign of Dai-tsung (Daisō, r. 763–779) that Bodhidharma received the title of Yuan-chueh (Engaku) Ta-shih, meaning "Perfect Enlightenment." The Second Patriarch, Hui-ke (Eka, 487–593), received the posthumous honorary title, Ta-tsu (Daiso) Ta-shih, meaning "Great Founder." The Third Patriarch's posthumous honorary title, Chien-chih (Kanchi) Ta-shih, bestowed by Hsuan-tsung, meant "Mirror Wisdom." From Tao-hsin (Dōshin) to Hui-neng (Enō), the honorary titles were designated Chan-shih (Zenshi) instead of Ta-shih (Daishi). The Fourth Patriarch's title Ta-i Chan-shih (Daii Zenshi) meant "Great Healing," while the Fifth Patriarch's title Ta-man Chan-shih (Daiman Zenshi) meant "Great Fulfillment." The Sixth Patriarch posthumous honorary title, bestowed by Emperor Hsien-tsung (Kensō, r. 806–820), Ta-chien (Daikan) Chan-shih, meant "Great Mirror."

According to the *Biography of Shen-hui* by Kuei-feng Tsung-mi (Keihō Shūmitsu, 780–841), Shen-hui (Jinne, 670–762) received the posthumous honorary title of Cheng-tsung Ta-shih (Shinsō Daishi) in 770 A.D., the fifth year of the Ta-lieh (Daireki) era under the reign of Dai-tsung (Daisō, r. 763–779). Then in 796 A.D., the twelfth year of the Chen-yuan (Teigen) era, under the reign of Te-tsung (Tokusō), Shen-hui was bestowed the title of the Seventh Patriarch by the Emperor. Note that by declaring Shen-hui (Jinne) as the Seventh Patriarch, the Sixth Patriarch

in the Chinese Zen School was definitely his dharma-teacher, Hui-neng (Enō). As it was mentioned before, Hui-neng (Enō) did not get his posthumous honorary title until Emperor Hsien-tsung (Kensō, r. 806–820) came to the throne.

The list of Buddhas and Patriarchs in India was taken from the *Lamp Records* (*Daishō Daizōkyō*, Vol. 51, pp. 202–220. See Appendix). The Japanese pronunciations were based on Rōshi Jiyu Kennett's *Zen is Eternal Life*, p. 284, and also supplied by Reverend John Daishin Buksbazen, Vice President for Education, Zen Center of Los Angeles.

Appendix

Buddhas and Patriarchs 七佛天竺祖师

(1) Bibashi Butsu 毗婆尸佛
(2) Shiki Butsu 试诘佛 (尸弃佛)
(3) Bishafu Butsu 毗舍浮佛
(4) Kuruson Butsu 拘留孙佛
(5) Kunagonmuni Butsu 拘那含牟尼佛
(6) Kashō Butsu 迦叶佛

Shakyamuni Butsu 释迦摩尼佛

(1) Makakashō 摩诃迦叶
(2) Ananda 阿难陀
(3) Shōnawashu 商那和修
(4) Ubakikuta 优婆毱多
(5) Daitaka 提多迦
(6) Mishaka 弥遮迦
(7) Bashumitsu 婆须蜜
(8) Butsudanandai 佛陀难提
(9) Fudamitta 伏驮蜜多
(10) Barishiba 婆栗湿缚 (胁尊者)
(11) Funayasha 富那夜奢
(12) Anabotei 阿难菩底 (马鸣大士)
(13) Kabimora 迦毗摩罗
(14) Nagyaharajuna 那迦阅剌树那 (龙树大士)
(15) Kanadaiba 迦那提婆
(16) Ragorata 罗侯罗多
(17) Sōgyanandai 僧迦难提
(18) Kayashata 伽耶舍多

(19) Kumorata 鸠摩罗多
(20) Shayata 阇夜多
(21) Bashubanzu 婆修盘头
(22) Man'ura 摩拏罗
(23) Kakurokuna 鹤勒那
(24) Shishibodai 师子菩提 (师子尊者)
(25) Bashashita 婆舍斯多
(26) Funyomitta 不如蜜多
(27) Hannyatara 般若多罗
(28) Bodaidaruma 菩提达摩

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Chapter 2
The Sixth Patriarch and His Disciples

Hui-neng (Enō, 638–713) was the Sixth Patriarch of the Zen School. His family name was Lu. His ancestors resided in Fan-yang, southwest of present Peking. In the middle of Wu-te era (618–626), his father was demoted from office and banished to Hsin-chou, the present Hsin-hsing District in southwestern Kwangtung Province. He lost his father when Hui-neng was 3 years old. The family was poor, and he peddled firewood in the city. One day when he was 20 years old, he heard a traveler who recited the *Diamond Sutra*. He was told that the Fifth Patriarch Master Hung-jen (Gunin) of Huang-mei (Hupeh Province) was expounding the *Diamond Sutra*. Hui-neng was greatly impressed and asked his mother's permission to seek the dharma (law) some five hundred miles to the north. Arriving at Shao-chou on his northward trip, he met Liu Chih-lioh, whose aunt was a nun, by the name Wu-chin-tsang (Mujinzō). The nun read *Nirvana Sutra* to Hui-neng and explained its meaning. Hui-neng did not know the words, but was interested in the meaning. The nun said: "You do not recognize the words, how can you understand the meaning?" Hui-neng said: "The essence of Buddhism does not depend on words." The nun was surprised, but she spread the word that Hui-neng is a man of Tao and he should be treated with respect. The country people repaired the old Paolin (Hōrin) Temple and requested Hui-neng to reside there. One day Hui-neng realized that he should not stop in midway and started his journey north again the next day. At Lo-Chang he met Chih-yuan (Chi'on), a Ch'an (Zen) Master. Master Chih-yuan told him that Bodhidharma of India transmitted his mind-seal to Huang-mei (meaning Hung-jen) and he should go to Master Hung-jen at Tung-ch'an Temple (Tōzen-ji). Hui-neng arrived at Huang-mei around 660 A.D. and left Huang-mei in 661 A.D.

According to *Lieh-dai Fa-Pao Chi* (*Rekidai Hōbō Ki*, reprinted in *Daishō Daizōkyō*, Vol. 51, p. 182), Hui-neng arrived at Huang-mei (Ōbai) when he was twenty-two years old. When he first paid his respects to Master Hung-jen (Gunin), Hung-jen asked him: "Where do you come from?" Hui-neng answered: "I came from Hsin-chou, and I wish to be Buddha." Hung-jen said: "Hsin-chou is a place for

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_2

barbarians." Hui-neng said: "Although I am a barbarian, but can my Buddha-nature be different from the Master's?" Hung-jen was greatly impressed, but assigned Hui-neng to work in the mill for the next 8 months.

Then, we come to the account of Hung-jen's transmission of the Lamp as given in Hui-neng's *Platform Sutra* (See Professor Wing-tsit Chan's translation, "*The Platform Scripture*", St. John's University Press, Jamaica, N.Y., 1963, pp. 31–43).

> One day the Fifth Patriarch suddenly called his disciples to come to him. When the disciples had already assembled, the Fifth Patriarch said: "Let me say this to you: life and death are serious matters. You disciples are engaged all day in making offerings, going after fields of blessings only, and you make no effort to achieve freedom from the bitter sea of life and death. If you are deluded in your own nature, how can blessings save you? Go to your rooms, all of you, and think for yourselves. Those who possess wisdom use the wisdom (*prajna*) inherent in their nature. Each of you must write a verse and present it to me. After I see the verses, I will give the robe and the Law (Dharma) to the one who understands the basic idea and will appoint him to be the Sixth Patriarch. Hurry, hurry!"
>
> Head Monk Shen-hsiu (Jinshū, d. 706) thought, "These people would not present verses to show their minds because I am an instructor. If I do not present a verse to show my mind, how can the Fifth Patriarch see whether my understanding is shallow or deep? I shall present the verse of my heart (mind) to the Fifth Patriarch to show him my ideas. … If I do not present a verse to manifest my mind, I shall never acquire the Law." He thought for a long time but found it an extremely difficult matter. He then waited until midnight, and without allowing anyone to see him, went to the wall of the southern corridor and wrote a verse to manifest what was in his mind, thus wishing to seek the Law. …
>
> At midnight, Head Monk Shen-hsiu, holding a candle, wrote a verse on the wall of the south corridor, without anyone knowing about it, which said:
>
> The body is the tree of perfect wisdom (*bodhi*).
> The mind is the stand of a bright mirror.
> At all times diligently wipe it.
> Do not allow it to become dusty.
>
> … Suddenly the Fifth Patriarch saw the verse. After reading it, he said to the court artist, "I will give you thirty thousand cash and will be much obliged to you for your coming from afar. But we will not paint the transfigurations. The *Diamond Scripture* says, 'All characters are unreal and imaginary.' It is better to keep this verse and let deluded people read it. If people practice according to it, they will not fall into the Three Evil Stages. People who practice according to the Law will enjoy great benefits."
>
> Thereupon the Fifth Patriarch called Head Monk Shen-hsiu into the hall and asked, "Was this verse written by you? If you wrote it, you should receive the Law."
>
> Head Monk Shen-hsiu said, "Please pardon me. In fact, I did write it. Yes I dare not seek the position of the patriarch. I hope your Holiness will be compassionate and see if your disciple possess a small amount of wisdom and understand the basic idea."
>
> The Fifth Patriarch said, "The verse you wrote shows some but not complete understanding. You have arrived at the front door but you have not yet entered it. Ordinary people, by practicing in accordance with your verse, will not fail. But it is futile to seek the supreme perfect wisdom while holding to such a view. One must enter the door and see his own nature. Go away and come back after thinking a day or two. Write another verse and present it to me. If then you have entered the door and have seen your own nature, I will give you the robe and the Law."

> As the boy led me (Hui-neng) to the south corridor, I immediately paid reverence to the verse. As I did not know how to read, I asked someone to read it to me. After I heard it, I immediately understood the basic idea. I also composed a verse and asked a person who could read to write it on the wall of the western corridor to manifest what was in my own mind. It is useless to study the Law if one does not understand his own mind. Once a person understands his own mind and sees his own nature, he will immediately understand the basic idea. My verse says:
>
> > Fundamentally perfect wisdom has no tree.
> > Nor has the bright mirror any stand.
> > Buddha-nature is forever clear and pure.
> > Where is there any dust?

(Another verse was recorded in the *Platform Scriptures*, but it is not important.)

> The Fifth Patriarch suddenly realized that I (Hui-neng) alone had the good knowledge and understanding of the basic idea but he was afraid lest the rest learn it. He therefore told them, "He does not understand perfectly after all."
>
> The Fifth Patriarch waited till midnight, called me (Hui-neng) to come to the hall, and expounded the *Diamond Scripture*. As soon as I heard this, I understood. That night the Law (Dharma) was imparted to me without anyone knowing it, and thus the method of sudden enlightenment and the robe were transmitted to me.
>
> The Fifth Patriarch said to Hui-neng: "You are now the Sixth Patriarch. This robe is the testimony of transmission from generation to generation. As to the Law (Dharma), it is to be transmitted from mind to mind. Let people achieve enlightenment through their own effort."

According to *Lieh-dai Fa-pao Chi* (*Rekidai Hōbō Ki*), it took three days and three nights for the secret transmission of the Law. The Master advised Hui-neng to leave Huang-mei, cross the Yangtze River, and go south. After 3 days, the Fifth Patriarch told the disciples that the Buddha-Law had gone to Ling-nan. When the disciples asked who is at Ling-nan, Fa-ju (Hōnyo) replied: "It is Hui-neng." As the story was told, one military officer, by the name of Hui-ming, on hearing this, chased Hui-neng to Ta-yu-ling. Hui-neng was scared and was ready to give up the robe. Hui-ming said: "I do not come for the robe. Please tell me what has the Fifth Patriarch instructed you upon your departure." Hui-neng then gave Hui-ming some instructions concerning the Law of the mind and the direct seeking into one's nature.

Returning to the *Lamp Records*, the Fifth Patriarch ordered Hui-neng to be a hermit in the Ssu-hui and Huai-chi Districts in south China. So Hui-neng moved about quietly and preached in these districts for the next sixteen years. (Hui-neng left Huang-mei in 661 A.D. and reached Canton in 676 A.D.)

In the first year of the Yi-feng era (676), Hui-neng met Yin-tsung (Inshū), an expert on the *Nirvana Scripture*, in the Fa-hsing Temple (Hōsei-ji) at Canton. One day when Yin-tsung was lecturing, a banner was streaming in the wind. A dispute arose between two monks, one insisting that the wind was moving and the other,

the banner was moving. Hui-neng said to them: "Neither the wind nor the banner moves; what moves is your mind." Yin-tsung, overwhelmed by Hui-neng's profound insight, wanted to become his disciple. On the fifteenth day of the first month (677 A.D.), Yin-tsung shaved Hui-neng's head, and on the eighth day of the second month Law Master Chih-kuang (Chikō) ordained Hui-neng.

Exactly 1 year later, he was invited to go back to the Pao-lin Temple. The prefect of Shao-chou, Wei Chu, invited him to preach in the Ta-fan Temple (Daibon-ji). In this lecture, he emphatically declared that all people possess the Buddha-nature and that one's nature is originally pure. If one puts his self-nature into practice, he will be equal to Buddha. Instead of taking refuge in the Buddha outside, one should take refuge in the nature within him, for all Buddhas, all Dharmas, and all scriptures are immanent in it.

The Sixth Patriarch resided at Shao-chou for 40 years. He entered nirvana in 713 at the age of seventy-six. Posthumously he was honored by the title Ta-chien Chan-shih (Daikan Zenji), the Zen Master of "Great Mirror."

Father Heinrich Dumoulin, S. J., studied the famous *kōan* collection *Mumonkan*, which reflected the history of Zen Buddhism in China during a span of nearly five centuries. He then wrote a summary of the history of Chinese Zen Buddhism in German and published it in *Monumenta Series* (Vol. VI, 1941, pp. 40–72). Later Mrs. Ruth Fuller Sasaki translated it into English and published it with her annotations and indices as *The Development of Chinese Zen after the Sixth Patriarch in the Light of Mumonkan*, New York, 1953. On Mrs. Ruth Fuller Sasaki's suggestion, Dumoulin wrote *A History of Zen Buddhism* in German in 1959. This was translated into English by Paul Peachey and published in New York by Pantheon Books in 1963. The first four chapters dealt with: (1) The Mystical Element in Early Buddhism and Hinayana; (2) Mysticism Within Mahayana; (3) The Mahayana Sutras and Zen; and (4) The Anticipation of Zen in Chinese Buddhism. It is highly recommended that the reader read Dumoulin-Peachey's *A History of Zen Buddhism*, especially the first four chapters, before he goes into the present book.

Dumoulin-Peachey's Chap. 5 is entitled: Zen Patriarchs of the Early Period. The material covered is comparable to Chap. 1 of this book. Their Chap. 6 is entitled: The High Period of Chinese Zen. The material covered is comparable to this chapter, starting from the Sixth Patriarch. To quote from Dumoulin-Peachey: *A History of Zen Buddhism*, p. 94:

> The philosophy of Mahayana Buddhism must be regarded as the first source of the metaphysical conception of Hui-neng. One can detect in the expression and development of his thought much of the legacy of China. When, for example, Hui-neng employs the conceptual scheme of substance and function in order to elucidate the relationship of contemplation (*samadhi*) and wisdom (*prajna*), he actually pours Buddhist content into Chinese molds. Likewise, he speaks of the Dharma-world in much the same way that the Taosits speak of the universe. Nonetheless his cosmology stays within the Buddhist framework. The combination of the concepts of self-nature (*svabhava*), Buddha-nature,

> and Buddha-knowledge is anticipated in the great Mahayana sutras. Therefore it is difficult to point to anything completely new in Hui-neng's teaching. And yet, even though the various elements of his proclamation existed beforehand, we can recognize his originality, the originality not of a thinker but of a mystic. Just as Meister Eckhart drew his teachings from scholastic philosophy, the Fathers of the Church, and Neo-Platonism, and formulated them anew in his mysticism, so Hui-neng assimilated in his personal experience the Mahayanist metaphysics, enriched by Taoist influence, and proclaimed this message with the fervor of an evangelist.
>
> Hui-neng and his sect have not the remotest interest in a philosophical elaboration of the contents of enlightenment. For them, everything depends on the liberating experience. The realization of enlightenment brings final liberation. This liberation is experienced immediately, as "a person feels both warm and cold when he drinks water." Words are of no avail.

From Alan W. Watts: *The Way of Zen*, page 88, we can summarize the essence of Ch'an or Zen School of Buddhism by the following criteria: (1) Outside teachings, apart from tradition; (2) Not founded on words and letters; (3) Pointing directly to the human mind; (4) Seeing into one's nature and attaining Buddhahood.

Among Hui-neng's dharma-heirs, at least FIVE were prominent: (1) Ho-tse Shen-hui (Kataku Jinne, 670–762); (2) Nan-yang Hui-chung (Nan'yō Echū, d. 775); (3) Yung-chia Hsuan-chueh (Yōka Genkaku, 665–713); (4) Nan-yueh Huai-jang (Nangaku Ejō, 677–744); and (5) Ching-yuan Hsing-ssu (Seigen Gyōshi, d. 740).

Shen-hui (Jinne) was born in 670 A.D. According to Dr. Hu Shih, author of *Biography of Shen-hui*, Shen-hui passed away in 762 A.D. at the age of ninety-two. Shen-hui fought the critical battle between the so-called Northern and Southern Schools and won, and thus established Hui-neng (Enō) as the Sixth Patriarch (Rokuso).

There was one reference that the Emperor Te-tsung (Tokusō) in the twelfth year of the Chen-yuan (Teigen) era betsowed upon Shen-hui the title of the Seventh Patriarch. This corresponded to 796 A.D. See Hu Shih: *Biography of Shen-hui*, pp. 70–71. However, this honor was not so important in Zen Buddhist history. The Ho-tse (Kataku) branch had a fourth-generation dharma heir, Kuei-feng Tsung-mi (Keihō Shūmitsu, 780–841), who was revered as the Fifth Patriarch of the Hua-yen (Kegon) School in China. The lineage can be given below:

(1) Ho-tse Shen-hui (670–762) 荷泽神会
(Kataku Jinne)
(2) Tzu-chou Chih-ju (749–834) 磁州智如
(Jishū Chijo)
(3) I-chou Nan-yin 益州南印
(Ekishū Nan'in)
(4) Sui-chou Tao-yuan 遂州道圆
(Suishū Dōen)
(5) Kuei-feng Tsung-mi 圭峰宗密
(Keihō Shūmitsu)

The lineage of Hua-yen School can be given as follows:

(1) Fa-shun (557–640) 法顺
(Hōjun)
(2) Yun-hua Chih-yen (602–668) 云华智俨
(Unka Chigen)
(3) Hsien-shou Fa-tsang (643–712) 贤首法藏
(Kenshu Hōzō)
(4) Ching-liang Cheng-kuan (738–839) 清凉澄观
(Seiryō Chōkan)
(5) Kuei-feng Tsung-mi (780–841) 圭峰宗密
(Keihō Shūmitsu)
(6) Chang-shui Tzu-hsuan (965–1038) 长水子璇
(Chōsui Shisen)

There was another connection between Shen-hui and Ching-liang Cheng-kuan. Shen-hui had another disciple Wu-tai Wu-min 五台无名 (Godai Mumyō, 722–793), who was also Cheng-kuan's teacher. Note that I-chou Nan-yin had another disciple Tung-king Shen-chao (Tōkyō Jinshō, 776–838).

A recent Chinese Zen master, Hsu Yun 虚云 (Kiun, 1840–1959), gave a sermon at the Jade Buddha Monastery (Gyoku-Butsu-ji) in Shanghai:

> Once the Seventh Patriarch, Shen-hui, asked the Sixth Patriarch, Hui-neng (Enō), 'Through what practice should one work that one may not fall into a category?' The Sixth Patriarch replied, "What have you been doing?" Shenhui (Jinne) answered, "I do not even practice the Holy Truth!" "In that case, to what category do you belong?", said the Master. Shen-hui: 'Even the Holy Truth does not exist, so how can there be any category?' Hearing this answer, the Sixth Patriarch was impressed by Shen-hui's understanding. (See *The Practice of Zen*, by Garma C. C. Chang, pp. 75–76).

From the above passage, we learned that Abbot Hsu Yun (Kiun, 1840–1959), who lived to 120 years, not only recognized Shen-hui (Jinne) as the Seventh Patriarch, but also quoted the conversation between Hui-neng and Shen-hui as a good lesson for the students of Zen.

Nan-yang Hui-chung (Nan'yō Echū, d. 775) 南阳慧忠 lived very long and was revered by many masters. He was National Teacher (Kokushi), because both Emperors Shu-tsung (r. 756–762) and Dai-tsung (r. 763–779) were his disciples. He passed away in the tenth year of the Ta-lieh (Daireki) era under the reign of Emperor Dai-tsung.

Yung-chia Hsuan-chueh (Yōka Genkaku, 665-713) 永嘉玄觉 studied in the Tien-tai School under its Seventh Patriarch Tien-kung Hui-wei (Tenkū E'i) with Tsu-chi Hsuan-lang (Sakei Genrō, 673–754), who later became the Eighth Patriarch in the Tien-tai (Tendai) School. Tsu-chi (Sakei) encouraged Yung-chia (Yōka) to pay homage to Hui-neng of Tsao-hsi (Sōkei) at Shao-chou (now Kwangtung Province). He was known as Chen-chueh Ta-shih (Shinkaku Daishi). He left posterity with his "Cheng-tao-ke" ("Shōdōka"). The following lines were taken from R. H. Blyth: *Zen and Zen Classics*, Vol. 1, page 107:

The really wise man, always at ease, unmoved.
He does not get rid of illusion, nor does he seek for the truth.
Ignorance is intrinsically the Buddha nature.
Our illusory unreal body is the cosmic body.
…
From the time I recognized the road to TsaoChi,
I realized I had nothing to do with birth and death.
Walking is Zen, Sitting is Zen;
Talking or silent, moving, unmoving,
The essence is at ease.
…
All principles are no principles;
They have no relation to spiritual perception.
…
It never leaves this place, and is always perfect.
When you look for it, you find you can't see it.
You can't get at it, you can't be rid of it.
When you do neither, there it is!
When you are silent, it speaks; when you speak, it is silent.

This "It" must be referred to the Tao, or the Way.

The account of the meeting of Yung-chia with Hui-neng was given in the *Platform Scriptures*. (See also R. H. Blyth: *Zen and Zen Classics*, Vol. 1, p. 105). While Hui-neng became enlightened on reading the *Diamond Sutra* and Yung-chia became enlightened on reading the *Vimalakirti Nirdesa Sutra*, both insisted that their realization came from within, not from the sutras.

R. H. Blyth gave the following translation:

> Yung-chia walked round the Sixth Patriarch three times (without bowing) and merely shook his Buddhist staff with iron rings. The (Sixth) Patriarch said, "A Sramana embodies the 3,000 rules of deportment and the 80,000 minute moral rules. From whence does your honour come, may I ask, with your overweening self-assurance?" Yung-chia replied, "Birth-and-death is a problem of great moment; all changes ceaselessly." Hui-neng asked, "Why not embody the unborn and grasp the timeless?" Yung-chia replied, "To be unborn and deathless is to embody it; to be timeless is to grasp it." "That is so. That is so", assented the Patriarch. At this, Yung-chia acted according to the prescribed ceremonial, and prostrated himself, then soon after bade farewell to the Patriarch.

Nan-yueh Huai-jang (Nangaku Ejō, 677–744) 南岳怀让 was the founder of the Nangaku Branch. According to the *Lamp Records* (*Daishō Daizōkyō*, Vol. 51, pp. 240–241), the following conversation took place between Enō and Nangaku Ejō:

Enō asked: "Where do you come from?"
Ejō replied: "I come from Sung Shan (Mount Sū)."
Enō said: "What sort of thing comes from there this way?"
Ejō said: "If a person says I am a thing, he is not right."

The above English translation appeared in *The Development of Chinese Zen* by Heinrich Dumoulin, S. J., English translation by Ruth Fuller Sasaki, The First Zen Institute of America, Inc., New York, 1953.

In 713 A.D., the second year of the Sien-tien (Senten) era under the reign of Emperor Sui-tsung (Eisō), Huai-jang (Ejō) moved to Heng Shan (Nangaku) and resided at Po-jo Temple(Hanjaku-ji). Note that 713 was the year Enō (Rokuso) entered nirvana. It was recorded that Ejō served under Master Enō for 15 years. Ejō's dharma-heir was Ma-tsu Tao-i (Baso Dōitsu, 709–788) 马祖道一. Baso was sitting in meditation at Chuan-fa Yuan (Denhō-in) all day long. Master Ejō approached him and asked: "What is your aim for *zazen* (sitting in meditation)?" Baso said: "I want to be a Buddha." Ejō took a tile and tried to polish it. Baso asked: "Master, what is this for?" Ejō said: "I want to make it a mirror." Baso said: "How can you make a mirror by polishing a tile?" Ejō then said: "One cannot get a mirror by polishing a tile. How can one become a Buddha by *zazen*?" Ma-tsu (Baso) had many disciples, among them:

Po-chang Huai-hai (Hyakujō Ekai, 720–814) 百丈怀海
Ta-chu Hui-hai (Daishu Ekai) 大珠慧海
Yu-lao Hsiao-jan (Gyokurō Kyūnen) 玉姥翛然
Yen-kuan Chi-an (Enkan Saian, 750?–842) 盐官齐安
Kuei-tsung Chih-chang (Kisū Chijō) 归宗智常
Wu-hsieh Ling-mo (Gosetsu Reimoku, 747–818) 五泄灵默
Nan-chuan Pu-yuan (Nansen Fugan, 748–834) 南泉普愿
Hsi-tang Chih-tsang (Saidō Chizō, 735–814) 西堂智藏
Ta-mei Fa-chang (Daibai Hōjō, 752–839) 大梅法常
Chang-ching Huai-hui (Shōkei Eki, 756–815) 章敬怀晖
Go-hu Ta-yi (Gako Daigi, 746–818) 鹅湖大义
Hsing-shan Wei-kuan (Kōzen Ikan, 755–817) 兴善惟宽
Fen-chou Wu-nieh (Bunsō Mugyō, 760–821) 汾州无业
Pang Yun (Hō Kōji, d. 811) 庞蕴
Teng Yin-feng (Tō Impō) 邓隐峰

Po-chang Huai-hai (Hyakujō Ekai, 720–814) had several disciples: (1) Kuei-shan Ling-yu (Isan Reiyū, 771–853); (2) Huang-po Hsi-yun (Ōbaku Kiun, d. 850); (3) Chang-ching Ta-an (Chōkei Daian, 793–883); and (4) Ta-tzu Huan-chung (Daiji Kanchū, 780–862). Kuei-shan and his disciple Yang-shan Hui-chi (Kyōzan Ejaku, 807–883) were the founders of the Igyō School. Huang-po Hsi-yun (Ōbaku Kiun) was the teacher of Lin-chi I-hsuan (Rinzai Gigen, d. 866), who was the founder of the Rinzai School.

Yu-lao Hsiao-jan (Gyokurō Kyūnen) was the teacher of the Japanese monk Saichō (767–822), who went back to Japan to be the founder of the Tendai School in Japan. Yen-kuan Chi-an (Enkan Saian, 750?–842) was the teacher of I-kung (Gikū) and Tao-chu (Dōjo), both of whom were invited to go to Japan.

Kuei-tsung Chih-chang (Kisū-Chijō) had one disciple Kao-an Ta-yu (Kōan Daigu). Nan-chuan Pu-yuan (Nansen Fugan, 748–834) had several dharma heirs: Chao-chou Tsung-shen (Jōshū Jūshin, 778–897), Chang-sha Ching-tsen (Chōsha Keijin, 788–868), and Lu Keng (Riku Kō, 764–834). Ta-mei Fa-chang (Daibai Hōjō, 752–839) had a disciple Hang-chou Tien-lung (Kōshū Tenryū) , whose disciple was Chu-chi (Gutei).

Besides Lin-chi I-hsuan (Rinzai Gigen), Ōbaku had other disciples: Mu-chou Tao-tsung (Bokujū Dōshō, 780?–877?), PeiHsiu, the Prime Minister (Haikyū Shōkoku), O-shih Ling-kuan (Useki Reikan), and Chien-ching Tsu-nan (Senkei Sonan). Besides Yang-shan Hui-chi (Kyōzan Ejaku), Isan had other disciples: Hsiang-yen Chih-hsien (Kyōgen Chikan) and Ling-yun Chih-chin (Reiun Shigon). Chang-ching Ta-an (Chōkei Daian) had two disciples: Ling-shu Ju-min (Reiju Nyobin, d. 918) and Ta-sui Fa-chen (Daizui Hōshin).

The Nangaku Branch and the Igyō School are presented in Chap. 3. The Lin-chi or Rinzai School is presented in Chap. 4.

While the Nangaku Branch was the subject of R. H. Blyth's *Zen and Zen Classics*, Volume 3, the Seigen Branch was the subject of Volume 2. In his Preface to Volume 2, R. H. Blyth wrote:

> This volume purports to be the History of Zen from Enō to Ummon, that is, of the Seigen Branch of the double-forked tree of Zen, but what the reader actually gets is something better, a selection of the anecdotes concerning the line of patriarchs. It was from such stories that the *Hekigan-roku*, *Mumonkan*, and *Shōyōroku* were composed. These three works, as in the case of a selection of the best poems of the best poets, give us a somewhat partial and excessively lofty view of Chinese Zen geniuses.

Ching-yuan Hsing-ssu (Seigen Gyōshi, d. 740) 青原行思 was the founder of the Seigen Branch. Seigen occupied perhaps the first place among the disciples of the Sixth Patriarch (Rokuso). To him Enō entrusted the Buddha-robe and bowl, without appointing him his successor. Nor was Seigen permitted to hand down the precious symbols of the dharma tradition. The robe and the bowl were to be placed in the Monastery at Tsao-hsi (Sōkei).

Seigen's dharma-heir was Shih-tou Hsi-chien (Sekitō Kisen, 700–790) 石头希迁. Sekitō was the author of *Tsan-tung-chi* (*Sandōkai*) and *Tsao-an Ke* (*Sōanka*). In *Sandōkai*, Sekitō spoke of Buddha as the "Great Hermit"; the meaning and foundation of all things he called the "spiritual source" (reigen). The dialectical resolution of the dualistic pairs of opposites *ji* (things) and *ri* (reason), and *myō* (light) and *an* (darkness) into a higher unity, developed by Sekitō in the *Sandōkai*, can be regarded as the foundation of, or first step toward, the later doctrine of the "Five Ranks"(go'i) in the Sōtō School.

Sekitō's disciples were:

Yueh-shan Wei-yen (Yakusan Igen, 751–834) 药山惟俨
Tien-huang Tao-wu (Tennō Dōgo, 748–807) 天皇道悟
Tan-hsia Tien-jan (Tanka Tennen, 739–824) 丹霞天然

Yakusan's disciples were (1) Yun-yen Tan-sheng (Ungan Donjō, 782–841); (2) Tao-wu Yuan-chih (Dōgo Enchi, 769–835); and (3) Chuan-tzu Te-cheng (Sensu Tokusei). Ungan was the teacher of Tung-shan Liang-chieh (Tōzan Ryōkai, 807–869), founder of the Tsao-tung (Sōtō) School. Dōgo Enchi's disciple was Shih-shuang Ching-chu (Sekisō Keisho, 807–888). Sensu Tokusei's disciple was Chia-shan Shan-hui (Kassan Zenne, 805–881).

Tanka Tennen's disciple was Tsui-wei Wu-hsueh (Suiba Mugaku), whose disciple was Tou-tzu Ta-tung (Tōsu Daidō, 819–914).

Tennō Dōgo was the teacher of Lung-tan Chung-hsin (Ryūtan Sūshin), whose disciple was Te-shan Hsuan-chien (Tokusan Senkan, 782–865). Tokusan's disciples were (1) Hsueh-feng I-tsun (Seppō Gison, 822–908), (2) Yen-tou Chuan-huo (Gantō Zenkatsu, 828–887), and (3) Kan-tan Tzu-kuo (Kantan Shikoku). Seppō's disciples were: (a) Hsuan-sha Shih-pei (Gensha Shibi, 835–908); (b) Yun-men Wen-yen (Ummon Bun'en, 864–949), founder of the Ummon School; (c) Pao-fu Tsung-chan (Hofuku Jūten, d. 928); (d) Chang-ching Hui-leng (Chōkei Eryō, 854–932); (e) Tsui-yen Ling-tsan (Suigan Reisan); and (f) Ku-shan Shen-yen (Kozan Jin'an, 863–939).

Gensha Shibi was the teacher of Lo-han Kuei-chen (Rakan Keijin, 867–928), whose disciple was Fa-yen Wen-i (Hōgen Bun'eki, 885–958), founder of the Fa-yen or Hōgen School. Fa-yen (Hōgen) had a disciple Tien-tai Te-shao (Tendai Tokushō, 891–972), whose disciple was Yung-ming Yen-shou (Yōmyō Enju, 904–975).

Ummon's disciples were: Hsiang-lin Cheng-yuan (Kyōrin Chōon, d. 987), Tung-shan Shou-chu (Tōzan Shusho, 910–990), Pa-ling Hao-chien (Haryō Kōkan) , and Te-shan Yuan-mi (Tokusan Emmitsu). Kyōrin was the teacher of Chih-men Kuang-tsu (Chimon Kōso, d. 1031), whose disciple was Hsueh-tou Chung-hsien (Setchō Jūken, 980–1052). Setchō Jūken was the author of one hundred verses upon which the *Blue Cliff Records* (*Pi-yen-lu* or *Hekigan-roku*) were based. Setchō's dharma-heir, Tien-i I-huai (Tenne Gikai, 993–1064), had two disciples: Hui-lin Tsung-pen (Erin Sōhon, 1020–1099) and Yuan-tung Fa-hsiu (Enzū Hōshū, 1027–1090).

Tōzan Ryōkai's disciples were: (1) Tsao-shan Pen-chi (Sōzan Honjaku, 840–901), (2) Yun-chu Tao-ying (Ungo Dōyō, d. 902), (3) Chiu-feng Pu-man (Kyūhō Fuman), (4) Lung-ya Chu-tun (Ryūga Koton, 835–923), (5) Su-shan Kuang-jen (Sozan Kōnin, 837–909), and others.

Tōzan and Sōzan were the founders of the Sōtō School. Sōzan's disciple was Tsao-shan Hui-hsia (Sōzan Eka), whose disciple was Hua-yen Cheng-hui (Kegon Shō'e). Ungo Dōyō's disciples were: Tung-an Tao-pei (Dōan Dōhai, 889–955), and Yun-chu Huai-yueh (Ungo Egaku). Kyūhō Fuman's disciple was Tung-an Wei (Dōan I), whose disciples were: Tung-an Kuan-chih (Dōan Kanshi) and Chen-chou Shih-ching (Chinshū Sekkyō). Dōan Kanshi's disciples were: Liang-shan Yuan-kuan (Ryōsan Enkan) and Chen-chou Ling-tung (Chinshū Reitsū). Ryōsan's disciple was Ta-yang Ching-yuan (Daiyō Keigen, 943–1027). Daiyō was not able to find a dharma-heir when he was very old. He entrusted Fu-shan Fa-yuan (Fusan Hō'en, 991–1067) to find a worthy heir. Thus, Tou-tzu I-ching (Tōsu Gisei, 1032-1083) became the dharma-heir of Daiyō Keigen and continued on the line. Tōzu was known as Miao-shu Ta-shih (Myōzoku Daishi), meaning Master of "Miraculous Continuity." Tōzu's disciple was Fu-yung Tao-kai (Fuyō Dōkai, 1043–1118). Fuyō's dharma heirs were Tan-hsia Tzu-chun (Tanka Shijun, 1064–1119),

Lo-men Tzu-chueh (Rokumon Jikaku, d. 1117), and Ku-mu Fa-cheng (Komoku Hōjō). Tanka's heirs flourished in the south. His fourth-generation disciple was Tien-tung Ju-ching (Tendō Nyojō, 1162–1228), whose disciple Dōgen Kigen became the founder of the Sōtō School in Japan. Rokumon's heirs flourished in the north, and his line was continued to Hsin-yueh Hsing-shu (Shinetsu Kōchū, 1642–1696), who went to Japan.

The above lineage of the Sōtō School in China was based on *Ching-te Chuan-teng Lu* (*Keitoku Dentō Roku*). See Y. H. Ku, *History of Chinese Zen Masters*.

Liu Ke (Ryūka), a layman, who was a great admirer of Sekitō, said:

> Westward from the river (Kiangsi), Daijaku (i.e., Baso Doitsu) is the Master; southward from the lake (Hunan), Sekito is the Master. People flock thither in crowds. He who has not seen both these great masters consider himself an ignoramus.

This quotation in English translation was taken from *The Development of Chinese Zen*, by Heinrich Dumoulin, S. J., English translation by Ruth Fuller Sasaki, published by The First Zen Institute of America, Inc., New York, 1953, p. 6. The Chinese text appeared on p. 46.

The Nangaku and Seigen Branches were to flourish side by side. Although there were developed FIVE Schools later on, the Rinzai and the Sōtō Schools would continue not only in China, but also in Japan.

In the Sōtō School in China, Rokumon's heirs led to the Chiao-shan (Shōzan) line 焦山系 which has flourished to the present day. (See Charts X and X A.)

In a parallel way, the Rinzai School in China could be traced from Engo Kokugon (1063–1135) to Mujun Shihan (1178–1249) and then branched out into two long lines (See Chart VI). The first line started from Seggan Sokin (1216–1287) and continued for fifteen generations to Ingen Ryūki (1592–1673) who went to Japan to be the founder of the Ōbaku School. The second line started from Jōji Myōrin (1201–1261) and continued for fourteen generations to Kōan Ensei, who started the Ku-shan (Kozan) line 鼓山系. The Kozan line (See Chart VI A) has flourished to the present day. According to *Star-Lamp Records* 星灯集 edited by Abbot Hsu Yun (Kiun, 1840–1959) 虛云, the Kozan line continued to Abbot Hsu Yun, and his dharma-grandson, Abbot Ling-yuan (Reigen, 1902-) 灵源, who was the founder of Daikaku-ji at Keelung, Taiwan.

In this book, one photograph was taken when the present author visited Reverend Ling-yuan with Reverend Sheng-yen (Shōgen, 1930-) 圣严.

From Chart VI, Genyū Shōden (1549–1614) had another disciple, Ten'in Enshū (1575-1635), whose disciple was Gyokurin Tsūshū 玉琳通琇 (1614–1675). Gyokurin Tsūshū was recognized prominent as the founder of Kao-min Temple (Kōmin-ji) 高旻寺, Yangchow, Kiangsu. The Kao-min (Kōmin) line 高旻系 leads to Abbot Lai-Ko (Raika, 1881–1953) 来果, another prominent Zen Master of the Rinzai School in China. (See Chart VI B.)

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Chapter 3
The Nangaku Branch and the Igyō School

Nan-yueh Huai-jang (Nangaku Ejō, 677–744) started the Nangaku Branch of Zen after Hui-neng (Enō), the Sixth Patriarch. R. H. Blyth's *Zen and Zen Classics*, Vol. 3, is devoted to this branch of Zen history, except for the first chapter, which deals with "The Disciples of Tōzan" of the Seigen Branch.

In Chap. 2 above, mention was made about how Ejō instructed Baso concerning *zazen* by comparing sitting in meditation to polishing a tile for a mirror. On another occasion, Ejō said to Baso:

> To train yourself in sitting meditation (*zazen*) is to train yourself to be a sitting Buddha. If you train yourself in *zazen*, (you should know that) Zen is neither sitting nor lying. If you train yourself to be a sitting Buddha, (you should know that) the Buddha is not a fixed form. Since the Dharma has no (fixed) abode, it is not a matter of making choices. If you (make yourself) a sitting Buddha this is precisely killing the Buddha. If you adhere to the sitting position, you will not attain the principle (of Zen).

The English translation was taken from *The Way of Zen* by Alan W. Watts, p. 110. The Chinese version was quoted in "History of Chinese Zen Masters" by Y. H. Ku, p. 58.

Ma-tsu Tao-i (Baso Dōitsu, 709–788) was a native of Shih-fang in the district of Han-chou (now northwest of Cheng-tu, in Szechwan Province). He became a monk when he was 12 years old. Then, he traveled to Nan-yueh, in Hunan Province, and studied under Master Huai-jang (Ejō), who had then nine disciples. Of these, only Baso received the sacred mind-seal (as heir). According to the *Lamp Records*, six disciples received the Inka. Remember the story about Daruma (See *Daishō Daizōkyō*, Vol. 51, p. 151):

> Daruma said: "In Tang-China, there were three persons who received my Dharma: one received my marrow, one received my bones, and one received my flesh. Hui-ke (Eka) received my marrow, Taoyu received my bones, and Nun Tsung-chih received my flesh."

So in Ejō's case, he remarked:

> You six persons all testify to my body, but each takes a road. One person (Chang Hao) 常浩 receives my eyebrows, dignified in appearance. One person (Chih Ta) 智达 receives my eyes, swift in looking around. One person (Tan Jan) 坦然 receives my ears, deft in hearing

Y.H. Ku, *History of Zen*, China Academic Library,
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> reason. One person (Shen Chao) 神照 receives my nose, well versed in sensing odor (*chi*). One person (Yen Tsin) 严峻 receives my tongue, able in making speeches. One person (Tao-i) 道一 receives my mind or heart, understanding the ancient and the present.

One may note that just as Hui-ke (Eka) became the Second Patriarch, because he received the marrow of Daruma, Baso became the dharma-heir of Ejō, because he received the mind (or heart) of the Master. However, the other five persons did also receive the Inka, and thus became disciples. (See the *Lamp Records*, in *Daishō Daizōkyō*, Vol. 51, pp. 240–241). Ejō entered nirvana in 744 A.D., the third year of the Tien-Pao era under the reign of Hsuan-tsung.

From the *Lamp Records*, Professor Chang Chung-yuan had translated the following biographical notes concerning Baso Dōitsu. (See Chang: *Original Teachings of Ch'an Buddhism*, Pantheon Books, 1969, pp. 148–152).

> One day the Master spoke to his assembly as follows: "All of you should realize that your own mind is Buddha, that is, this mind is Buddha's Mind. The great Master Bodhidharma came from India to China to transmit the Mahayana Buddhist doctrine of the One Mind in order to enlighten us all."
>
> …
>
> Those who seek for the Truth should realize that there is nothing to seek. There is no Buddha but Mind; there is no Mind but Buddha. Do not choose what is good, nor reject what is evil, but rather be free from purity and defilement. Then you will realize the emptiness of sin.
>
> …
>
> Whenever you speak about Mind, you must realize that appearance and reality are perfectly interfused without impediment. This is what the achievement of *bodhi* is.

Then, the assembly was asked to hear Master Baso's gāthā:

> Anytime you wish to speak about Mind, speak!
> In this way, *bodhi* is tranquil.
> When appearance and reality are perfectly interfused without impediment,
> Birth is simultaneously no-birth.

Baso was remarkable in appearance. He strode like an ox and looked around like a tiger. His tongue could be stretched to reach over his nose; two circular marks were imprinted on the soles of his feet.

Baso had many disciples, among them were:
Po-chang Huai-hai (Hyakujō Ekai, 720–814) 百丈怀海
Ta-chu Hui-hai (Daishu Ekai) 大珠慧海
Yu-lao Hsiao-jan (Gyokurō Kyūnen) 玉姥翛然
Yen-kuan Chi-an (Enkan Saian, 750?–842) 盐官齐安
Kuei-tsung Chih-chang (Kisū Chijō) 归宗智常
Wu-hsieh Ling-mo (Gosetsu Reimoku, 747–818) 五泄灵默
Nan-chuan Pu-yuan (Nansen Fugan, 748–834) 南泉普愿
Hsi-tang Chih-tsang (Saidō Chizō, 735-814) 西堂智藏
Ta-mei Fa-chang (Daibai Hōjō, 752–839) 大梅法常
Po-chang Wei-cheng (Hyakujō Isei) 百丈惟政

Pan-shan Pao-tsi (Banzan Hōseki) 盘山宝积
Ma-ku Pao-che (Mayoku Hōtetsu) 麻谷宝彻
Lu-tsu Pao-yun (Roso Hōun) 鲁祖宝云
Chang-ching Huai-hui (Shōkei Eki, 756–815) 章敬怀晖
Go-hu Ta-yi (Gako Daigi, 746-818) 鹅湖大义
Fu-yung Ta-yu (Fuyō Daiyu) 芙蓉大毓
Hsing-shan Wei-kuan (Kōzen Ikan, 755–817) 兴善惟宽
Fen-chou Wu-nieh (Bunsō Mugyō, 760–821) 汾州无业
Pang Yun (Hō Kōji, d. 811) 庞蕴
Teng Yin-feng (Tō Impō) 邓隐峰
Fu-kuang Ju-man (Bukkō Nyoman) 佛光如满

Po-chang Huai-hai (Hyakujō Ekai, 720–814) became a monk when he was 20 years old. When studying under Baso, Hyakujō came up to the Master for a second time. Baso first used "Kwatz!" (this was later used by Rinzai); he uttered it so loudly that it deafened Hyakujō's ear for 3 days. At a later date, Hyakujō went out attending Baso. A flock of wild geese was flying by. Baso asked: "What are they?" Hyakujō Ekai answered: "They are wild geese." Baso: "Whither are they flying?" Ekai: "They have flown away." Baso suddenly took hold of Ekai's nose and gave it a twist. Hyakujō felt so painful that he cried aloud: "Oh! Oh!" Baso said: "You say that they have flown away. But they have been here from the very beginning." This enlightened Hyakujō suddenly; his back wet with perspiration. This was an example of *satori*, as recorded. (For the English version, see D. T. Suzuki: *Essays in Zen Buddhism*, First Series, 1949/1961, p. 240).

On the day following Hyakujō's *satori*, Baso appeared in the preaching hall (zendō) and was about to speak before the assembly. Hyakujō came forward and rolled up the matting. Baso came down from his seat quietly and returned to his room. Baso called Hyakujō to his room and asked him about his behavior. Hyakujō replied: "You twisted my nose yesterday. It was quite painful." Baso said: "Where was your thought wandering then?" Hyakujō said: "It is not painful any more today." Hyakujō, having been enlightened, felt like a "golden-haired lion."

Hyakujō Ekai drew up his set of regulations known as "Regulations in the Zen Monastery" (Hyakujō shingi) in about the middle of the Tang Dynasty. These regulations were preserved today in a compilation by imperial order in the Yuan Dynasty. (See *Daishō Daizōkyō*, No. 2025).

Chang-ching Ta-an (Chōkei Daian, 793–883) asked Hyakujō: "I wish to know about Buddha; what is he?" Hyakujō answered: "It is like seeking for an ox while you are riding on it." Daian: "What shall I do after I know?" Hyakujō: "It is like going home riding on it." Daian: "How can I behave in accordance with the Dharma?" Hyakujō then told him: "You should behave like a cow-herd, who carries a staff and sees to it that his cattle would not wander away into somebody else's rice-fields." This story was referred to frequently in Zen literature, and The Ten Cow-herding Pictures showed the upward steps of spiritual training in a systematic way. These steps are as follows: (1) Looking for the Cow; (2) Seeing the Traces of the Cow; (3) Seeing the Cow; (4) Catching the Cow; (5) Herding the Cow;

(6) Coming Home on the Cow's Back; (7) The Cow Forgotten, Leaving the Man Alone; (8) The Cow and the Man Both Gone Out of Sight; (9) Returning to the Origin, Back to the Source; and (10) Entering the City with Bliss-bestowing Hands.

The following anecdote was described by R. H. Blyth in his *Zen and Zen Classics*, Vol. 3, Chap. 4:

> A monk asked Hyakujō, "What is the Buddha?"
> Hyakujō asked the monk, "Who are you?"
> The monk said: "I am I."
> Hyakujō said: "Do you know this 'I' or not?"
> The monk replied: "Clearly."
> Hyakujō held up the mosquito flapper and said: "Do you see this?"
> "I do", said the monk.
> Hyakujō said: "I have no word."

He was a great teacher, as well as a great organizer, emphasizing discipline in a Zen temple. Hyakujō had many excellent disciples, among them:

> Kuei-shan Ling-yu 沩山灵祐 (Isan Reiyū, 771–853)
> Huang-po Hsi-yun 黄檗希迁 (Ōbaku Kiun, d. 850)
> Chang-ching Ta-an 长庆大安 (Chōkei Daian, 793–883)
> Ta-tzu Huan-chung 大慈寰中 (Daiji Kanchū, 780–862)

Kuei-shan Ling-yu (Isan Reiyū) and his disciple, Yang-shan Hui-chi (Kyōzan Ejaku, 807–883), were the founders of the Kuei-yang (Ikyō or Igyō) School. Huang-po Hsi-yun (Ōbaku Kiun) was the teacher of Lin-chi I-hsuan (Rinzai Gigen, d. 866), who founded the Lin-chi (Rinzai) School. Kuei-shan (Isan) had other disciples: Hsiang-yen Chih-hsien (Kyōgetn Chikan) 香严智闲, Ling-yun Chih-chin (Reiun Shigon) 灵云志勤, and Ching-shan Hung-yin (Keizan Kōin) 径山洪湮. Ōbaku's other disciples were Mu-chou Tao-tsung (Bokujū Dōshō) 睦州道踪, Pei Hsiu, the Prime Minister (Haikyū Shōkoku) 相国裴休, O-shih Ling-kuan (Useki Reikan) 乌石灵观, and Chien-ching Tsu-nan (Senkei Sonan) 千顷楚南. Mu-chou was also known as Chen Tsun-su (Chin Sonshuku, 780?-877?) (陈尊宿). Chōkei's disciples were as follows: Ling-shu Ju-min (Reiju Nyobin, d. 918) 灵树如敏, and Ta-sui Fa-chen (Daizui Hōshin) 大隋法真.

Ta-chu Hui-hai (Daishu Ekai) was the author of *Tun-wu Ju-tao Yao-men Lun* (*Tongo Nyūdō Yōmon Ron*)–*On the Essentials for Entering Tao through Sudden Awakening*, edited by Miaō-hsieh (Myōkyō) 妙叶, first published in 1374. Yu-lao Hsiao-jan (Gyokurō Kyūnen) was the Zen teacher of the Japanese monk Saichō (767–822), founder of the Tendai School in Japan. Yen-kuan Chi-an (Enkan Saian, 750?–842) was the teacher of I-kung (Gikū) 义空 and Tao-chu (Dōjo) 道助, both of whom went to Japan. Kuei-tsung Chih-chang (Kisū Chijō) had a disciple, Kao-an Ta-yu (Kōan Daigu) 高安大愚. Nan-chuan Pu-yuan (Nansen Fugan, 748–834) had many disciples, among them: Chao-chou Tsung-shen (Jōshū Jūshin, 778–897) 赵州从谂, Chang-sha Ching-tsen (Chōsha Keijin, 788–868) 长沙景岑, and Lu Keng (Riku Kō 764–834) 陆亘. Ta-mei Fa-chang (Daibai Hōjō, 752–839) was the dharma teacher of Hang-chou Tien-lung (Kōshū Tenryū) 杭州天龙, whose

disciple was Chu-chi (Gutei) 俱胝. Fu-kuang Ju-man (Bukkō Nyoman) had a famous disciple—Po Chü-i (Haku Kyoeki) 白居易, a well-known poet.

Master Kuei-shan (Isan) was a native of Chang-chi in Fuchow (now Fukien Province). In the Chien-shan Monastery (Kenzen-ji) in his native city, he studied under the Vianya master Fa-chang (Hōchō) 法常. Later, he was ordained at the Lung-hsing Monastery (Ryūkō-ji) in Hangchow. At the age of twenty-three, he went to Kiangsi and visited Master Po-chang (Hyakujō). One day, Isan was attending Hyakujō who asked him: "Who are you?" "I am Kuei-shan (Isan)," replied Isan. Hyakujō said: "Will you poke the fire pot and find our whether there is some burning charcoal in it?" Isan did so, and then said: "There is no burning charcoal." Master Hyakujō rose from his seat. Poking deep into the fire pot, he extracted a small glowing piece of charcoal which he showed to Isan, saying: "Is this not a burning piece?" At this, Isan was awakened, and made a profound bow. Hyakujō then quoted the sutra:

> To behold the Buddha-nature one must wait for the right moment and the right conditions. When the time comes, one is awakened as from a dream. It is as if one's memory recalls something long forgotten. One realizes that what is obtained is one's own and not from outside one's self.

The following anecdotes were taken from Professor Chang Chung-yuan's translations (See *Original Teachings of Ch'an Buddhism*, pp. 200–208):

> One day Master Kuei-shan Ling-yu (Isan Reiyū) came into the assembly and said:
>
> "The mind of one who understands Ch'an (Zen) is plain and straightforward without pretense. It has neither front nor back and is without deceit or delusion. Every hour of the day, what one hears and sees are ordinary things and ordinary actions. Nothing is distorted. One does not need to shut one's eyes and ears to be non-attached to things. In the early days many sages stressed the follies and dangers of impurity. When delusion, perverted views, and bad thinking habits are eliminated, the mind is as clear and tranquil as the autumn stream. It is pure and quiescent, placid and free from attachment. Therefore he who is like this is called a Ch'annist (Zennist), a man of non-attachment to things."
>
> …
>
> During an assembly period, the Master (Isan) said:
> "When the approach to enlightenment is like the swift thrust of a sword to the center of things, then both worldliness and holiness are completely eliminated and Absolute Reality is revealed. Thus the One and the Many are identified. This is the *Suchness* of Buddha."

Isan's disciple, Yang-shan Hui-chi (Kyōzan Ejaku, 807–883), was a native of Huai-hua in Shao-chou (now Chu-chiang in Northern Kwangtung Province). When he was seventeen, he cut off two fingers and then obtained his parents' permission to leave home and become a monk. He went to Nan-hua Monastery (Nanka-ji), where the Sixth Patriarch was enshrined, to have his head shaved. Later, he went to visit Master Isan. Isan asked him: "Are you your own master or not?" Kyōzan answered: "I am." Isan asked: "Where is your own master?" Kyōzan walked away from the west of the hall to the east and stood there. Isan recognized immediately that he was an unusual man (that is, a dharma vessel) and decided to teach him. One day, Kyōzan asked the Master: Where is the abiding place of the real Buddha? Isan answered:

> "Imagine the wonder of no-thought and trace it back to the infinity of the light of the spirit. While thoughts are exhausted and returned to their source, nature and appearance are ever abiding. Reality and events are no longer differentiated. Therein is the real *Buddha of Suchness*."

Hearing this, Kyōzan was suddenly enlightened. Kyōzan lived to 77 years of age. He left the following gāthā:

> My age, a full seventy-seven.
> Even now I am fading away.
> Rising and falling, let nature take its course.
> In my two arms I hold my bended knee.

Isan had another disciple Hsiang-yen Chih-hsien (Kyōgen Chikan), who was disappointed in the beginning and left. When he arrived at the tomb of National Teacher Nan-yang Hui-chung (Nan'yō Echū Kokushi), he built a hut nearby and stayed there. One day while he was weeding, a piece of rock which he had dislodged struck a bamboo tree. The sound it produced awakened him to laughter and sudden enlightenment. Then, a gāthā he made testified to his gratitude to Master Isan.

> With one stroke, all previous knowledge is forgotten.
> No cultivation is needed for this.
> This occurrence reveals the ancient way
> And is free from the track of quiescence.
> No trace is left anywhere.
> Whatever I hear and see does not conform to rules.
> All those who are enlightened
> Proclaim this to be the greatest action.

Kyōgen then came to the assembly and said:

> The Tao is attained by one's inner awakening; it does not depend upon words. Look at the invisible and boundless. Where can you find any intermittances? How can you reach it by the labor of the intellect? It is simply the reflection of illumination, and that is your whole daily task. Only those who are ignorant will go in the opposite direction.

Answering a monk's question "What is Tao?" Kyōgen remarked: "A dragon is singing in the decaying woods." The monk did not understand. So Kyōgen added: "The eyes in the skull."

The above English translations were taken from Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 219–228.

The Igyō School did not flourish after four or five generations. Kyōzan's disciples were as follows:

> Hsi-ta Kuang-mo (Saitō Kōboku) 西塔光穆
> Nan-ta Kuang-yung (Nantō Kōyō) 南塔光涌
> Lung-chuan Wen-hsi (Ryūsen Bunki, 820–899) 龙泉文喜
> Huo-shan Ching-tung (Kakusan Keitsu) 霍山景通
> Shun-chih (Junshi of Korea) 新罗顺支

Saitō had one disciple: Tzu-fu Ju-pao (Shifuku Nyohō) 资福如宝, whose disciples were Tzu-fu Chen-sui (Shifuku Teisui) 资福贞邃 and Pao-tzu Te-shao (Hōji Tokusho) 报慈德韶. Pao-tzu had two disciples: San-chueh Chih-chien (Sankaku Shiken) 三角志谦 and Hsing-yang Tzu-to (Kōyō Jitō) 兴阳词铎. Nantō had three disciples: Pa-chiao Hui-ching (Bashō Esei) 芭蕉慧清, Huang-lien I-chu (Ōren Gisho) 黄连义初 and Ching-hua Chuan-fu (Seike Zenfu) 清化全怃. Bashō Esei had six disciples: Hsing-yang Ching-jang (Kōyō Seijō) 兴阳清让, Yu-ku Fa-man (Yukoku Hōman) 幽谷法满, Pa-chiao Ju-yu (Bashō Jigu) 芭蕉住遇, Pa-chiao Chi-che (Bashō Keitetsu) 芭蕉继彻, Shu-ning Shan-yi (Junei Zengi) 寿宁善义, and Chen-tien Tzu-huo (Shōten Jikaku) 承天辞廓. Shōten's disciple was Lo-han Chi-tsung (Rakan Keishū) 罗汉继宗.

Besides Hyakujō, Baso had an outstanding disciple, Nan-chuan Pu-yuan (Nansen Fugan, 748–834) 南泉普愿. Nansen was a native of Hsin-cheng in Chengchow (present Honan Province). In 757 A.D., when he was 10 years old, he studied under Nangaku Ejō. After he acquired a thorough knowledge of Buddhist philosophy, he became a disciple of Baso, and achieved sudden enlightenment. The following anecdotes were recorded in the *Lamp Records*, Vol. 8, reprinted in *Daishō Daizōkyō*, Vol. 51, pp. 257–259.

> One day while Nan-chuan (Nansen) was serving rice gruel to his fellow monks, his Master, Ma-tsu (Baso), asked him: "What is in the wooden bucket?" Nan-chuan replied: "This old fellow should keep his mouth shut and not say such words."

In 795 A.D., when he was 48 years old, Nansen moved to Chih-yang and built a small temple on the top of Mount Nan-chuan (Nansenzan). He remained there for 30 years, never once coming down. Before the Master passed away, the head monk asked him: "Where are you going after you passed away?" The master answered: "I am going down the hill to be a water buffalo." The monk continued: "Would it be possible to follow you there?" The master answered: "If you want to follow me, you must come with a piece of straw in your mouth."

Nansen's famous disciple, Chao-chou Tsung-shen (Jōshū Jūshin, 778–897), was a native of Ho-hsiang in Tsao-chou (present Shantung Province). Before he was ordained, he visited Nansen. He arrived while Nansen was lying down resting. Nansen asked Jōshū: "Where have you just come from?" Jōshū replied: "I have just left the Shui-hsiang Monastery (Zuizō-ji)." Note that "Shui-hsiang" means "auspicious image" and that the Monastery had an image of Buddha. The master asked: "Have you seen the standing image of Buddha?" Jōshū answered: "What I see is not a standing image of Buddha, but a supine Enlightened One!" The Master asked: "Are you your own master?" Jōshū answered: "Yes, I am." "Where is this master of yours?" asked the Master. Jōshū said: "In the middle of the winter the weather becomes bitterly cold. I wish all blessings on you, Master!" At this, Nansen permitted him to become his disciple. The following anecdotes were taken from Professor Chang Chung-yuan's translation in *Original Teachings of Ch'an Buddhism*, pp. 153–163:

Once Master Nan-chuan (Nansen) remarked: "In the middle of last night I gave Monju (Manjusri) and Fu-gen (Samantabhadra) each twenty blows and chased them out of my temple."

Chao-chou (Jōshū) challenged him:
"To whom have you given your blows?"
The Master answered:
"Could you tell me where Teacher Wang's mistake was?"
(Nan-chuan's family name was WANG.)
Chao-chou bowed and departed.
…

On one occasion the Master (Nansen) stated:

"Ma-tsu (Baso) of Kiangsi maintained that the Mind is the Buddha. However, Teacher Wang (meaning Nan-chuan himself) would not say it this way. He would advocate 'Not Mind, not Buddha, not things.' Is there any mistake when I say this way?"

After listening to this, Chao-chou (Jōshū) made a bow and went away. Thereupon a monk followed him (Jōshū), saying, "What did you mean just now, when you bowed and left the Master?" Chao-chou replied: "You will have to ask the Master." The monk went to the Master (Nansen) and said, "Why did Jūshin (Jōshū) behave that way a moment ago?" Nan-chuan exclaimed, "He understood my meaning!"

…
Chao-chou asked:
"Tao is not external to things: the externality of things is not Tao. Then what is the Tao that is beyond things?" Master Nan-chuan struck him. Thereupon Chao-chou took hold of the stick and said, "From now on, do not strike a man by mistake!" The Master said, "We can easily differentiate between a dragon and a snake, but nobody can fool a Ch'an (Zen) monk".
…

One day an elder monk asked Master Nan-chuan (Nansen), "When we say, 'The Mind is the Buddha,' we are wrong. But when we say, 'Not Mind, not Buddha,' we are not correct, either. What is your idea about this?" Master Nan-chuan answered: "You should believe 'The Mind is the Buddha' and let it go at that. Why should you talk about right or wrong? It is just the same as when you come to eat your meal. Do you choose to come to it through the west corridor, or by another way? You cannot ask others which is wrong."

We may remark that Jōshū would not ask such a question as the elder monk did. The most significant conversation (mondō) between Nansen and Jōshū went as follows:

Jōshū: "What is Tao?"
Nansen: "*Everyday-mindedness* is Tao."
Jōshū: "Is it possible to approach it?"
Nansen: "If you intentionally approach it, you will miss it."
Jōshū: "If you do not approach it intentionally, how can you know it?"

Master Nansen then explained to Jōshū: "Tao is not a matter either of knowing or of not-knowing. Knowing is a delusion; not-knowing is indifference. When one has really attained Tao with non-intention, one is as if in the great *VOID*, free from obstruction and limitation. How can any assertion or negation be made?"

Hearing this, Jōshū was awakened. After his ordainment, one day Jōshū returned to Nansen and asked, "Where should one rest after having attained Tao?" The master replied, "One should become a buffalo down the hill." Then, Jōshū thanked the Master for this instruction. Nansen further remarked: "In the middle of last night, the moonlight shone on the window." So Nansen and Jōshū were an ideal pair—Master and disciple.

Jōshū lived to the venerable age of 100 and 20 years. The recent Chinese Zen Priest Hsu Yun (Kiun, 1840–1959), whom the author had the privilege of meeting at Tsao-chi (Sōkei) and Chungking, lived to 100 and 20 years.

Chao-chou Tsung-shen (Jōshū Jūshin, 778–897) of the Kuan-yin Monastery in Chao-chou (near present Shih-chia-chuang, Hopei Province) was a native of Ho-hsiang in Tsao-chou (Shantung Province). He became a monk when a child. Later, he met Nansen, Ōbaku, Hōju, Enkan, and Kassan, but received the confirmation from Nansen. From the *Lamp Records*, Vol. 10 (See *Daishō Daizōkyō*, Vol. 51, pp. 276–278), there were many anecdotes. Professor Chang Chung-yuan's translation gave the following:

> Jōshū visited Ōbaku, who closed the door of his chamber when Ōbaku saw Jōshū coming. Whereupon Chao-chou (Jōshū) lit a torch in the Dharma Hall and cried out for help. Ōbaku immediately opened the door and grabbed him, demanding, "Speak! Speak!" Chao-chou answered: "After the thief is gone, you draw your bow!"
> …
>
> Jōshū visited Hōju (Pao-shou, a disciple of Rinzai) at his monastery. When Pao-shou (Hōju) saw him coming, he turned around in his seat. Chao-chou unfolded his sitting cloth and bowed. Pao-shou came down from his seat, and Chao-chou immediately left him.
> …
>
> Jōshū visited Enkan and said to him, "Watch the arrow!"
> Enkan (Yan-kuan) answered, "It is gone!"
> Chao-chou said: "It hit the target."
> …
>
> Jōshū arrived at Kassan's monastery and went to the Dharma Hall with a staff in his hand. Chia-shan (Kassan) asked him, "What is the staff for?" "To test the depth of the water" was the answer. Chia-shan said, "There is not a drop here. What can you test?" Jōshū leaned on his staff and went away.
> …
>
> Jōshū was invited to stay in the Kuan-yin (Kannon) Monastery in his native town of Chao-chou. He came to the assembly and said:
>
> It is as if a transparent crystal were held in one's hand. When a foreigner approaches it, it mirrors him as such. I take a stalk of grass and let it act as a golden-bodied one, sixteen feet high, and I take a golden-bodied one, sixteen feet high and let it act as a stalk of grass. Buddhahood is passion (*klesa*), and passion is Buddhahood.
>
> During this sermon a monk asked him: "In whom does Buddha cause passion?" Jōshū: "Buddha causes passion in all of us." Monk: "How do we get rid of it?" Jōshū: "Why should we get rid of it?"

The following is a famous anecdote:

> A monk asked, "Since all things return to One, where does this One return to?" Jōshū replied: "When I was in Tsing-chou, I had a robe made which weighed seven *chin*."

Another incident is also given in Professor Chang's translation:

> Someone was walking in the garden with the Master (Chao-chou) and saw a rabbit running away in fright. He asked, "How could the rabbit be frightened and run away from you, since you are a great Buddhist?" To this the Master replied, "It is because I like to kill."

"To kill" might be a figurative speech. When the Master failed to rise from his seat to greet the Prince-General of Chen-ting, the Master explained:

> Ever since my younger days
> I have abstained from meat.
> Now my body is getting old.
> Whenever I see my visitors
> I have no strength left for coming down from the Buddha-seat.

As vegetarians, all Buddhists in China refrained from any killing of living things. However, the story of the killing of a cat, in which both Nan-chuan and Chao-chou were involved, is almost unbelievable. According to *Wu-men-kuan* (*Mumon-kan*), the episode was related as follows:

> Once in the monastery of Master Nan-chuan, the disciples of the East Hall and of the West Hall had an argument about a cat. Nan-chuan grabbed the cat and, holding it a loft, said: "If any one of you assembled here can say the right thing, the cat will be saved; if not, it will be killed." No one was able to answer. Thereupon Nan-chuan killed the cat. In the evening Chao-chou, who had been away for the day, returned. Nan-chuan turned to him and asked, "What would you have said had you been here?" Chao-chou took off his straw sandals, put them on his head, and walked out. "If you had been here," commented Nan-chuan, "the cat would have been saved."

This is case No. 14, and the English translation is taken from Dumoulin-Peachey, *A History of Zen Buddhism*, p. 99. Dumoulin commented:

> The saving word lay in the seemingly senseless action, which transcended all affirmation and negation.
>
> There is no logical solution to the "paradoxical words and strange actions" which were introduced into Southern Chinese Zen, especially through Ma-tsu. The paradox discloses itself in the pregnant meaning of meaninglessness, to be found in the concrete situation of enlightenment. Probably the Zen master with the richest record of paradoxical sayings and remarkable actions is Chao-chou. Some of his sayings lend themselves to interpretation, as when he answers a request for instruction about enlightenment by simply saying, "Go wash your bowl." Enlightenment can be found in everyday life….

In the history of Chinese Ch'an (Zen), there were a number of lay disciples who attained great fame, among them were Wang Wei (699–759), the famous poet-painter, and Pang Yun (d. 811), the disciple of Baso.

Wang Wei was a contemporary of Nan-yang Hui-chung (Nan'yō Echū), Shih-tou Hsi-chien (Sekitō Kisen), and Ma-tsu Tao-i (Baso Dōitsu). He took the courtesy name Mu-chi (after *Vimalakirti*). His inscription for the Sixth Patriarch's

biographical account indicated the depth of his understanding of Hui-neng's Ch'an teaching:

> When there is nothing to give up
> One has indeed reached the Source.
> When there is no void to abide in
> One is indeed experiencing the Void.
> Transcending quiescence is no-action.
> Rather it is Creation, which constantly acts.

This translation appeared on p. 144 of Chang's *Original Teachings of Ch'an Buddhism*.

Pang Yun (Hō Kōji), his wife, and his daughter, Ling-chao (Reishō), were all devoted to Ch'an (Zen). Pang Yun once remarked:

> How difficult it is!
> How difficult it is!
> My studies are like dying the fibers of a thousand pounds of flax in the sun by hanging them on the trees!

His wife responded:

> My way is easy indeed!
> I found the teachings of the Patriarchs right on the tops of the flowering plants!

Their daughter, Ling-chao (Reishō), said:

> My study is neither difficult nor easy.
> When I am hungry I eat.
> When I am tired I rest.

The daughter got ahead of her father, while Pang Yun was ready to pass away. See Chang's *Original Teachings of Ch'an Buddhism*, p. 145 and pp. 174–177.

According to *Dharma Records of Abbot Hsu Yun* 虚云和尚法汇 Vol. 8, pp. 262–265, he was revered as the Eighth Patriarch of the Igyō School. His disciple, Reverend Hsuan-hua (Senka) 宣化, then becomes the Ninth Patriarch in the Igyō line. Reverend Hsuan-hua is the Chief Abbot of the Gold Mountain Temple, San Francisco, and the founder of Dharma Realm University, Talmage, California, USA.

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Chapter 4
The Rinzai School

Huang-po Hsi-yun (Ōbaku Kiun, d. 850 A.D.) was a dharma-heir of Po-chang Huai-hai (Hyakujō Ekai, 720–814), and hence a dharma brother of Kuei-shan Ling-yu (Isan Reiyū, 771–853), Chang-ching Ta-an (Chōkei Daian, 793–883), and Ta-tzu Huan-chung (Daiji Kanchū, 780–862). Huang-po (Ōbaku) became a monk when he was a child. He was confirmed or ordained by Po-chang (Hyakujō). He was then invited to preside over a big temple newly built and named after Huang-po Shan (Mount Ōbaku). His fame was far and wide, and more than one thousand faithful followers gathered around him. He left posterity with his *The Essence of Mind*, recorded and collected by Pei Hsiu the Prime Minister (Haikyū Shōkoku), a great admirer of Ōbaku and also a good friend of Kuei-feng Tsung-mi (Keihō Shūmitsu, 780–841). In Pei hsiu's Preface, 858 A.D., he recorded how in 843 and in 849 he questioned Master Ōbaku and put down the answers in writing. Some abstracts were taken from R. H. Blyth's *Zen and Zen Classics*, Vol. 3, Chap. 5 as follows:

> The material things before you—that is it. But when the (rational) mind moves, we deny it, we refuse it.
>
> Pei Hsiu (Haikyū) said, "Illusion obstructs the Mind; how can illusion be got rid of?" Huang-po (Ōbaku) said, "Creating illusion, getting rid of illusion,—both these are Illusion, for illusion has no root; it appears by reason of discrimination. If you do not think of contraries such as ordinary and superior, illusion ceases of itself, and how can you get rid of it? When there is not a hair's breadth of something to rely on, this is called, 'Giving away with both hands, and thus receiving Buddhahood.'" Pei Hsiu (Haikyū) said, "There being nothing to rely on, how can anything be transmitted?" Huang-po (Ōbacku) said, "Mind is transmitted by Mind." Pei Hsiu (Haikyū) said, "If the Mind is transmitted, why do you say there is no such thing as Mind?" Huang-po (Ōbaku) said, "Not receiving the Law (Dharma) is called 'transmission of Mind'. If you understand what this Mind is, this is the No-Mind, the No-Law." Pei Hsiu (Haikyū) said, "If there's no Mind, and no Law, how can you talk about 'transmitting' something?" Huang-po (Ōbaku) said, "When you hear me say 'transmission of Mind', you think of there being a 'something' to transmit, so a Patriarch declared:
>
> When you realize the nature of Mind,
> You speak of it as a wonderful mystery;
> Enlightenment is unattainable;
> When attained, you do not describe it as something known.
> If I get you to understand this, do you think you could?

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_4

According to the "Lamp Records", Vol. 12, Ōbaku had thirteen disciples, among them:

(1) Lin-chi I-hsuan (Rinzai Gigen, d. 866) 临济义玄
(2) Mu-chou Tao-tsung (Bokujū Dōshō) 睦州道踪 (陈尊宿)
(3) Wei-fu Ta-chuen (Ifu Daikaku) 魏府大觉
(4) Chien-ching Tsu-nan (Senkei Sonan) 千顷楚南
(5) O-shih Ling-kuan (Useki Reikan) 乌石灵观
(6) Lo-han Tsung-che (Rakan Sōsetsu) 罗汉宗彻
(7) Pei Hsiu the Prime Minister (Haikyū Shōkoku) 裴休相国

Mu-chou Tao-tsung was also known as Chen the Elder (Chin Sonshuku), whose disciple was Chen Tsao (Chinsō), prefect of Mu-chou. Mu-chou Tao-tsung (Bokujū Dōshō) used to make straw sandals and secretly put them by the road. He was thus known as "Sandal Chen." Those Ch'an (Zen) learners who were highly endowed with talents greatly respected him. For anecdotes of him, the reader is referred to Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 107–115, and to R. H. Blyth's *Zen and Zen Classics*, Vol. 3, pp. 138–144.

Lin-chi I-hsuan (Rinzai Gigen, d. 866) was the founder of the Lin-chi or Rinzai School. Rinzai was a native of Nanhua in Tsao-chou (Sōshū), now Tsao-Hsien, southwest of Tsining, in Shantung Province. He studied under Ōbaku. One day, the head monk Chen the Elder (Chin Sonshuku) suggested that he should go to see Master Ōbaku alone. So Rinzai went to Ōbaku's room and asked him: "What is the real meaning of Bodhidharma (Daruma) coming from the West?" The Master struck him at once. Rinzai visited the Master three times, and each time he received blows. Rinzai was ready to leave, and Master Ōbaku advised him to visit Master Kao-an Ta-yu (Kōan Daigu), disciple of Kuei-tsung Chih-chang (Kisū Chijō). Kōan Daigu said something which enlightened Rinzai and sent him back to Ōbaku. Rinzai, though he realized Ōbaku's "motherly kindness", was ready to slap Master Ōbaku, who cried out: "What a crazy fellow! He is coming to pluck the tiger's beard!" Rinzai immediately cried out: "Kwatz!" As Rinzai attained *satori*, or enlightenment, he was quite a different person. He exclaimed: "There is not much after all in the Buddhism of Ōbaku." (See Suzuki: *Essays in Zen Buddhism*, First Series, p. 247.)

Rinzai-roku was a collection of dialogues by Master Rinzai, which revealed his teachings. As translated by Alan W. Watts in *The Way of Zen*, the following passages are illuminating (see pp. 101–102):

> Why do I talk here? Only because you followers of the Tao go galloping around in search of the Mind, and are unable to stop it. On the other hand, the ancients acted in a leisurely way, appropriate to circumstances (as they arose).
>
> O you followers of the Tao—when you get my point of view you will sit in judgment on top of the … Buddhas' heads. Those who have completed the ten stages will seem like underlings, and those who have arrived at Supreme Awakening will seem as if they had cangues around their necks. The Arhans and Pratyeka-buddhas are like a dirty privy. *Bodhi* and *nirvana* are like hitch-posts for a donkey.
>
> There is no place in Buddhism for using effort. 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. Ignorant people may laugh at me, but the wise will understand … As you go from place to place, if you regard each one as your own home, they will all be genuine, for when circumstances come, you must not try to change them. Thus your usual habits of feeling, which make *karma* for the Five Hells, will of themselves become the Great Ocean of Liberation.
>
> Outside the Mind there is no Dharma, and inside also there is nothing to be grasped. What is it that you seek? You say on all sides that the Tao is to be practiced and put to the proof. Don't be mistaken! If there is anyone who can practice it, this is entirely *karma* making for birth-and-death. You talk about being perfectly disciplined in your six senses and in the ten thousand ways of conduct, but as I see it all this is creating *karma*. To seek the Buddha and to seek the Dharma is precisely making *karma* for the hells.

In Ma-tsu (Baso), Nan-chuan (Nansen), Chao-chou (Jōshū), Huang-po (Ōbaku), and Lin-chi (Rinzai), we can see the "flavor" of Zen at its best. Mr. Watts spoke about the difficulty of translating the records of these masters from colloquial Chinese speech of Tang Dynasty into modern English. So there seems no need of re-translating them, although the original Chinese versions are available.

Rinzai's "Four Kinds of Attitudes" (Shiryōken) 四料簡 can be stated as follows. (See *The Development of Chinese Zen*, by Heinrich Dumoulin, S. J., originally in German; English translation by Ruth Fuller Sasaki, published by the First Zen Institute of America, Inc., New York, 1953, pp. 72 and 22–24.)

> In some instances I abstract man from the environment; in some instances I abstract the environment from man; in some instances I abstract both man and environment; and in some instances I abstract neither man nor environment.

The translation was made by Sokei-an. On p. 22, Ruth Fuller Sasaki's translation reads as follows:

> As to formula, the text depends upon the well-known "four propositions" of Indian Buddhist logic; as to meaning, it corresponds to the four aspects of Reality (Dharmadhatu or hōkkai in Japanese) of the Kegon teaching…
>
> Analogous formulas are the "Fourfold Relations of Guest and Host" (Shihinju) 四宾主and the "Fourfold Precedence and Subsequence of Light and Activity" (Shishōyū) 四照用. With all such formulas the technical terms must be understood as symbols. We are concerned with a logical or metaphysical dialectic regarding the relationship of subject and object, relative and Absolute, appearance and Reality, which later will be dealt with somewhat in detail in the example of the "Fire Ranks" (goi) 五位 of the Sōtō School.
>
> Another of Rinzai's expressions, that regarding the "Three Mysteries and the Three Essentials" (sangen sanyo) 三玄三要, is likewise to be found in *Rinzai-roku*. The basic passage states: "Each statement must necessarily comprise the three mysteries; each mystery must necessarily comprise the three essentials."

According to one such explanation (from commentaries) the three mysteries are:

> *Taichūgen* 体中玄, that is, "what the Buddhas of the three periods and the patriarchs of the 体中玄 historical eras attained in enlightenment"—thus, the content of enlightenment—corresponds to substance (tai 体).
>
> *Kuchūgen* 句中玄, that is, "what the patriarchs in the historical eras manifest as enlightenment"—the distinctive features of enlightenment—corresponds to characteristics (sō 相).

Genchūgen 玄中玄, that is "how the Buddhas of the three periods and the patriarchs of the historical eras transmit (enlightenment)"—thus, the operation of enlightenment—corresponds to activity (yū 用).

Substance, characteristics, and activity are inseparably interfused and one. Each of the three mysteries comprises the three essentials, which are not different from one mystery, in the meaning of the doctrine of the *Avatamsaka-sutra* (*Kegon kyō*) 《华严经》 regarding unity in differentiation.

In R. H. Blyth's *Zen and Zen Classics*, Vol. 3, pp. 152–153, "man" was replaced by "person," and "environment" was replaced by "thing." The following passages were taken from Blyth's:

Kokufu came forward and asked,
"What is this taking away the person, not the thing?"
Rinzai answered:
"When the sun shines, the earth is covered with brocade;
The baby's hair hangs down, white as silk."
Kokufu asked:
"How about taking away the thing, not the person?"
Rinzai answered:
"The Emperor's command is performed throughout the country;
And the old rustics sing."
The smoke and dust of war at an end, the general leaves the fortress."
Kokufu asked, "How about when both person and thing are taken away?"
Rinzai answered:
"When all relations are broken, we are really alone."
Asked Kokufu, "And when neither person nor thing is taken away?"
Rinzai answered:
"The Emperor ascends the jewelled throne,

In the Kegon School, there are Four Aspects of Reality:

(1) Illusion departs from the subject;
(2) Illusion departs from the object;
(3) Both subject and object are denied, but their differentiation continues to exist;
(4) When the transcending of the opposition of subject and object has been confirmed, the confrontation of subject and object ceases completely.

Rinzai's way of expressing himself against *falsehood* can be best exemplified by the following passages (see Suzuki: *Essays in Zen Buddhism*, First Series, pp. 347–348):

O you, followers of Truth, if you wish to obtain an orthodox understanding (of Zen), do not be deceived by others. Inwardly or outwardly, if you encounter any obstacles, lay them low right away. If you encounter the Buddha, slay him; if you encounter the Patriarch, slay him; if you encounter the Arhat or the parent or the relative, slay them all without hesitation: for this is the only way to deliverance. Do not get yourselves entangled with any object, but stand above, pass on, and be free. As I see those so-called followers of Truth all over the country, there are none who come to me free and independent of objects. In dealing with them, I strike them down any way they come. If they rely on the strength of their arms, I cut them right off; if they rely on their eloquence, I make them shut themselves up; if they rely on the sharpness of their eyes, I will hit them blind. There are indeed so far none who have presented themselves before me all alone, all free, all unique. They are invariably found

caught by the idle tricks of the old masters. I have really nothing to give you; all that I can do is to cure you of the diseases and deliver you from bondage.

O you, followers of Truth, show yourselves here independent of all objects, I want to weigh the matter with you. For the last five or ten years I have waited in vain for such, and there are no such yet. They are all ghostly existences, ignominious gnomes haunting the woods or bamboo-groves; they are selfish spirits of the wilderness. They are madly biting into all heaps of filth. O you, mole-eyed, why are you wasting all the pious donations of the devout! Do you think you deserve the name of a monk, when you are still entertaining such a mistaken idea (of Zen)? I tell you, no Buddhas, no holy teachings, no discipling, no testifying! What do you seek is a neighbor's house? O you, mole-eyed! You are putting another head over your own! What do you lack in yourselves? O you, followers of Truth, what you are making use of at this very moment is none other than what makes a Patriarch or a Buddha. But you do not believe me, and seek it outwardly. Do not commit yourself to an error. There are no realities outside, nor is there anything inside you may lay your hands on. You stick to the literal meaning of what I speak to you, but how far better it is to have all your hankerings stopped, and be doing nothing whatever.

Rinzai said to the monks, "Sometimes 'Kwatz!' is like the treasured sword of the Vajra King; sometimes like a golden-haired lion crouching on the ground; sometimes the shadow of a sounding-stick on the grass; and sometimes not a shout at all. How do you understand this?" The monks hesitated. Rinzai shouted "Kwatz!"

The Rinzai School was transmitted in the following manner:

(1) Lin-chi I-hsuan (Rinzai Gigen, d. 866) 临济义玄
(2) Hsing-hua Tsun-chiang (Kōke Zonshō, 830-888) 兴化存奖
(3) Nan-yuan Hui-yu (Nan'in Egyō, d. 952) 南院慧颙
(4) Feng-hsueh Yen-chao (Fuketsu Enshō, 896-973) 风穴延沼
(5) Shou-shan Sheng-nien (Shuzan Shōnen, 926–993) 首山省念

The sixth generation had several disciples, among them:

(6a) Fen-yang Shan-chao (Fun'yō Zenshō, 947–1024) 汾阳善昭
(6b) Ku-yin Yun-tsung (Koku'in Unsō, 965–1032) 谷隐蕴聪
(6c) Yeh-hsien Kuei-sin (Yōken Kisei) 叶县归省
(6d) Shen-ting Hung-yin (Jintei Kō'in) 神鼎洪諲
(6e) Chen-tien Chih-sung (Chōten Chisū) 承天智嵩
(6f) Kuang-hui Yuan-lien (Kō'e Genren, 951–1036) 广慧元琏

Fen-yang's dharma-heirs were:

(7a) Shih-shuang Tsu-yuan (Sekisō Soen, 986–1039) 石霜楚圆
(7b) Lang-ya Hui-chueh (Rōga Ekaku) 琅琊慧觉
(7c) Fa-hua Chuan-chu (Hōka Zenkyo) 法华全举
(7d) Ta-yu Shou-chi (Daigu Shushi, d. 1057) 大愚守芝

Ku-yin's dharma-heirs were:

(7e) Chin-shan Tan-ying (Kinzn Don'ei, 989–1060) 金山昙颖
(7f) Li Tsun-hsu (Ri Junkyoku, d. 1038) 李遵勖

Chin-shan had a disciple Hsi-yu Kung-chen (Seiyo Kōshin) 西余拱辰. Li Tsun-hsu was the author of *Tien-sheng Kuang-teng lu*. (*Tenshō Kōtōroku*) 天圣广灯录, dated 1036.

Yeh-hsien's dharma heir was:

(7g) Fu-shan Fa-yuan (Fuzan Hōen, 991–1067) 浮山法远

Fu-shan was also known as Yuan-chien Ta-shih (Enkan Daishi) 圆鉴大师, who was responsible for picking Tou-tzu I-ching (Tōsu Gisei, 1032–1083) 投子义青 as the dharma heir of Ta-yang Ching-yuan (Daiyō Keigen, 943–1027) 大阳警玄 in the Tsao-tung (Sōtō) School.

For the eighth generation, Shih-shuang Tsu-yuan (Sekisō Soen), better known as Tzu-ming Ta-shih (Jimyō Daishi) 慈明大师 had the following dharma-heirs:

(8a) Huang-lung Hui-nan (Ōryū Enan, 1002–1069) 黄龙慧南
(8b) Yang-chi Fang-hui (Yōgi Hō'e, 992–1049) 杨岐方会
(8c) Ta-nin Tao-kuan (Dainei Dōkan) 大宁道宽
(8d) Ching-su (Shōso-Jisha) 清素 (侍者)

Ta-yu Shou-chi (Daigu Shushi) had one dharma-heir:

(8e) Yun-feng Wen-yueh (Umpō Monyetsu, 997–1062) 云峰文悦

Jimyō Daishi had two other disciples:

(8f) Tsui-yen Ko-chen (Suigan Keshin, d. 1064) 翠岩可真
(8g) Tao-wu Wu-chen (Dōgo Goshin) 道吾悟真

Ōryū Enan was the founder of the Ōryū Sect, and Yōgi Hō'e was the founder of the Yōgi Sect. These sects are presented in Chap. 5.

From Lin-chi I-hsuan (Rinzai Gigen, d. 866) to Shih-shuang Tsu-yuan (Sekisō Soen, 986–1039), we have seven generations in the Lin-chi (Rinzai) School. In R.H. Blyth's *Zen and Zen Classics*, Vol. 3, pp. 165–167, some anecdotes were recorded concerning Hsing-hua Tsun-chiang (Kōke Zonshō, 830–888) and his dharma brother San-sheng Hui-jan (Sanshō Enen) 三圣慧然.

> A monk asked Sanshō, "What is the meaning of Daruma coming from the West?" Sanshō answered, "Stinking meat attracts flies." The monk brought this up to Kōke, who said, "I wouldn't have said that." The monk asked, "What is the meaning of Daruma coming from the West?" Kōke answered, "There are enough blue-bottles on a broken-down donkey."
>
> Sanshō said, "If someone comes, I go out to meet him, but not for his sake." Kōke said, "If someone comes, I don't go out. If I do go out, I go out for his sake."

Kōke was head monk at various temples. He visited Yun-chu Tao-ying (Ungo Dōyō) of the Sōtō School. But he became Lin-chi's (Rinzai's) attendant and dharma-heir. One day Emperor Chuang-Tsung of Late Tang 后唐庄宗 told Master Kōke that he got a priceless pearl and nobody has given an estimate of its value. Master Kōke asked to see the pearl. The Emperor showed him the pearl. Then, the Master said: "Who dares to bid a price on the Emperor's treasure?" Kōke received a

horse from the Emperor Chuang-Tsung as a reward for his teaching. He rode away on it, fell off, and broke his leg. Returning to his temple, he got the head monk to make some crutches and went along the corridor. He asked a monk, "Do you know me?" The monk replied, "Why shouldn't I know you?" Kōke said, "Here's somebody who explained the Dharma, and can't walk as a result of it." These anecdotes testified that Kōke was a national teacher (Kokushi). Emperor Chuang-Tsung reigned 923–925, and Kōke entered nirvana in 925. Chuang-Tsung was succeeded by Ming-Tsung 明宗 in 926, the year Shou-shan Sheng-nien (Shuzan Shōnen) was born.

Kōke's famous disciple was Nan-yuan Hui-yu (Nan'in Egyō, d. 952), who was also known as Pao-yin Ho-shan (Hō'ō oshō) 宝应和尚. He passed away in the second year of the Kuang-shen (Kōjun) 广顺二年 era under the reign of Chou Tai-tsu 周太祖. Some anecdotes were given by R. H. Blyth in his *Zen and Zen Classics*, Vol. 3, pp. 167–169.

> Nan'in asked the monk in charge, "What sutra is your Reverence lecturing on?" He replied, "The *Yuima Sutra*." Nan'in pointed to the Zen seat and said, "You understand?" "I don't," replied the monk. Nan'in said to the attendant, "Bring in some tea."
>
> A monk said to Nan'in, "What is the Great Meaning of Buddhism?" Nan'in said, "The origin of a myriad diseases." The monk said, "Please cure me!" Nan'in said, "The World Doctor folds his hands."

Blyth commented: "This is unusually poetical, and of a melancholy grandeur. It also happens to be true. Buddhism is both the cause and effect of an unsound mind in an unsound body. Note that greediness, stupidity, maliciousness, and so on are not illnesses, for animals have them. Illness means thinking you are ill. And who can cure the illness which Doctor Buddha and Doctor Christ have caused?"

> A monk asked Nak'in, "What is your special teaching?" Nan'in said, "In autumn we reap; and in winter we store."
>
> A monk asked Nan'in, "What is the Way (Tao)?" Nan'in answered, "A kite flies across the great sky; nothing remains there."
>
> A monk asked Nan'in, "What about a seamless stupa?" Nan'in said, "Seven flowers, eight tearings." "How about the man in the tower?" "He doesn't comb his hair or wash his face."

Nan-yuan (Nak'in) had two well-known disciples: Ying-chiao An (Eikyo-an) 颍桥安 and Feng-hsueh Yen-chao (Fuketsu Enshō, 896–973) 风穴延沼. Ying-chiao An was sitting by the fire when an official asked him, "How can one get out of the burning in the Three Worlds?" Ying-chiao An picked up the incense-tongs and showed him some embers, saying, "Officer! Officer!" The Official was enlightened. Feng-hsueh (Fuketsu) lived to 78 years old and passed away in the sixth year of the Kai-Pao (Kaihō) 开宝六年 era under the reign of Tai-tsu (Taiso), the first Emperor of Sung Dynasty. Blyth gave the dates as 896–973, based on *Ku-tsun-su Yulu* (*Kosonshuku goroku*) 古尊宿语录, which are different from what was given in the *Lamp Records*, *Daishō Daizōkyō*, Vol. 51, pp. 302–303.

Many anecdotes were given in Y.H. Ku's *History of Chinese Zen Masters*. pp. 158–164, based upon the *Lamp Records*.

> Feng-hsueh (Fuketsu) was asked by a monk, "When speech and silence are both inadmissible, how can one pass without error?" Feng-hsueh replied:
>
> "I always remember Kiang-nan in the third moon—The cry of the partridge, the fragrance of the wild flowers." 长忆江南三月里, 鹧鸪啼处野花香.

This was cited in Alan W. Watts' *The Way of Zen*, pp. 182–183. There were some interesting questions and answers in the *Lamp Records*:

> Question: "How is the host in the guest?"
> Fuketsu answered, "A blind man enters the city."
> Question: "How is the guest in the host?"
> Fuketsu answered, "The Emperor returns with sun and moon shining anew."
> Question: "How is the guest in the guest?"
> Answered Fuketsu, "From the eyebrows arise the white clouds."
> Question: "How is the host in the host?"
> Fuketsu answered: "Grind the three-feet knife. Ready to kill the 'unfair' fellow."

Feng-hsuh (Fuketsu) had three famous disciples, of whom Shou-shan Sheng-nien (Shuzan Shōnen, 926–993) was the greatest.

A monk asked Shou-shan (Shuzan): "What is the special teaching of your family?"

> Shuzan said:
> "One sentence cuts across the mouth of a thousand rivers; 一言截破千江水. Before a cliff of ten thousand yards, one finds the mystery." 万仞峰前始得玄
> The monk asked: "How is Shuzan's Kyō (outlook and in look)?" 首山境
> Shuzan said: "Let all the people see."
> The monk saked: "How is the person in the Kyō (outlook)?" 境中人
> Shuzan said: "Have you received the blows?"
> The monk saluted the Master.

These anecdotes were recorded in the *Lamp Records*, *Daishō Daizōkyō*, Vol. 51, pp. 304–305. (See also Y.H. Ku, *History of Chinese Zen Masters*, pp. 165–168.) Fuketsu was the first generation Abbot at Shuzanji. He was also the third generation Abbot of Nan-yuan of Pao-yin Yuan (Hō'ō-yin). He lived to sixty-eight years old.

Fen-yang Shan-chao (Fun'yō Zenshō, 947–1024) was Shuzan's dharma-heir. Some questions and answers (mondō) were given below:

> A monk asked: "What is the source of the Great Tao (Dō)?"
> Fun'yō answered: "Dig the earth and find the heaven."
> Question: "How is the guest in the guest?"
> Fun'yō answered: "Fold your hands before the temple and ask Buddha."
> Question: "How is the host in the guest?"
> Fun'yō answered: "Facing you on the opposite side, there were no comrades."
> Question: "How is the guest in the host?"
> Master said: "Clouds and clouds across the sea; Draw your sword and disturb the Dragon-gate!"
> Question: "How is the host in the host?"
> Master said: "Three heads and six arms hold up heaven and earth 三头六臂擎天地; Angry No-Cha (a legendary figure) attacks the Imperial Court-bell 忿怒那吒扑帝钟."

Fen-yang (Fun'yō) had four famous disciples, mentioned above, among them Tzu-ming Tsu-yuan (Jimyō Soen, 986–1039) was the greatest. Shih-shuang Tsu-yuan (Sekisō Soen) became a monk when he was 22 years old. His mother encouraged him to travel and seek learned masters. He served under Fen-yang Shan-chao (Fun'yō Zenshō) for 2 years, but he was not allowed to enter the Master's room. Sekisō was so disappointed that he planned to leave. One evening he grumbled about not receiving the Master's instructions. The Master held up his stick in anger, and the disciple (Sekisō) tried to defend himself. Suddenly the Master used his hands to "blind-fold" Sekisō's eyes. Sekisō was greatly enlightened and understood that Rinzai's teachings are "common sense." He attended to Fen-yang (Fun'yō) for seven more years and then left.

There were many anecdotes which appeared in the *Lamp Records* (see *Daishō Daizōkyō*, Vol. 51, pp. 482–484; and also Y.H. Ku, *History of Chinese Zen Masters*, pp. 175–185).

> When a monk asked him, "What is the meaning of Daruma (the First Patriarch) coming from the west?" Sekisō answered:
>
> "Three days of wind and five days of rain." 三日风,五日雨.

Master Tzu-ming (Jimyō Daishi) was a good friend of two high officials: Yang Ta-nien (Yō Dainen) 杨大年and Li Tsun-hsu (Ri Junkyoku, d. 1038) 李遵勖. In 1038 A.D., Li sent an invitation to Master Tzu-ming, saying that Yang already passed away, and he wished to meet with the Master before his own death. The Master took a boat and went to the Capital. Master Tzu-ming wrote the following gāthā:

> The Yangtze River is endless. 长江行不尽
> When can I reach the Capital? 帝里到何时
> The boat is receiving cool wind as a help. 既得凉风便
> There is no need of using the oars. 休将桨棹施

After meeting with the Master, Li Tsun-hsu passed away a little over a month later. Master Tzu-ming (Jimyō Daishi) left posterity with his dharma-heirs, most notably Huang-lung Hui-nan (Ōryū Enan, 1002–1069), founder of the Oryū Sect, and Yang-chi Fang-hui (Yōgi Hō'e, 992–1049), founder of the Yōgi Sect. From Ōryū, the lineage leads to Myōan Eisai 明庵荣西, founder of the Rinzai School in Japan. On the other hand, the Yōgi Sect produced many masters that would influence the development of Zen in Japan. Enji Ben'en 圆尔辨圆, founder of Tōfuku-ji, was Mujun Shihan's disciple, and so was Mugaku Sogen 无学祖元, founder of Engaku-ji. Rankei Dōryū 兰溪道隆, founder of Kenchō-ji, was Mumyō Esei's disciple. Mukan Fumon 无关普门, founder of Nanzen-ji, was the disciple of Jōji Myōrin (Mujun's disciple), as well as the dharma-heir of Enji Ben'en. Daikyū Shōnen 大休正念, founder of Jōchi-ji, was Sekikei Shingetsu's dharma-heir. Nampo Jōmyō 南浦绍明 was Kidō Chigu's dharma-heir. Nampo's disciple Shūhō Myōchō 宗峰妙超 became the founder of Daitoku-ji. Note that Rankei, Kidō, and Sekikei were dharma cousins, as they were Shōgen Sūgaku's dharma grandsons. So many Zen Masters in Japan, whether they came to China from Japan, or they

went to Japan from China, were from the Yōgi Sect. Even Shinchi Kakushin 心地觉心, the dharma grandfather of Bassui Tokushō 拔队得胜 and Jiun Myō'i 慈云妙意, founders of Kōgaku-ji and Kokutai-ji respectively, was the dharma-heir of Mumon Ekai. Ha'an Sosen 破庵祖先 (Mujun Shihan's dharma teacher), Shōgen Sūgaku 松源崇岳, and Mumon Ekai 无门慧开 were all the fifth-generation dharma descendants of Goso Hō'en 五祖法演, who was the dharma grandson of Yōgi. So far as the Rinzai School was concerned, the Yōgi Sect flourished both in China and in Japan.

The Ōryū and Yōgi Sects are presented in Chap. 5.

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Chapter 5
The Ōryū and Yōgi Sects

Huang-lung Hui-nan (Ōryū Enan, 1002–1069) was the founder of the Ōryū Sect in the Rinzai School in China. The lineage from Ōryū to Myōan Eisai, founder of the Rinzai School in Japan, is given below:

(1) Huang-lung Hui-nan 黄龙慧南 (Ōryū Enan, 1002–1069)
(2) Hui-tang Tsu-hsin 晦堂祖心 (Kaidō Sōshin, 1025–1100)
(3) Ling-yuan Wei-ching 灵源惟清 (Reigen Isei, d. 1117)
(4) Chang-ling Shou-cho 长灵守卓 (Chōrei Shutaku, 1065–1123)
(5) Wu-shi Kai-shen 无示介谌 (Muji Kaijin, 1080–1148)
(6) Hsin-wen Tan-fen 心闻昙贲 (Shinbun Donfun)
(7) Hsueh-an Chun-chin 雪庵从瑾 (Setsu'an Jūkin, 1117–1200)
(8) Hsu-an Huai-chang 虚庵怀敞 (Ki'an Eshō)
(9) Ming-an Yung-si 明庵荣西 (Myōan Eisai, 1141–1215)

Eisai was the eighth-generation dharma descendant of Ōryū Enan.
Ōryū's other disciples were as follows:

(2a) Yun-an Ko-wen 云庵克文 (Un'an Kokumon, 1025–1102)
(2b) Yun-kai Shou-chih 云盖守智 (Ungai Shuchi, 1025–1115)
(2c) Lau-tan Hung-yin 泐潭洪英 (Rokutan Kō'in, 1012–1070)
(2d) Yang-shan Hsing-wei 仰山行伟 (Kyōzan Kō'i, 1018–1080)
(2e) Tung-lin Chang-chung 东林常总 (Tōrin Chōsō, 1025–1091)
(2f) Shang-lan Shun 上蓝顺 (Jōran Jun)

Yun-an Ko-wen or Pao-feng Ko-wen 宝峰克文 (Hōbō Kokumon) had three disciples:

(3a) Tou-shuai Tsung-yueh 兜率从悦 (Tosotsu Jūetsu, 1044–1091)
(3b) Chan-tang Wen-chun 湛堂文准 (Tandō Bunjun, 1061–1115)
(3c) Chueh-fan Hui-hung 觉范慧洪 (Kakuhan Ekō, 1071–1128)

Tung-lin (Tōrin) had a famous disciple, Su Tung-po (Sotōba, 1036–1101), a literary genius. Shang-lan (Jōran) was probably older than Tōrin; but he was a friend of Su Tung-po's father, and became the dharma teacher of Su Che (So Tetsu), Su Tung-po's younger brother.

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_5

In becoming the disciple of Tōrin, Su Tung-po composed the following gāthā (poem):

The sound of the brook is the wide and long tongue. Is the view of the mountain not the body of purity? In the night I can have eighty-four thousand gāthās. In the days to come how can I tell the others?

This poem was quoted by Dōgen Kigen, founder of the Sōtō School in Japan, in his treatise: *Shōbōgenzō*. Su Che was a good friend of Yun-an Ko-wen, and he wrote a Preface for the Dialogues of Yun-an Ko-wen.

Hui-tang (Kaidō) had other disciples besides Reigen. They were:

(3d) Tsao-tang Shan-ching 草堂善清 (Sōdō Zensei, 1037–1142)
(3e) Ssu-hsin Wu-sin 死心悟新 (Shishin Goshin, 1043–1114)

Tsao-tang (Sōdō) had a disciple Hsueh-feng Hui-kung 雪峰慧空 (Seppō Ekū, 1096–1158). Ssu-hsin (Shishin) had a disciple Chao-tsung Hui-fang 超宗慧方 (Chōsō Ehō).

Reigen had another disciple:

(4a) Fu-hsin Pen-tsai 佛心本才 (Butsushin Honsai), whose disciples were: Shan-tang Tsu-shun 山堂僧洵 (Sandō Sojun) and Pien-feng Tsu-chin 别峰祖珍 (Betsuhō Sochin).

Muji Kaijin had other disciples:

(6a) Tzu-han Liao-po 慈航了朴 (Jikō Ryōboku)
(6b) Tai-an Sien 退庵先 (Tai'an Sen)

Jikō's disciple was Hsueh-feng Seng-yen 雪峰僧彦 (Seppō Sō'en).

From Ōryū to Myōan Eisai, we had altogether nine generations. Many masters and lay disciples were produced. However, it remains for the Yōgi Sect to flourish even more after the nine generations.

The lineage from Yōgi to Mujun Shihan (1178–1249) is given below:

(1) Yang-chi Fang-hui 杨岐方会 (Yōgi Hō'e, 992–1049)
(2) Pai-yun Shou-tuan 白云守端 (Haku'un Shutan, 1025–1072)
(3) Wu-tsu Fa-yen 五祖法演 (Goso Hō'en, 1024–1104)
(4) Yuan-wu Ko-chin 圆悟克勤 (Engo Kokugon, 1063–1135)
(5) Hu-chiu Shao-lung 虎丘绍隆 (Kokyū Shōryū, 1077–1136)
(6) Yin-an Tan-hua 应庵昙华 (Ō-an Donka, 1103–1163)
(7) Mi-an Hsien-chieh 密庵咸杰 (Mittan Enketsu, 1118–1186)
(8) Pu-an Tsu-sien 破庵祖先 (Ha'an Sosen, 1136–1211)
(9) Wu-chun Shih-fan 无准师范 (Mujun Shihan, 1178–1249)

Note that Enji Ben'en 圆尔辨圆 (1202–1280) was Mujun's disciple, and hence, he was the ninth-generation dharma descendant of Yōgi. (In Japan, Enji Ben'en was Myōan Eisai's dharma grandson.)

Starting from Goso Hō'en, another lineage can be established:

(3) Wu-tsu Fa-yen 五祖法演 (Goso Hō'en, 1024–1104)

(4a) Kai-fu Tao-ning 开福道宁 (Kaifuku Dōnei, 1053–1113)
(5a) Yueh-an Shan-ko 月庵善果 (Gettan Zenka, 1079–1152)
(6a) Ta-hung Tsu-chen 大洪祖证 (Daikō Soshō)
(7a) Yueh-lin Shih-kuan 月林师观 (Getsurin Shikan, 1143–1217)
(8a) Wu-men Hui-kai 无门慧开 (Mumon Ekai, 1183–1260)
(9a) Hsin-ti Chueh-hsin 心地觉心 (Shinchi Kakushin, 1207–1298)

Note that Kohō Kakumyō 孤峰觉明 (1271–1361) was Shinchi Kakushin's disciple. Kohō's two disciples, Bassui Tokushō 拔队得胜 (1327–1387) and Jiun Myō'i 慈云妙意 (1273–1345), were the founders of Kōgaku-ji 向岳寺 and Kokutai-ji 国泰寺 in Japan respectively. Bassui had a disciple: Shun'ō Reizan 峻翁令山 (1344–1408).

Besides Yuan-wu Ko-chin (Engo Kokugon) and Kai-fu Tao-ning (Kaifuku Dōnei), Wu-tsu Fa-yen (Goso Hō'en) had other famous disciples:

(4b) Lung-men Ching-yuan 龙门清远 (Ryūmon Sei'on, 1067–1120)
(4c) Tai-ping Hui-chin 太平慧勤 (Taihei Ekin, 1059–1117)
(4d) Ta-sui Yuan-ching 大隋元静 (Daizui Genjō, 1065–1135) or Nan-tang Tao-hsin 南堂道兴 (Nandō Dōkō, 1065–1135)
(4e) Hung-fu Tzu-wen 洪福子文 (Kōfuku Shimon)

Lung-men Ryūmon had three disciples:

(5b) Mo-an Fa-chung 牧庵法忠 (Boku'an Hōchū, 1084–1149)
(5c) Hsueh-tang Tao-hsing 雪堂道行 (Setsudō Dōkō, 1089–1151)
(5d) Cho-an Shi-kuei 竹庵士珪 (Chikuan Shiki, 1083–1146)

Boku'an's disciple was: Pu-an Yin-shu 普庵印肃 (Fu'an Inshuku, 1115–1169). Setsudō's disciples were: Hui-an Hui-kuang 晦庵惠光 (Kai'an Ekō) and Cho-an Shu-jen 且庵守仁 (Katsuan Shujin). Kai'an's disciples were: Hsueh-feng Yuan-shao 雪峰元肇 (Seppō Genshō), Ching-shan Yuan-chun 径山元聪 (Keisan Gensō), and Pao-en Chih-in 报恩智因 (Hō'on Chi'in).

Yuan-wu Ko-chin (Engo Kokugon) had other disciples:

(5e) Ta-hui Tsung-kao 大慧宗杲 (Daie Sōkō, 1089–1163)
(5f) Fu-hai Hui-yuan 佛海慧远 (Bukkai E'on, 1103–1176)
(5g) Fu-hsin Fa-tai 佛性法泰 (Bussei Hōtai)
(5h) Hu-kuo Ching-yuan 护国景元 (Gokoku Keigen, 1094–1146)

Ta-hui's disciples were as follows:

(6b) Fu-chao Te-kuang 拙庵德光 (佛照) (Busshō Tokkō, 1121–1203)
(6c) Lan-an Ting-hsi 懒庵鼎需 (Raian Teiju, 1092–1153)

Fu-chao's disciples were as follows:

(7b) Kung-shu Tsung-in 空叟宗印 (Kūshū Sō'in, 1148–1211)
(7c) Po-chien Chu-chien 北涧居简 (Hokkan Koken, 1164–1246)

Lan-an's disciples were as follows:

(7d) Mo-an An-yun 木庵安永 (Boku'ān An'ei)
(7e) Po-tang Nan-ya 柏堂南雅 (Hakudō Nanka)

Fu-hai Hui-yuan (Bukkai E'on) had two disciples:

(6d) Tsi-tien Tao-tsi 济颠道济 (Saiten Dōsai, 1148–1207)
(6e) Chueh-er 觉阿 (Kaku'ō)

Kaku'ō came from Mount Hiei, Japan, and became enlightened on hearing the sound of drums by the Yangtze River. He went up Mount Hiei after his return to Japan and never came down. So it was Myōan Eisai (1141–1215), the dharma descendant of the Ōryū Sect, who founded the Rinzai School in Japan. However, many masters in the Japanese Rinzai School came from the Yōgi Sect.

In the rest of this chapter, we continue on with the Yōgi Sect. Starting from (4) Yuan-wu Ko-chin, (5) Hu-chiu Shao-lung, (6) Yin-an Tan-hua, and (7) Mi-an Hsien-chieh, we have parallel transmission as follows:

(8) Pu-an Tsu-sien 破庵祖先 (Ha'an Sosen, 1136–1211)
(8b) Sung-yuan Chung-yueh 松源崇岳 (Shōgen Sūgaku, 1132–1202)
(8c) Tsien-fu Tao-sen 荐福道生 (Senfuku Dōsei)
(9) Wu-chun Shih-fan 无准师范 (Mujun Shihan, 1178–1249)
(9b) Yun-an Pu-yen 运庵普岩 (Un'an Fugan, 1156–1226)
(9c) Chi-zei Tao-chung 痴绝道冲 (Chizetsu Dōchū, 1169–1250)
(10) Wu-hsueh Tsu-yuan 无学祖元 (Mugaku Sogen, 1226–1286)
(10b) Hsu-tang Chih-yu 虚堂智愚 (Kidō Chigu, 1185–1269)
(10c) Wan-chi Hsing-mi 顽极行弥 (Gankyoku Kōmi)

Note that after (7) Mi-an Hsien-chieh (Mittan Enketsu), we have three parallel lines: the first line goes through Pu-an Tsu-sien (Ha'an Sosen), Wu-chun Shih-fan (Mujun Shihan), to Wu-hsueh Tsu-yuan (Mugaku Sogen), who went to Japan and became the founder of Engaku-ji. Mujun Shihan's other disciples were as follows:

(10d) Hsueh-yen Tsu-ching 雪岩祖钦 (Seggan Sokin, 1216–1287)
(10e) Ge-an Pu-ning 兀庵普宁 (Gottan Funnei, 1197–1276)
(10f) Miao-chien Tao-yu 妙见道祐 (Myōken Dōyū, 1201–1256)
(10g) Zing-tzu Miao-lun 净慈妙伦 (Jōji Myōrin, 1201–1261)
(10h) Huan-chi Wei-i 环溪惟一 (Kankei I'itsu, 1202–1281)

Note that Gottan Funnei and Huan-chi's disciple, Ching-tang Chueh-yuan 镜堂觉圆 (Kyōdō Kaku'en, 1244–1306), went to Japan. Zing-tzu Miao-lun's disciple Mukan Fumon 无关普门 (1212–1291) went back to Japan and became the founder of Nanzen-ji. Myōken Dōyū also came to Sung-China from Japan. His disciple, Wu-kung Ching-nien 悟空敬念 (Gokū Keinen, 1217–1272), also studied in China.

Pu-an Tsu-sien (Ha'an Sosen) had another disciple, Shih-tien Fa-hsun 石田法薰 (Sekida Hōkun, 1171–1245), whose disciple was Yu-chi Chih-hui 愚极智慧

(Gukyoku Chi'e). Gukyoku's disciple, Ching-cho Cheng-cheng 清拙正澄 (Seisetsu Shōchō, 1274–1339), went to Japan.

After (7) Mi-an Hsien-chieh, the (b) line started from Sung-yuan (Shōgen), went through Yun-an Pu-yen to (10b) Hsu-tang Chih-yu (Kidō Chigu, 1185–1269). Kidō's disciple, Nampo Jōmyō 南浦绍明 (1235–1308), was a great Rinzai Master well-known by his honored title, Daiō Kokushi (National Teacher). Nampo's disciple was Shūhō Myōchō 宗峰妙超 (1281–1336), well-known by his honored title, Daitō Kokushi. Shūhō's disciple was Kanzan Egen 关山慧玄 (1277–1360). So Kidō was the spiritual leader of both the Daitoku-ji and Myōshin-ji in Japan. Kidō had another disciple, Chu-shan Chih-yuan 巨山志源 (Kyōsan Shigen), who came from Japan. Kidō's dharma brother, Shih-fan Wei-yen 石帆惟衍 (Sekihan I'en), had a disciple, Shi-chien Tzu-tan 西涧子昙 (Saikan Sudon, 1249–1306), who went to Japan and became the dharma teacher of Sung-shan Chu-chung 嵩山居中 (Sūsan Kyochū, 1278–1346).

After (7) Mi-an Hsien-chieh, the (c) line started from Tsien-fu (Senfuku), went through Chi-zei Tao-chung to (10c) Wan-chi Hsing-mi (Gankyoku Kōmi). Wan-chi's disciple, I-shan I-ning 一山一宁 (Issan Innei, 1247–1317), went to Japan and became the dharma teacher of Hsueh-tsen Yu-mei 雪村友梅 (Sesson Yūbai, 1290–1346).

Mi-an's disciple (8b) Sung-yuan Chung-yueh (Shōgen Sūgaku) had great influence in the Rinzai School in Japan, not only because Kidō was Shōgen's dharma grandson, but also because another dharma grandson, Lan-chi Tao-lung 兰溪道隆 (Rankei Dōryū, 1213–1278), was the founder of Kenchō-ji. Besides Yun-an Pu-yen (Un'an Fugan), Sung-yuan had the following disciples and descendants:

(9d) Wu-ming Hui-shin 无明慧性 (Mumyō Esei, 1162–1237)
(9e) Yen-an Shan-kai 掩庵善开 (金山) (En'an Zenkai)
(9f) Wu-ai Chueh-tung 无碍觉通 (华藏) (Mugai Kakutsu)
(9g) Mi-on Wen-li 灭翁文礼 (天目) (Metsu'ō Bunri, 1167–1250)
(10d) Lan-chi Tao-lung 兰溪道隆 (Rankei Dōryū, 1213–1278)
(10e) Shih-chi Hsin-yueh 石溪心月 (Sekikei Shingetsu, d. 1282)
(10f) Hsu-chou Pu-tu 虚舟普度 (Kishū Fudo, 1199–1280)
(10g) Huen-chuan Ju-kung 横川如珙 (Ō-kawa Nyokyō, 1221–1289)

Lah-chi Tao-lung (Rankei Dōryū) had many dharma heirs: among them were Nampo Jōmyō and Yaku'ō Tokuken 约翁德俭 (1245–1320), both of whom went to Sung-China. Yaku'ō's disciple, Jakushitsu Genkō 寂室元光 (1290–1367), also went to China and became later the founder of Eigen-ji.

Shih-chi 石溪心月 (Sekikei) had two important disciples: one was Mushō Jōshō 无象静照 (1234–1306), who came to Sung-China; and the other was Ta-hsiu Cheng-nien 大休正念 (Daikyū Shōnen, 1215–1289), who went to Japan and became the founder of Jōchi-ji.

Hsu-chou Pu-tu 虚舟普度 (Kishū Fudo) had two important disciples: Hu-yen Zing-fu 虎岩净伏 (Kogan Jōfuku) and Shōrin Kyūrin 胜林琼林, who came from Japan. Hu-yen (Kogan) had several disciples: Ming-chi Tsu-tsun 明极楚俊 (Myōkyoku Soshun, 1262–1336), who went to Japan; Chi-hsiu Chih-liao 即休契了

(Sokukyū Keiryō, d. 1350), whose disciple Guchū Shūkyū 愚中周及 (1323–1409) came to China and later became the founder of Fotsu-ji.

Huen-chuan Ju-kung (Ō-kawa Nyokyō) had a disciple: Ku-lin Ching-mu 古林清茂 (Korin Seimo), who had three famous disciples: Cho-sien Fan-sien 竺仙梵仙 (Jikusen Bonsen), who went to Japan; Yueh-lin Tao-chao 月林道皎 (Getsurin Dōkyō, 1293–1351); and Shih-shih Shan-chiu 石室善玖 (Sekishitsu Zenkyū, 1294–1389). Both Getsurin and Sekishitsu went to Yuan-China and then returned to Japan.

Wu-chun Shih-fan 无准师范 (Mujun Shihan) had many disciples, among them were Enji Ben'en, who came from Japan, and later became the founder of Tōfuku-ji, and Wu-hsueh Tsu-yuan 无学祖元 (Mugaku Sogen), who was invited to Japan to be the founder of Engaku-ji. Mugaku's disciples were as follows:

Kōhō Kennichi 高峰显日 (1241–1316)
Ki'an So'en 规庵祖圆 (1261–1313)

Kennichi's disciple Musō Soseki 梦窗疏石 (1275–1351) was most influential in Japan and became the founder of Tenryū-ji and Shōkoku-ji. Musō Kokushi (National Teacher) had many disciples: (1) Shun'oku Myōha 春屋妙葩 (1311–1388); (2) Mukyoku Shigen 无极志玄 (1282–1359); (3) Zekkai Chūshin 绝海中津 (1336–1405), who went to Ming-China; (4) Gidō Shūshin 义堂周信 (1325–1388); and (5) Seisan Ji'ei 青山慈永 (1302–1369).

Hsueh-yen Tsu-chin 雪岩祖钦 (Seggan Sokin, 1216–1287) had many disciples, among them were as follows: (1) Kao-feng Yuan-miao 高峰原妙 (Kōhō Gemmyō, 1238–1295); (2) Hsuko Hsi-lin 虚谷希陵 (Kikoku Keryō, 1247–1322); (3) Ti-niu Ju-ting 铁牛持定 (Tetsugo Jitei, 1240–1303); (4) Ling-shan Tao-yin 灵山道隐 (Reisan Dō'in, 1255–1325), who went to Japan; and (5) Tao-chang An-shin 道场庵信 (Dōjō Anshin).

Kao-feng Yuan-miao's lineage went down to Yin-yuan Lung-chi 隐元隆琦 (Ingen Ryūki, 1592–1673) as follows:

(1) Kōhō Genmyō (1238–1295) 高峰原妙
(2) Chūhō Myōhon (1263–1323) 中峰明本
(3) Sengan Genchō (1284–1357) 千岩元长
(4) Mahō Jijō (1303–1381) 万峰时蔚
(5) Hōzō Fuji 宝藏普持
(6) Kihaku Egaku (1372–1441) 虚白慧岳
(7) Kaishū Eiji (1393–1461) 海舟永慈
(8) Hōhō Myōken (d. 1472) 宝峰明瑄
(9) Tenki Honzui 天奇本瑞
(10) Mubun Shōsō (1450–1512) 无闻正聪
(11) Getsushin Tokuhō (1512–1581) 月心德宝
(12) Genyū Shōden (1549–1614) 幻有正传
(13) Mitsu'un Engo (1566–1642) 密云圆悟
(14) Hi-in Tsuyō (1593–1661) 费隐通容
(15) Ingen Ryūki (1592–1673) 隐元隆琦 (See Chart VI.)

Note that Yin-yuan Lung-chi (Ingen Ryūki) was the fifteenth generation dharma descendant of Hsueh-yen Tsu-chin (Seggan Sokin) and became the founder of Ōbaku School in Japan.

Hsu-ko Hsi-lin (Kikoku Keryō) had a disciple Pien-chuan Miao-yin 别传妙胤 (Betsuden Myō'in), whose disciple was Yu-kang Tsang-chin 玉冈藏珍 (Gyoku'oka Zōchin, 1315–1395). Ti-niu Ju-ting (Tetsugo Jitei) had a disciple Zei-hsueh Shih-chen 绝学世诚 (Zetsugaku Sesei, 1260–1332), whose disciple was Ku-mei Cheng-yu 古梅正友 (Kobai Shōyū, 1285–1352). Ku-mei's disciple was Wu-wen Yuan-hsuan 无文元选 (Mumon Gensen, 1323–1390), who was the founder of Hōkō-ji in Japan. Tao-chang An-shin (Dōjō Anshin) had a disciple Shih-ou Ching-kung 石屋清珙 (Seki'oku Seikyō, 1272–1352).

Kao-feng Yuan-miao (Kōhō Gemmyō) had other disciples: Dangai Ryōgi 断崖了义 (1263–1334); Haku'un I'ka 白云以假 (d. 1336); and Daikaku Soyō 大觉祖雍.

Chung-feng Ming-pen (Chūhō Myōhon) had other disciples: Muin Genkai 无隐元晦 (d. 1358), Kosen Ingen 古先印元 (1295–1374), Myōshū Seitetsu 明叟齐哲 (d. 1347), Fuku'an Sōki 复庵宗已 (1280–1358), Onkei Soyū 远溪祖雄 (1286–1344), Gyōkai Honjō 业海本净 (d. 1352), and Kansai Ginan 关西义南. All these seven priests came from Japan and went back to spread the teachings of Chūhō Myōhon.

Sengan Genchō's 千岩元长 other disciples were as follows: Daisetsu Sonō 大拙祖能 (1313–1377), who came from Japan; Hō'on Baikei 报恩梅溪, whose disciple Shōsō Nichigan 正宗日颜 came from Japan; and Muyō Shuki 无用守贵 (1286–1361).

(4) Manhō Jijō 万峰时蔚 had another disciple Kaishū Fuji 海舟普慈 (1355–1450).

(9) Tenki Honzui 天奇本瑞 had two other disciples: Musō Jō 无相成 and Daisen Kō 大川洪.

(12) Genyū Shōden 幻有正传 (1549–1614) was also known as Ryūchi 龙池 (Dragon Pond). He had two important disciples: Mitsu'un (Tendō) Engo 密云圆悟 (1566–1642) and Ten'in Enshū 天隐圆修 (1575–1635). Mitsu'un had the following disciples: Hi-in Tsuyō 费隐通容 (1593–1661), Gohō Nyogaku 五峰如学 (1585–1633), Hōka Tsunin 宝华通忍 (1604–1648), Ryūchi Tsubi 龙池通微 (1594–1657), Tendō Dōbun 天童道忞 (1596–1674), Konan Tsumon 古南道门 (1599–1671), Tsugen Tsuki 通玄通奇 (1595–1652), Hasan Kaimyō 破山海明 (1597–1666), Kinzoku Tsujō 金粟通乘 (1593–1638), Setchō Tsu'un 雪窦通云 (1594–1663), Hō'on Tsuken 宝恩通贤 (1593–1667), and Tōjō Hōzō 邓尉法藏. Ten'in Enshū's disciples were as follows: Kassan Honyo (d. 1646) 夹山本豫, Hō'on Tsushū 报恩通琇 (1614–1675), Ri'an Tsumon 理安通问 (1604–1655), Shōsai Tsuju 松际通授 (1593–1642), and Sanshi Tsusai 山茨通际 (1608–1645).

At the end of this chapter, we shall trace the lineage from Zing-tzu Miao-lun 净慈妙伦 (Jōji Myōrin, 1201–1261) to Han-shan Te-ching 憨山德清 (Kansan

Tokusei, 1546–1623). Note that Jōji Myōrin was a dharma brother of Mugaku Sogen and Seggan Sokin.

(1) Jōji Myōrin (1201–1261),
(2) Zuigan Bunhō 瑞言文宝 (d. 1335),
(3) Kachō Sento 华顶先睹 (1265–1334),
(4) Fukurin Chito 福林智度 (1304–1370),
(5) Kosetsu Shōshun 古拙昌俊,
(6) Musai Myōgo 无际明悟.

From Musai Myōgo on, we have three parallel branches: (a), (b), and (c).

(7a) Hōgetsu Tan 宝月潭
(8a) Tennei Sen 天宁宣
(9a) Kichi'an So 吉庵祚
(10a) Hōshū Dōsai (1487–1560) 法舟道济
(11a) Unkoku Hō'e (1500–1579) 云谷法会
(12a) Kansan Tokusei (1546–1623) 憨山德清
(13a) Cū'eki Chikyoku (1599–1655) 藕益智旭

Han-shan Te-ching (Kansan Tokusei, 1546–1623) was a great friend of Tzu-po Cheng-ko 紫柏真可 (Shihaku Shinka, 1543–1603) and Lien-chi Chih-hung 莲池袾宏 (Renchi Shukō, 1535–1615). By the end of Ming Dynasty, these three priests and Ngo-i Chih-hsueh 藕益智旭 (Gū'eki Chikyoku, 1599–1655) were the four great masters. We have designated Gū'eki as the dharma-heir of Kansan. (See Rev. Chang Shen-yen, Litt.D., *Chinese Buddhism near the end of Ming Dynasty*, p. 99.)

The (b) branch is given below:

(7b) Tai'oka Chō 太冈澄
(8b) Gihō Nei (d. 1491) 夷峰宁
(9b) Temmoku (Hōhō) Shin 天目进 (宝芳)
(10b) Ya'ō Egyō 野翁慧晓
(11b) Mushu Nyokū (1491–1580) 无趣如空
(12b) Mugen Shōchū (1540–1611) 无幻性冲
(13b) Kōzen Ekō (1576–1620) 兴善慧广
(14b) Fumyō Myōyō (1587–1642) 普明妙用
(15b) Kōan Ensei 高庵圆清 (Kozan line 鼓山系)

Note that Kōan Ensei was an Abbot at Kozan-ji, Foochow. The Kōan line or the Kozan line went down to Abbot Hsu Yun (Kiun, 1840–1959) 虚云and beyond. (See Chart VI A.) The author is indebted to Reverend Ling-yuan 灵源 (Reigen, 1902–) of Daikaku-ji, Keelung, Taiwan, for obtaining the *Star-Lamp Records* 星灯集, edited by Abbot Hsu Yun, whom the author had the privilege to know in person in 1941–1942. (See Chart VI A.)

The (c) branch started from Sosan Shōki and then was further divided.

(7c) Sosan Shōki (1404–1473) 楚山绍琦
(8c) Katsudō Soyū 豁堂祖裕

(9c) Tentsu Ken 天通显
(10c) Getsusen Hōshu (1492–1563) 月泉法聚

Designating the sub-branch of (c) as (d), there are:

(8d) Kokei Kakuchō 古溪觉澄 (d. 1473)
(9d) Dokuhō Kizen 毒峰季善 (1443–1523)

Note that (10a) Hōshū Dōsai (1487–1560), (11b) Mushu Nyokū (1491–1580), and (10c) Getsusen Hōshu (1492–1563) were contemporaries. Also note that Ingen Ryūki (1592–1673) and (13a) Gū'eki Chikyoku (1599–1635) were contemporaries.

The Kōan 高庵 or Kozan 鼓山 line can be given below:

(1) Kōan Ensei 高庵圆清
(2) Honchi Myōkaku 本智明觉
(3) Shikaku Shinke 紫柏真可 (1543–1603)
(4) Tankyoku Nyokō 端旭如弘
(5) Junketsu Shōki 纯洁性奎
(6) Jiun Kaishun 慈云海俊
(7) Tetsushin Jakubun 质生寂文
(8) Tan'en Shōka 端员照华
(9) Chigan Fumyō 其岸普明
(10) Taikyō Tsūshō •弢巧通圣
(11) Goshū Shinkū 悟修心空
(12) Kōka Gengo 宏化源悟
(13) Shōsei Kōshō 祥青广松
(14) Shudō Zokusen 守道续先
(15) Shōgaku Honchō 正岳本超
(16) Eishō Kakujō 永畅觉乘
(17) Hōrai Shō'on 方来昌远
(18) Katsugo Ryūsen 豁悟隆参
(19) Ichō Nōsan 维超能灿
(20) Kiryō Jinhan 奇量仁繁
(21) Myōren Shōka 妙莲圣华
(22) Teihō Kajō 鼎峰果成
(23) Zenji Shōkai 善慈常开
(24) Entetsu Tokusei 演彻德清 (Kiun 虚云 1840–1959)
(25) Kan'in Butsu'e 宽印佛慧
(26) Kōmyō Reigen 宏妙灵源 (1902–)
(27) Itei Chishin 惟定知生
(27a) Ijū Chigō 惟柔知刚

Reverend Reigen was Founder and Abbot of Daikaku-ji, Keelung, 基隆十方大觉寺 Taiwan. Among his many disciples are as follows: Itei Chishin 惟定知生, present Abbot of Daikaku-ji, Keelung; and Ekū Shōgen 慧空圣严 (1930–), Litt.D., former Abbot of Daikaku-ji, New York City, NY, USA, who was given the name Ijū Chigō 惟柔知刚.

The author wishes to acknowledge his deep indebtedness to Reverend Ling-yuan (Reigen) for supplying the above lineage from *Star-Lamp Records* 星灯集. Note that *Star-Lamp Records* was reprinted in *Dharma Records of Abbot Hsu Yun* 虚云和尚法汇 Vol. 8, pp. 246–262.

Now we shall trace the lineage of the Kao-min Temple (Kōmin-ji) line 高旻系 from Hō'on (Gyokurin) Tsūshū 报恩 玉琳通琇 to Abbot Lai-Ko (Raika, 1881–1953). (See Chart VI B.)

(1) Gyokurin Tsūshū (1614–1675) 玉琳通琇,
(2) Sei'un Kōgaku (1614–1666) 栖云行岳,
(3) Nankoku Chō'ei 南谷超颖,
(4) Reiju Meisei (1657–1722) 灵鹫明诚,
(5) Ten'e Jitsutetsu 天慧实彻,
(6) Ryōhan Saishō (1700–1756) 了凡际圣,
(7) Shōgetsu Ryōtei (1729–1785) 昭月了贞,
(8) Hōrin Tatsuchin 宝林达珍,
(8a) Nyokan Tatsuchō 如鉴达澄,
(9) Hōshu Gosei 方聚悟成,
(10) Dōgen Shinjin 道源真仁,
(11) Tokuji Kū'en 德慈空演,
(12) Ōgen Ri 应元理,
(13) Rōki Riji 朗辉事融,
(14) Getsurō Zentei 月朗全定,
(14a) Sozen Zenshin 楚禅全振,
(15) Meiken Saizui 明轩西瑞,
(16) Myōju Raika (1881–1953) 妙树来果,
(17) Myōge 妙解.

The lineage from Gyokurin to Sozen Zenshin was taken from Mōgetsu Shinkyō's *Bukkyō Dainen Hyō* 望月信亨: 佛教大年表 4th edition, p. 52. The author wishes to thank Reverend Lun-tsan 伦参法师 of Hong Kong and Reverend Yen-chih 严持法师 of Hua-lien Buddhist Lotus Institute, Taiwan, for supplying information concerning the lineage of Reverend Lai-Ko (Raika).

Chapter 6
The Seigen Branch

Ching-yuan Hsing-ssu (Seigen Gyōshi, d. 740) started the Seigen Branch of Zen after Hui-neng (Enō), the Sixth Patriarch. R. H. Blyth's *Zen and Zen Classics*, Volume 2 and the first chapter of Volume 3, depicted this branch of Zen history. The Seigen Branch produced the Tsao-tung (Sōtō) School, the Yun-men (Ummon) School, and the Fa-yen (Hōgen) School.

Although Ho-tse Shen-hui (Kataku Jinne, 670–762) made tremendous effort to establish Hui-neng (Enō) as the Sixth Patriarch and to make Tsao-hsi (Sōkei) the principal seat of Zen Monastery, Ching-yuan (Seigen) carried on the dharma lineage parallel to Nan-yueh Huai-jang (Nangaku Ejō, 677–744), who was the founder of the Nangaku Branch.

In Chap. 2, mention was made of Hui-neng's FIVE important disciples: (1) Ho-tse Shen-hui (Kataku Jinne, 670–762); (2) Nan-yang Hui-chung (Nan'yō Echū, d. 775); (3) Yung-chia Hsuan-chueh (Yōka Genkaku, 665–713); (4) Nan-yueh Huai-jang (Nangaku Ejō, 677–744); and (5) Ching-yuan Hsing-ssu (Seigen Gyōshi, d. 740). Shen-hui's line went as far as Kuei-feng Tsung-mi (Keihō Shūmitsu, 780–841), who became the Fifth Patriarch of the Hua-yen (Kegon) School. Yung-chia (Yōka) left posterity with his "Cheng-tao-ke" ("Shōdka") and other writings. Hui-chung (Echū), the National Teacher (Kokushi), lived long, and became an old dharma uncle to the younger masters of the different schools.

The transmission of the "Lamp" was carried on in two parallel branches: the Seigen Branch and the Nangaku Branch. In Chap. 3, the Nangaku Branch was presented, together with a brief review of the Igyō School founded by Kuei-shan (Isan) and his disciple Yang-shan (Kyōzan). In Chap. 4, the Lin-chi (Rinzai) School, founded by Lin-chi I-hsuan (Rinzai Gigen, d. 866), was presented. The Rinzai School, after six generations, branched out into the Huang-lung (Ōryū) Sect and the Yang-chi (Yōgi) Sect. These two Sects were presented in Chap. 5.

The Seigen Branch was as promising as the Nangaku Branch in the transmission of the "Lamp." Ching-yuan (Seigen) himself was a devoted disciple of Enō, and he left Tsao-hsi (Sōkei) to reside at Zing-chu Temple, Ching-yuan Mountain (Mt. Seigen), in Chi-chou (Kichishū). When the Sixth Patriarch was about to enter nirvana, Shih-tou Hsi-chien (Sekitō Kisen, 700–790) asked Master Enō whom

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_6

should he seek as his teacher. The Sixth Patriarch instructed him to seek "ssu" (in Chinese, it means "thinking"). So Sekitō later sat quietly and kept on "thinking." Then, a monk reminded Sekitō that "Hsing-ssu," his dharma older brother, had the name "ssu" and suggested that Shih-tou (Sekitō) should visit Seigen according to the Six Patriarch's wishes. So the Sixth Patriarch must have thought highly of Seigen, and Seigen might have received the Sixth Patriarch's special teachings.

Shih-tou (Sekitō) became the dharma-heir of Seigen. The Nangaku Branch had the second-generation heir Ma-tsu Tao-i (Baso Dōitsu, 709–788), who was a powerful teacher, revered by his followers as Master Ma. Sekitō left Seigen Mountain for Heng-shan (Hunan) and built a small hermitage on a stone terrace. Hence, he got the name, Shih-tou (Sekitō), meaning "stone." It was said at that time, "West of the Great River (Kiangsi), Ta-chi (Daijaku) is the Master; south of the Lake (Hunan), Shih-tou (Sekitō) is the Master." According to the *Lamp Records*, Vol. 14, Sekitō had twenty-one dharma-heirs, among them were:

(1) Tien-huang Tao-wu 天皇道悟 (Tennō Dōgo, 748–807)
(2) Tan-hsia Tien-jan 丹霞天然 (Tanka Tennen, 739–824)
(3) Yueh-shan Wei-yen 药山惟俨 (Yakusan Igen, 751–834)
(4) Tan-chou Chang-tze Kuang 潭州长髭旷 (Tanshū Chōshi Kō)
(5) Chao-chou Ta-tien Pao-tung 潮州大颠宝通 (Chōshū Daiten Hōtsu, 732–824)
(6) Tan-chou Ta-chuan 潭州大川 (Tanshū Daisen)

The first four had the title Zen-shi (Zenji), while the other two had the title Ho-shan (oshō), meaning Chief Priest.

Sekitō was the author of *Tsan-tung-chi* (*Sandōkai*), which was handed down to the followers of the Seigen Branch, and later to the Sōtō School, the Ummon School, and the Hōgen School. In the Sōtō School, Tung-shan Liang-chieh (Tōzan Ryōkai, 807–869) constructed the doctrine of the Five Ranks upon the foundation of the dialectic of Sekitō Kisen and other earlier Zen Masters. (See *The Development of Chinese Zen*, by Heinrich Dumoulin, S. J., English translation by Ruth Fuller Sasaki. The First Zen Institute of America Inc., 1953, p. 25.)

Sekitō first served under Enō, the Sixth Patriarch, when he was very young. After Enō's passing, he became the dharma-heir of Seigen. The following anecdotes were taken from the English translations by R. H. Blyth in his *Zen and Zen Classics*, Vol. 2, pp. 20–21:

> A monk asked Sekitō, "What is the inner significance of Daruma's coming to (from) the West?" Sekitō said, "Go and ask the outside post of the Hall!" The monk said, "I don't know what you mean." "Nor do I", said Sekitō.
>
> When Hōun (Pang Yun 庞蕴) met Sekitō for the first time, he asked "Who is he who does not accompany all things?" Sekitō put his hand over Hōun's mouth. Hōun came to a realization.
>
> One day Sekitō was walking in the hills with his disciple Sekishitsu 石室善道 (Shihshih meaning "stone house"), and, seeing more branches obstructing the path, asked him to cut them away. "I didn't bring a knife", said Sekishitsu. Sekitō took out his own and held it out, blade-end first, to Sekishitsu, who said, "Please give me the other end." "What would you do with it?" asked Sekitō, and Sekishitsu came to a realization.

Note that Sekishitsu was later a disciple of Chōshi Kō of Tanshū. Other anecdotes were given in the *Lamp Records*, Vol. 14 (*Daishō Daizōkyō*, Vol. 51, p. 309). See also Y.H. Ku's *History of Chinese Zen Masters*, pp. 74–76. The following translation illustrates the conversation between Sekitō and Tennō Dōgo.

> Tennō Dōgo asked Sekitō: "Who received the teachings of Tsao-hsi (Sōkei)?" Sekitō answered: "One who understands the dharma of Buddha received it." Dōgo asked: "Did Master receive it?" The Master answered: "I do not understand the dharma of Buddha." A monk asked: "How to be liberated?" Sekitō answered: "Who binds you?" A monk asked: "What is the Pure Land?" Sekitō said: "Who makes you dirty?" A monk asked: "What is nirvana?" Sekitō said: "Who gives you life and death?"

Sekitō, in his teachings, emphasized "The Buddha is the Mind; the Mind is the Buddha."

The Sixth Patriarch entered nirvana in 713 A.D. and left his "body" to posterity. The "body" was enshrined at Nan-hua (Nanka) Temple 南华寺 at Shao-kuan. [The present writer did visit the Nan-hua Temple, while Abbot Hsu Yun (Kiun, 1840–1959) was in charge of the temple.] Similarly, Sekitō's "body" was well preserved from 790 A.D. to the present. About 60 years ago, Sekitō's "body" was secretly transported to Japan. When the Sōtō School in Japan was celebrating the Six Hundred and Fiftieth Anniversary of Keizan Shōkin's passing, this "body" of Sekitō was recognized by some Chinese Buddhists at the Zen Exhibition. So in 1975 (650 years after Keizan's passing), Sekitō's "Body" was enshrined at Sōji-ji near Yokohama. Some faithful followers revered Sekitō as the Eighth Patriarch of the Sōtō School. Whether Shen-hui (Jinne) was accepted as the Seventh Patriarch of Zen was an open question, although Abbot Hsu Yun respected Shen-hui with this title bestowed on him by the Emperor Te-tsung in 796 A.D.

We have mentioned six prominent disciples of Sekitō before. The first line leads from Tien-huang Tao-wu (Tennō Dōgo, 748–807) to Hsueh-feng I-tsun (Seppō Gizon, 822–908).

(1) Tien-huang Tao-wu 天皇道悟 (Tennō Dōgo, 748–807)
(2) Lung-tan Chung-hsin 龙潭崇信 (Ryūtan Sūshin)
(3) Te-shan Hsuan-chien 德山宣鉴 (Tokusan Senkan, 782–865)
(4) Hsueh-feng I-tsun 雪峰义存 (Seppō Gizon, 822–908)

Hsueh-feng's two famous disciples were: (5a) Yun-men Wen-yen 云门文偃 (Ummon Bun'en, 864–949), founder of the Ummon School, and (5b) Yuan-sha Shih-pei 玄沙师备 (Gensha Shibi, 835–908), founder of the Gensha School. However, Gensha was over-shadowed by his dharma grandson, Fa-yen Wen-i 法眼文益 (Hōgen Bun'eki, 885–958), so that the Gensha School was replaced by the Hōgen School. Note that Hōgen Bun'eki was the disciple of Lo-han Kuei-chen 罗汉桂琛 (Rakan Keijin, 867–928).

Sekitō line two begins with Tan-hsia Tien-jan (Tanka Tennen, 739–824) to Tou-tze Kan-wen (Tōsu Kan'on).

(1) Tan-hsia Tien-jan 丹霞天然 (Tanka Tennen, 739–824)
(2) Tsui-wei Wu-hsueh 翠微无学 (Suiba Mugaku)
(3) Tou-tze Ta-tung 投子大同 (Tōsu Daidō, 819–914)
(4) Tou-tze Kan-wen 投子感温 (Tōsu Kan'on)

Tou-tze Ta-tung's other disciples were: Niu-tou Wei 牛头微 (Gyūtō Bi), Tien-fu 天福 (Tenfuku), Chao-fu 招福 (Shōfuku), and Hsiang-shan Cheng-chao Ta-shih 香山澄照大师 (Kōsan Chōshō Daishi). More names appeared in the *Lamp Records*, Volume 15.

Sekitō line 3 starts from Yueh-shan Wei-yen (Yakusan Igen, 751–834) to Tsao-shan Pen-chi (Sōzan Honjaku, 840–901) and his dharma brothers.

(1) Yueh-shan Wei-yen 药山惟俨 (Yakusan Igen, 751–834)
(2) Yun-yen Tan-sheng 云岩昙晟 (Ungan Donjō, 782–841)
(3) Tung-shan Liang-chieh 洞山良价 (Tōzan Ryōkai, 807–869)
(4) Tsao-shan Pen-chi 曹山本寂 (Sōzan Honjaku, 840–901)
(4a) Chiu-feng Pu-man 九峰普满大师 (Kyūhō Fuman Daishi)
(4b) Yun-chu Tao-ying 云居道膺 (Ungo Dōyō, d. 902)
(4c) Lung-ya Chu-tun 龙牙居遁 (Ryūga Koton, 835–923)
(4d) Su-shan Kuang-jen 疏山光仁 (Sozan Kōnin, 837–909)

Note that Tōzan Ryōkai and Sōzan Honjaku were the cofounders of the Tsao-tung (Sōtō) School. Sōzan's disciple was Tsao-shan Hui-hsia 曹山慧霞 (Sōzan Eka), whose disciple was Hua-yen Cheng-hui 华严正慧 (Kegon Shō'e). Ungo Dōyō had two important disciples: Tung-an Tao-pei 同安道丕 (Dōan Dōhai, 889–955) and Yun-chu Huai-yueh 云居怀岳 (Ungo Egaku). However, according to the *Lamp Records*, Vol. 23 (*Daishō Daizōkyō*, Vol. 51, p. 388), Yun-chu Huai-yueh had five disciples: Yuen-shan Chung-yen 药山忠彦 (Yakusan Chūgen), Feng-hua Ling-chung 风化令崇 (Fuka Ryōsū), Tze-chou Lung-chuan 梓州龙泉 (Shishū Ryūsen), Yun-chu Ji-yuan 云居住缘 (Ungo Jūen), and Yun-chu Ji-man 云居住满 (Ungo Jūman); but Tung-an Tao-pei had *none*. Kyūhō Fuman's disciple was Tung-an Wei 同安威 (Dōan I) of Hung-chou (Kōshū), according to the *Lamp Records*, Vol. 20 (See *Daishō Daizōkyō*, Vol. 51, p. 365). Then, in the *Lamp Records*, Vol. 23, Tung-an Wei (Dōan I) had two disciples: Chung Tung-an Kuan-chih 中同安观志 (Chū Dōan Kanshi) and Chen-chou Shih-ching 陈州石镜 (Chinshū Sekikyō). According to the *Lamp Records*, Volume 24 (See *Daishō Daizōkyō*, Vol. 51, p. 398), Tung-an Kuan-chih (Dōan Kanshi) had two disciples: Liang-shan Yuan-kuan 梁山缘观 (Ryōsan Enkan) and Chen-chou Ling-tung 陈州灵通 (Chinshū Reitsū). Now, Liang-shan Yuan-kuan (Ryōsan Enkan) was the dharma teacher of Ta-yang Ching-yuan 大阳警玄 (Daiyō Keigen, 943–1027); thus, the lineage of the Chinese Sōtō School was firmly established. (Note that Tung-an Chih was the same as Tung-an Kuan-chih, the dharma heir of Tung-an Wei, but not the dharma heir of Tung-an Tao-pei.)

According to *Chuan-fa Cheng-tsung Chi* 传法正宗记 (*Denhō Shōsō Ki*) by Chi-sung 契嵩 (Kaisū, 1007–1072), Vol. 7, Daikan (Enō) had seventh-generation dharma heirs: Ungo Dōyō, Sōzan Honjaku, Kyūhō Fuman, etc. Ungo Dōyō had 28

dharma heirs; Sōzan Honjaku had 14 dharma heirs; and Kyūhō Fuman had one disciple: Dōan I of Kōshū. In Vol. 8, Ungo Egaku (Ungo Dōyō's dharma heir) had five dharma heirs; Sōzan Eka (Sōzan Honjaku's dharma heir) had three dharma heirs; and Dōan I (Kyūhō Fuman's dharma heir) had two dharma heirs: Chung Tung-an Chih (Chū Dōan Shi) and Chen-chou Shih-ching (Chinshū Sekikyō). For Daikan's (Enō's) ninth-generation dharma heirs, Dōan Shi had two dharma heirs: Liang-shan Yuan-kuan (Ryōsan Enkan) and Chen-chou Ling-tung (Chinshū Reitsū). These records could be easily found in *Daishō Daizōkyō*, Vol. 51, pp. 755–756; 759–761.

Sekitō line four starts with Tan-chou Chang-tze Kuang (Tanshū Chōshi Kō). Tanshū Chōshi had one disciple: Shihshih Shan-tao 石室善道 (Sekishitsu Zendō). The line five Chao-chou Ta-tien (Chōshū Daiten, 732–824) had one disciple: San-ping I-chung 三平义忠 (Sanhei Gichū). Daiten oshō met the Confucian scholar Han Yu on his exile, and Daiten was able to convince, if not to convert, Han Yu that there were similar approaches to human nature, if not human virtue, in Buddhism and Confucianism.

Sekitō line six starts with Tan-chou Ta-chuan (Tanshū Daisen). Daisen had two disciples: Sien-tien 仙天 (Senten) and Pu-kuang 普光 (Fukō) of Foochow.

In line two, Suiba had other disciples: Ching-ping Ling-tsen 清平令遵 (Seihei Reijun), Tao-chang Ju-nei 道场如讷 (Dōjō Nyototsu), and Pai-yun Yo 白云约 (Haku'un Yaku).

In line three, Yakusan had two other disciples: Tao-wu Yuan-chih 道吾圆智 (Dōgo Enchi, 769–835) and Chuan-tze Te-cheng 船子德诚 (Sensu Tokusei). Dōgo Enchi's disciple was Shih-shuang Ching-chu 石霜庆诸 (Sekisō Keisho, 807–888). Sensu Tokusei's disciple was Chia-shan Shan-hui 夹山善会 (Kassan Zenne, 805–881).

(1) Yueh-shan Wei-yen (Yakusan Igen, 751–834)
(2a) Tao-wu Yuan-chih 道吾圆智 (Dōgo Enchi, 769–835)
(3a) Shih-shuang Ching-chu 石霜庆诸 (Sekisō Keisho, 807–888)
(4a) Chiu-feng Tao-chien 九峰道虔 (Kyūhō Dōken)
(1) Yueh-shan Wei-yen (Yakusan Igen, 751–834)
(2b) Chuan-tze Te-cheng 船子德诚 (Sensu Tokusei)
(3b) Chia-shan Shan-hui 夹山善会 (Kassan Zenne, 805–881)
(4b) Shao-shan Huan-pu 韶山寰普 (Shōzan Kanfu)

Dōgo Enchi had another disciple, Chien-yuan Chun-hsin 渐源仲兴 (Zengen Chūkō). Sekisō Keisho had other disciples: Nan-tsi Seng-i 南际僧一 (Nansai Sō'itsu), Ta-kuang Chu-hui 大光居诲 (Daikō Gokai), and Chih-hsien Huai-yu 栖贤怀佑 (Saiken Eyū). Kassan had many disciples, among them: Lo-pu Yuan-an 乐普元安 (Rakufu Gen'an), Shan-lan Ling-chao 上蓝令超 (Jōran Ryōchō), Huang-shan Yueh-lun 黄山月轮 (Ō'san Getsurin), Siao-yao Huai-chung 道遥怀忠 (Shōyō Echū), and Pan-lung Ko-wen 盘龙可文 (Benryū Ke'bun).

Returning to line one, Tennō Dōgo's dharma grandson was Tokusan Senkan. Tokusan had other disciples besides Seppō Gizon (822–908). These were Yen-tou Chuan-huo 岩头全豁 (Gantō Zenkatsu, 828–887), Jui-lung Hui-kung 瑞龙慧恭 (Zuiryū Ekū), Kao-ting Chien 高亭简 (Kōtei Ken), and Kan-tan Tsu-kuo 感潭资国 (Kantan Shikoku). Gantō's disciples were: Lo-shan Tao-hsien 罗山道闲 (Rasan Dōkan), Ling-yen Hui-chung 灵岩慧宗 (Reigan Eshū), Hsuan-chuan Yen 玄泉彦 (Gensen Gen), and Jui-yen Shin-yen 瑞岩师彦 (Zuigan Shigen). Rasan had several disciples, among them: Ming-chao Te-chien 明招德谦 (Meishō Tokuken) and Ching-ping Wei-kuang 清平惟旷 (Seihei I'kō). Kantan had one disciple: Po-chao Chih-yuan 白兆志圆 (Hakuchō Shien), whose disciple was Ta-lung Chih-hung 大龙智洪 (Dairyū Chikō).

The Tsao-tung (Sōtō) School will be presented in Chap. 7. The Yun-men (Ummon) School and the Fa-yen (Hōgen) School will be presented in Chap. 8.

In the rest of the chapter, we shall follow the three lines represented by Tennō Dōgo, Tanka Tennen, and Yakusan Igen.

Tennō Dōgo wanted to be a monk when he was 14 years of age. He stopped eating three meals a day in order to convince his parents about his wishes. When he was 25 years of age, he was ordained at the Cho-lin Temple 竹林寺 (Chikurin-ji), Hangchow. Then, he went to Yu-hang 余杭 and paid his respects to Master Kuo-i 国一禅师 (Koku-itsu Zenji) at Ching-shan 径山 and remained there for 5 years. Later, he visited Nanking (then called Chungling 钟陵) and spent 2 years under Ma-tsu (Baso). Then, he became a disciple of Shih-tou (Sekitō). So Tennō got the benefit of dharma teachings from both the Nangaku Branch and the Seigen Branch. (Even today, dharma descendants of Tennō Dōgo claimed that they are the dharma descendants of both Baso and Sekitō.) However, Tennō's sudden enlightenment came under Sekitō's probing.

> Sekitō said to Tennō Dōgo: "I know where you came from." Dōgo said: "How can you say that?" Sekitō said: "You know yourself." Dōgo: "Let it be. But how to tell the posterity?" Sekitō: "You tell me who are the posterity!" Then Tennō Dōgo became suddenly enlightened. He understood now how the two great Masters (Baso and Sekitō) enlighten his mind and start him on the right tracks.

See the *Lamp Records*, Volume 14 (*Daishō Daizōkyō*, Vol. 51, pp. 309–310; Y.H. Ku: *History of Chinese Zen Masters*, pp. 77–78).

Tennō's dharma heir was Lung-tan Chung-hsin (Ryūtan Sūshin). Ryūtan had been with the Master for 3 years. He grumbled about the Master's not teaching him anything. Tennō said: "Ever since you came here, when have I not taught you?" Ryūtan said: "What have you taught me?" Then, Tennō explained: "When you brought me tea, I received it. When you brought me my meal, I received that from you too. When you bowed to me, I nodded to you. When did I not teach you?" Ryūtan was then enlightened.

Te-shan Hsuan-chien (Tokusan Senkan, 782–865) visited Ryūtan and asked the Master: "Where is the dragon? Where is the pool?" (Ryūtan means "Dragon pool"

or "Dragon abyss".) Ryūtan said: "You have seen the 'dragon-pool' right now." Tokusan bowed and left. Ryūtan persuaded Tokusan to stay. One evening, Tokusan was sitting in meditation outside the room. Ryūtan asked: "Why don't you come in?" Tokusan replied: "It's dark in the room." Ryūtan lighted a candle and gave it to Tokusan. As Tokusan was about to hold the candle, the Master blew it off. Tokusan saluted the Master. Ryūtan asked him: "What have you seen?" Tokusan replied: "From now on, nobody can doubt the tongue of an old Ho-shan (oshō) in the universe." So this is the story how darkness can enlighten a disciple. Tokusan was born in 782 A.D. and entered nirvana in 865 A.D. at the age of eighty-four. He endured great difficulties when Wu-tsung of Tang Dynasty attempted to suppress all Buddhists. He had many disciples, among them were Hsueh-feng I-tsun (Seppō Gizon, 822–908), Yen-tou Chuan-huo (Gantō Zenkatsu, 828–887), and Kan-tan Tsu-kuo (Kantan Shikoku). (See Y.H. Ku, *History of Chinese Zen Masters*, pp. 275–278).

Seppō Gizon (822–908) was a native of Nan-an 南安in Chuan-chou (Fukien Province). He accompanied his father to visit the Yu-chien Temple 玉涧寺 (Gyokukan-ji) at Pu-tien, when he was 12 years of age, and saluted the Vinaya Master Ching-hsuan 庆玄律师 (Keigen Rissui) as his teacher. He had his head shaved at the age of seventeen, after serving under Ching-hsuan (Keigen) for 5 years. Then, he went to visit Master Chang-chao 常照 (Jōshō) at Fu-yung (Fuyō) Mountain 芙蓉山. Later, he visited the Pao-sh'a Monastery 宝剎寺 (Hōsechi-ji) at Yu-chou 幽州 (southwest of Peking, in present Hopei Province). He was later ordained by Tokusan and found spiritual affinity with Tokusan. Seppō resided in Fukien or more than 40 years, and his followers numbered more than fifteen hundred. Emperor I-Tsung 懿宗 (r. 860–873) bestowed upon him the purple robe and the honored title of Chen-chueh Ta-shih 真觉大师 (Shinkaku Daishi). He lived to 87 years of age. He has many disciples, among them: Ummon Bun'en (864–949), Gensha Shibi (835–908), Kyōsei Juntoku Daishi 镜清顺德 (Ryūsaku Dōfu 龙册道怃), Chōkei Eryō 长庆慧棱 (854–932), Ankoku Kōtō 安国弘瑶, Hofuku Jūten 保福从展 (d. 928), Taigen Fu 太原孚, Kozan Jin'an 鼓山神晏 (Kokushi 863–939), and Suigan Reisan 翠岩令参.

Ummon was the founder of the Ummon School. Gensha's disciple was Rakan Keijin (867–928). Rakan's disciple was Hōgen Bun'eki (885–958), founder of the Hōgen School.

Tanka Tennen (739–824) learned Zen first from Baso and then went to Sekitō. According to the *Lamp Records* (*Daishō Daizōkyō*, Vol. 51, pp. 310–311; Y.H. Ku, *History of the Chinese Zen Masters*, pp. 84–87), Tanka started as a Confucian scholar, went to Chang-an (now Sian, Shensi Province), and waited to take the examination in a small hotel. He dreamed of "white light" filling his room. A Zen guest asked him: "Where are you going?" Tanka replied: "I want to take the civil service examination in order to be an official." The Zen guest said: "You choose to be an official! Why not choose to be a Buddha?" Tanka asked: "Where should I go if I choose to be a Buddha?" The Zen guest said: "Master Ma in Kiangsi is the right place to go." So Tanka went to Baso's temple. But Baso told him that Sekitō of Nangaku (Heng-shan) would be his teacher. (In Zen history, there were

many instances that if there was a lack of spiritual affinity, the young monk should be sent to some other Master's place.)

> Tanka served under Sekitō for 3 years. One day Sekitō told the assembly that the next day everybody should do weeding of the grass in front of the Temple Hall. When the time came, everybody brought shovels for weeding, but Tanka was washing his head in a water pan and knelt before the Master. Sekitō smiled and shaved Tanka's head and told him the admonitions. Tanka closed his ears and left for Kiangsi. He did not salute Baso and went to the zendo… Baso entered the Hall and said: "Naturally you!" Tanka saluted Baso and thanked the Master for giving him the name Tennen (meaning "natural") Baso asked: "Where did you come from?" Tanka said: "From Sekitō." Baso said: "The stone road is slippery. Did you fall?" Tanka said: "If I fell, I will not come here."

Tanka went to the Tendai Mountain and stayed for 3 years at Hua-ting Feng (Kachō Peak). Then, he visited Kuo-i Zen Master 国一禅师 at Ching-shan 径山, Yu-hang. Later, he went to Lo-yang and resided at Hsiang-shan, Lung-men (Kōzan, Ryūmon), with his close friend Fu-niu Ho-shan (Fukugyū oshō). When he was at the Hui-lin Temple (Erin-ji) in severe winter, he burned the wooden image of Buddha. People ridiculed him. Tanka said: "I want to get 'shari' (bones of Buddha)." People said: "How can you get 'shari' from wood?" Tanka said: "Then you shouldn't blame me."

> Tanka went to call on Nan'yō Echū Kokushi, and asked his attendant if Kokushi was in. The attendant said: "Even he is in, he will not receive any guest." Tanka said: "This is too deep for me." The attendant said: "Even the Buddha's eye cannot see." Tanka said: "Dragon gives birth to dragon-son; phoenix gives birth to phoenix child." When Kokushi woke up, the attendant told him the story. Kokushi gave the attendant thirty blows. Tanka heard about this and said: "He deserves to be the National Teacher." Tanka saluted Kokushi the next day…

Tanka lived to 86 years of age. At nirvana, he wore a "kasa" (bamboo hat), held a stick, and had his shoes put on. He passed away with one foot lifted off the ground. His disciple was Suiba Mugaku, and Suiba's disciples were Tōsu Daidō and Seihei Reijun.

Yakusan Igen (751–834), the dharma grandfather of Tōzan Ryōkai, became a monk at the age of seventeen. He was enlightened under Sekitō. The following anecdotes were taken from R. H. Blyth's *Zen and Zen Classics*, Vol. 2, pp. 79–80.

> Yakusan asked a monk, "Where have you come from?" The monk replied, "From the Southern Lake." Yakusan asked: "Has the lake overflowed the banks?" "Not yet", answered the monk. Then Yakusan said: "So much rain, and the lake not yet full?" The monk was silent.
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> …
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> A monk asked Yakusan, "Did the essence of Buddhism exist before Daruma came?" "It did", said Yakusan. "Then why did he come, if it already existed?" "He came", said Yakusan, "just because it was here already."
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> …
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> Yakusan had not ascended the rostrum for quite a long time, and one day the superior (head monk) came and said, "The congregation of monks are thinking about your preaching a sermon." Yakusan said, "Ring the bell!" The superior banged away at the bell, and the monks all gathered. But Yakusan went back to his own room. The superior followed him,

> and said, "The Master was going to give a talk, and the monks are ready; why didn't you say anything to them?" Yakusan said, "There are sutra priests for the sutras, and sastra priests for the sastras; why do you question my goings-on?"

Blyth commented by telling the story between Sekitō and Yakusan:

> One day, Yakusan was doing *zazen*. Sekitō asked him, "What are you doing?" "Not a thing", replied Yakusan. "Aren't you sitting blankly?" said Sekitō. "If I were sitting blankly, I would be doing something", retorted Yakusan. Sekitō said, "Tell me what is that you are not doing?" Yakusan replied, "A thousand sages could not answer that question."

Yakusan passed away in 834 A.D., at the age of eighty-four. His disciple, Ungan Donjō 云岩昙晟 (782–841), was the disciple of Hyakujō for 20 years, but got enlightened under Yakusan. Ungan's disciple was Tōzan Ryōkai, who, with Sōzan Honjaku, founded the Sōtō School of Zen. Yakusan's other disciples were Dōgo Enchi 道吾圆智 (769–835) and Sensu Tokusei 船子德诚.

Anecdotes concerning Ungan Donjō appeared in the *Lamp Records*, Vol. 14. (*Daishō Daizōkyō*, Vol. 51, pp. 314–315; Y.H. Ku, *History of Chinese Zen Masters*, pp. 90–92). Blyth in his *Zen and Zen Classics*, Vol. 2, p. 81, gave the following:

> One day Ungan was ill and Dōgo Enchi asked him a question: "When you are separated from your bag-o'-bones, where can I meet you again?" Ungan replied, "Where there is no birth, no dying." Dōgo said, "Don't say that! Say, where there is not any no birth and no dying, and we don't desire to meet each other again."

Ungan met with Isan, and there were conversations between them recorded in the *Lamp Records*. The following was translated from the *Lamp Records*, Vol. 14:

> Master Ungan was making shoes. Tōzan Ryōkai asked the Master for "eyeballs". Master: "Whom did you give your eyeballs?" Tōzan: "I did not." Master: "You did. Where can you find them?" Tōzan kept silent. Ungan: "Were the eyes asking for the eyeballs?" Tozan: "Not the eyes." The Master scolded him.

Tōzan was a great Zen Master. We shall return to Tōzan in Chap. 7.

Dōgo Enchi (769–835) was Ungan's dharma brother. Dōgo was asked by a monk, "What is the deepest?" Dōgo came down from his seat, made obeisance in the manner of women and said, "You have come from far, and I have no answer for you." Sekisō Keisho 石霜庆诸 (807–888) was Dōgo's disciple. The following story was taken from Blyth's translation:

> Sekisō Keisho asked Dōgo Enchi, "After a 100 years, if someone asks about the absolute meaning of the universe, what shall I say to him?" Dōgo called boy-attendant, who came, and told him to fill up the water-bottle. Dōgo waited a while, and then to Sekisō, "What was it you asked just now?" Sekisō repeated the question. Dōgo thereupon went back to his room. At this, Sekisō became enlightened.

Blyth commented: "This kind of thing shows a genius above even that of Plato or Michelangelo, or Bach himself."

Sensu Tokusei was also a disciple of Yakusan. After he left the Master, he used to ferry a small boat across the river—from this his name "Boatman." He tried to

teach Zen to those boarding the ferryboat. He often lifted his oar and said, "Do you understand?" He passed on the dharma line to Kassan. Kassan Zenne (805–881) became a monk when young and was enlightened under Sensu. The following anecdotes were taken from the English translation of R. H. Blyth in his *Zen and Zen Classics*, Vol. 2, Chap. 12.

> A monk asked Kassan, "How about when we clear away the dust, and see the Buddha?" Kassan said, "You must wield a sword! If you don't, it's a fisherman living in a nest!" The monk brought the matter to Sekisō (Kassan's dharma cousin), and asked, "How about when we clear away the dust and see the Buddha?" Sekisō answered, "He is not in the country, how can you meet him?" (He must have meant that Buddha was in India.) The monk went back and told Kassan what Sekisō said. Kassan ascended the rostrum and announced, "As for measures for those not yet enlightened, there is no one like me, but as for deep speaking of the absolute, Sekisō is a hundred paces beyond me."
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> …
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> Kassan was doing *zazen* when Tōzan came and asked him. "How about it?" Kassan answered, "Just like this."
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> …
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> A monk came back and interviewed Kassan, and said, "You have an especial understanding of Zen. How is it you didn't reveal this to me?" Kassan said, "When you boiled rice, didn't I light the fire? When you passed round the food, didn't I offer my bowl to you? When did I betray your expectations?" The monk was enlightened.
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> …
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> A monk asked Kassan, "What is Tao (the Way)?" Kassan answered, "The sun overflows our eyes; for ten thousand leagues (*li*'s) not a cloud hangs in the sky." "What is the Real Form of the Universe?" asked the monk. Kassan replied, "(Even) the fishes at play in the clear-flowing water make their mistakes."
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> …
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> Kassan said to the monks, "Find me in the tips of a hundred grasses; recognize the Prince in a noisy market!"

Kassan's disciple Shōzan Kanfu 韶山寰普 left the following anecdotes:

> A monk said to Shōzan, "What is the sphere of Shōzan's mind?" Shōzan said, "From olden times up to now, monkeys and birds lifted up their voices; thin blue mist covered all things."
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> …
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> A monk asked, "What is Shōzan's special Zen ('family wind')?" Shōzan replied, "On the top of a mountain, rootless grass; the leaves moving, though there is no wind."

Reference

Chuan-fa Cheng-tsung Chi 传法正宗记 (*Denhō Shōsō ki*), compiled by Chi-sung 契嵩 (Kaisū, 1007–1072).

Chapter 7
The Sōtō School

Tung-shan Liang-chieh (Tōzan Ryōkai, 807–869) was a native of Kuai-chi in present Chekiang Province. He was advised to go to Mount Wu-hsieh 五泄山 (Gosetsu San) to study under Zen Master Ling-mo 灵默禅师 (Reimoku Zenji). He went there and had his head shaved. At the age of twenty-three, he was ordained at Mount Sung (Sū San), after which he traveled by foot all over the country. He first visited Nan-chuan 南泉 (Nansen), when Nansen was conducting the annual memorial service for Ma-tsu (Baso). Nansen said: "When we serve food for Master Baso tomorrow, I wonder whether he will come or not." Tōzan came forth from the crowd and said, "As soon as he has company he will come." Next he went to visit Master Kuei-shan 沩山 (Isan) and said to him: "I have heard that Dharma may also be taught by non-sentient things and that this is practiced by the National Teacher Nan-yang Hui-chung (Nan'yō Echū Kokushi). I have not yet understood its real meaning." Isan replied: "I teach it here too. But I have not found the proper person." Tōzan urged Isan to tell him about it. Isan said: "I inherited my mouth from my parents, but I never dare to say a word." Isan suggested that Tōzan should visit Yun-yen 云岩 Tan-sheng (Ungan Donjō, 782–841).

When Tōzan arrived at Yun-yen (Ungan, meaning "Cloud Cliff"), he asked Master Ungan, "What kind of man is able to hear the teaching of Dharma through non-sentient things?" Master replied, "The Dharma taught by non-sentient things can be heard by non-sentient things." Tōzan asked, "Can you hear it?" Ungan said, "If I can hear it, you will not hear my teaching the Dharma." Tōzan said, "If this is so, it means that I do not hear you teaching the Dharma." Ungan then said, "When I taught the Dharma, even you did not hear it. How can you expect to be taught by non-sentient things?" Tōzan composed a gāthā and presented it to Master Ungan:

> It is strange indeed!
> It is strange indeed.
> Dharma taught by non-sentient things is unthinkable.
> Listening through your ears you cannot hear the sound;
> But you will understand if you listen by your eyes.

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_7

Tōzan left the Master. Ungan asked, "Where are you going?" Tōzan said, "Though I am leaving you, I have not known where to go." Ungan: "Are you going to Hunan?" Tōzan: "No!" Ungan: "Are you going home?" Tōzan: "No!" Ungan: "You will come back sooner or later." Tōzan: "If the Master has an abiding place, I will come." Ungan: "It would be difficult to meet after your departure." Tōzan: "It would be difficult not to meet again." Tōzan said further: "After one hundred years (meaning after the Master's passing), people ask me how my Master looks, I don't know how to answer." Ungan: "Just tell them what it is like." Tōzan hesitated a long while. Ungan said: "You have to be careful about such things." Tōzan kept his doubts. Later when he was crossing the water and saw his image reflected, he suddenly understood the teaching of Ungan. Then, he composed the following gāthā:

> You should not search through others,
> Lest the Truth recede farther from you.
> When alone I proceed through myself,
> I meet him wherever I go.
> He is the same as me,
> Yet I am not he!
> Only if you understand this
> Will you identify with Tathata.

The English translation of the above gāthā was taken from Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, 1969. The Chinese version appeared in the *Lamp Records*, Vol. 15. pp. 321–323; Y. H. Ku, *History of Chinese Zen Masters*, pp. 222–230.

Tōzan passed away at the age of sixty-three. He had many disciples, among them are as follows:

Tsao-shan Pen-chi 曹山本寂 (Sōzan Honjaku, 840–901)
Yun-chu Tao-ying 云居道膺 (Ungo Dōyō, d. 902)
Chiu-feng Pu-man 九峰普满 (Kyūhō Fuman)
Lung-ya Chu-tun 龙牙居遁 (Ryūga Koton, 835–923)
Wa-ou Neng-kuang 瓦屋能光 (Ga'oku Nōkō, d. 933), from Japan
Tung-shan Tao-chuan 洞山道全 (Tōzan Dōzen, d. 894)
Ching-lin Shih-chien 青林师虔 (Seirin Shikan, d. 904)
Hua-yen Shu-zing 华严休静 (Kegon Kyujō) Yu-hsi Tao-yu 幽栖道幽 (Yūsai Dōyū)
Pai-ma Tun-ju 白马遁儒 (Hakuba Tonju)
Tien-tung Hsien-chi 天童咸启 (Tendō Kankei)
Pai-sui Pen-jen 白水本仁 (Hakusui Honjin)
Su-shan Kuang-jen 疏山匡仁 (Sosan Kōnin)
Chin-shan Wen-sui 钦山文邃 (Kinsan Bunsui)
King-chao Hsien-tze 京兆蚬子 (Keichō Kenshi)

Tsao-shan Pen-chi (Sōzan Honjaku, 840–901) was a native of Pu-tien of Chuan-chou (present Fukien Province). At the age of nineteen, he left home to become a monk at Mount Ling-shih 灵石山 (Reiseki San) in Foochow. At the age of twenty-three, he was ordained. He was among the famous disciples of Tōzan. In fact, Tōzan and Sōzan were the co-founders of the Tsao-tung (Sōtō) School.

When Sōzan arrived at Tōzan's monastery, the Master (Tōzan) asked: "What is your name?" He replied, "My name is Pen-chi (Honjaku)." The name means "originally silent." Tōzan said: "Say something toward the Ultimate Reality." Sōzan replied: "I will not say anything." Tōzan further asked: "Why don't you speak?" Sōzan replied: "If I say more, my name is not called Pen-chi." Hence, Tōzan regarded him highly as a priest with great capacity for Zen Buddhism.

The following conversation was taken from Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 72–73. (The Chinese original version appeared in the *Lamp Records*, Vol. 17, *Daishō Daizōkyō*, Vol. 51, pp. 336–337; Y. H. Ku, *History of Chinese Zen Masters*, pp. 231–236).

> A monk asked Master Sōzan, "Who is he that is not accompanied by ten thousand things?"
> The Master replied, "There are many people in the city of Hung-chou. Can you tell me where they disappear?"
> Monk: "Do eyes and eyebrows know each other?"
> Master: "They do not know each other."
> Monk: "Why do they not know each other?"
> Master: "Because they are located in the same place."
> Monk: "In such a way, then, there is no differentiation between eyes and eyebrows?"
> Master: "Not so. Eyebrows certainly cannot be eyes."
> Monk: "What is an eye?"
> Master: "Straight ahead."
> Monk: "What is an eyebrow?"
> Master: "Sōzan is still in doubt about it."
> Monk: "Why should you, Master, be in doubt?"
> Master: "If I were not in doubt, it would be straight ahead."
> Monk: "Where is the reality in appearance?"
> Master: "Wherever there is appearance, there is reality."
> Monk: "How does it manifest itself?"
> The Master lifted the top of his tea-cup set.
> Monk: "Where is the reality in illusion?"
> Master: "Illusion was originally real."
> Monk: "How can reality manifest itself in illusion?"
> Master: "Wherever there is illusion there is the manifestation of reality."
> Monk: "In such a way, then, reality can never be separated from illusion."
> Master: "Where can you possibly find the appearance of illusion?"
> Monk: "Who is he who is always present?"
> Master: "It is the time when Sōzan happens to be out."
> Monk: "Who is he who is never present?"
> Master: "Impossible to achieve."

As the story went, someone asked Hsiang-yen Chih-hsien (Kyōgen Chikan): "What is Tao?" Kyōgen answered: "In the dry woods a dragon is singing." The questioner did not understand. So Kyōgen added: "The eye is in the skull." The same question was put to Master Shih-shuang Ching-chu 石霜庆诸 (Sekisō Keisho, 807–888). Sekisō answered: "There is still joy there," referring to the singing of the dragon. Then, what is the meaning of "The eye is in the skull"? Sekisō said: "There is consciousness there." Master Sōzan, hearing of this, composed the following gāthā:

He who says that the dragon is singing in the dry woods
Is he who truly sees Tao?
The skull has no consciousness,
But wisdom's eye begins to shine in it.
If joy and consciousness should be eliminated,
Then fluctuation and communication would cease.
Those who deny this do not understand
That purity is in the impure.

Sōzan entered nirvana at the age of sixty-two. Among his disciples, there were:

Tsao-shan Hui-hsia 曹山慧霞 (Sōzan Eka)
Tung-shan Tao-yen 洞山道延 (Tōzan Dō'en)
King-feng Chun-chih 金峰从志 (Kinhō Jushi)
Lo-men Chi-chen 鹿门处真 (Rokumon Shoshin)
Tsao-an Fa-yee 草庵法乂 (Sōan Hōgi)
Ho-yu Kuang-hui 荷玉光慧 (Kagyoku Kō'e)

What important contributions did Tōzan and Sōzan make to Zen Buddhism and Zen philosophy? This question can be best answered by quoting Alan W. Watts in *The Way of Zen*, pp. 102–103:

> Thus it should be obvious that the *naturalness* of these Tang masters is not to be taken just literally, as if Zen were merely to glory in being a completely ordinary, vulgar fellow who scatters ideals to the wind and behaves as he pleases—for this would in itself be an affectation. The *naturalness* of Zen flourishes only when one has lost affectedness and self-consciousness of every description. But a spirit of this kind comes and goes like the wind, and is the most impossible thing to institutionalize and preserve.
>
> Yet in the Tang dynasty the genius and vitality of Zen was such that it was coming to be the dominant form of Buddhism in China, though its relation to other schools was often very close. Kuei-feng Tsungmi (Keihō Shūmitsu, 780–841) was simultaneously a Zen master and the Fifth Patriarch of the Hua-yen (Kegon) School, representing the philosophy of *Avatamsaka Sutra*. This extremely subtle and mature form of Mahayana philosophy was employed by Tung-shan (Tōzan, 807–869) in developing the doctrine of the Five Ranks (wu-wei or go'i), concerning the five-fold relationship of the absolute (cheng 正 or shō) and the relative (p'ien 偏 or hen), and was related to the philosophy of the *I Ching* (*Book of Changes*, or *Ekikyō*) by his student (disciple) Tsao-shan (Sōzan, 840–901). Fa-yen Wen-i (Hōgen Buneki, 885–958) and Fen-yang Shan-chao (Funnyō Zenshō, 947–1024) were also influential masters who made a deep study of the Hua-yen (Kegon), and to this day it constitutes as it were the intellectual aspect of Zen. On the other hand, such masters as Tien-tai Te-shao (Tendai Tokushō, 891–972) and Yung-ming Yen-shou (Yōmei Enju, 904–975), maintained close relations with the Tientai (Tendai) and Pure Land (Jōdō) Schools.

The Five Ranks 五位 were originated by Tōzan Ryōkai, who constructed this doctrine upon the foundation of the Dialectic of Sekitō Kisen and other earlier Zen masters. However, it was Sōzan Honjaku who first, in the spirit of, and in accordance with the Master's (Tōzan's) teachings, arranged the Five Ranks in their transmitted form and explained them in many ways. The reader could refer to Tōzan's "Pao-ching-san-mei-ko" 宝镜三昧歌 (Hōkyōzammai ka) and to Sōzan's commentary. In a treatise *The Development of Chinese Zen*, originally written in German by Heinrich Dumoulin, S. J., translated into English by Ruth Fuller Sasaki, and published by the First Zen Institute of America, Inc., New York, in 1953, we

find the excellent explanation of the doctrine of the Five Ranks. As this reference is not easily available, we quote as follows:

> The two principal term of the Five Ranks are shō 正 (upright) and hen 偏 (slant or bent). For the meaning of shō, Tōzan Ryōkai explained: "There is one thing: Heaven is suspended from it and Earth rests upon it. It is black like lacquer, perpetually in movement and activity." Shō is also the One, the Absolute, the foundation of Heaven and Earth and all being. This Absolute corresponds to *ri* 理 (reason) or *an* 暗 (darkness) in the speculation of Sekitō Kisen. In Buddhist terminology it is True Emptiness. (shinkū 真空). In hen (p'ien) the Absolute enters into appearances. It completely penetrates the phenomenal world, becomes the All and all things. With Sekitō Kisen this is *ji* 事 (things) or *myō* 明 (brightness). The two, Absolute and relative-phenomenal, are not separate, are not two, but one. The Absolute is the Absolute with regard to the relative. The relative, however, is relative with reference to the Absolute. The relative-phenomenal in Buddhist terminology is "marvelous existence" (myōu 妙有), which is inseparable from the True Emptiness. The expression is "shinkū myōu 真空妙有".

The Five Ranks:

1. Shōchūhen (Cheng chung p'ien 正中偏): The Absolute within the relative. The movement is from the Absolute to the relative.
2. Henchūshō (P'ien chung cheng 偏中正): The relative within the Absolute. The Second Rank is "to abandon phenomena and enter the Principle."
3. Shōchūrai (Cheng chung lai 正中来): The Third Rank shows the Absolute before any unfoldment or externalization, but pregnant with all possibilities for development.
4. Henchūshi (P'ien chung chih 偏中至): The Fourth Rank signifies the relative-phenomenal alone is stark relatively. Phenomena are viewed in their respective individual forms. Thus, the Absoluteness of the relative as such becomes evident.
5. Kenchūtō (Chien chung tao 兼中到): The Fifth Rank signifies the highest rank, undifferentiated oneness.

With regard to the Fourth Rank, Ruth Fuller Sasaki had a footnote on p. 28: "In the Rinzai School this fourth rank is termed Kenchūshi (Chien chung chih 兼中至); the meaning is the same, however."

Sōzan Honjaku used the famous "Lord and Vassal" as parallel:

1. The lord sees the vassal 主中宾.
2. The vassal turns toward the lord 宾中主.
3. The lord (alone) 主中来.
4. The vassal (alone) 宾中至.
5. Lord and vassal in union 兼中到.

In the Rinzai School in Japan, Dōkyō Etan 道镜慧端 (1641–1721), better known as Shōju Rōjin 正受老人, gave secret transmission to Hakuin Ekaku 白隐 (1685–1768) concerning the "Five Ranks." Forty years later Hakuin confided to his followers that "it was only after he (Shōju Rōjin) had completed his investigation of Tōzan's Verses that Shōju gave his acknowledgment to the Five Ranks."

We shall quote from Ruth Fuller Sasaki's translation in *Zen Dust*, pp. 66–72.

> Shōju Rōjin has said: "In order to provide a means whereby students might directly experience the Four Wisdoms, the patriarchs, in their compassion and with their skill in devising expedients, first instituted the Five Ranks." What are the so-called Four Wisdoms? They are the Great Perfect Mirror Wisdom, the Universal Nature Wisdom, the Marvelous Observing Wisdom, and the Perfecting-of-Action Wisdom.
>
> …
>
> …But, strange to say, the light of the Great Perfect Mirror Wisdom is black like lacquer. This is what is called the rank of "The Apparent within the Real" (Shōchūhen).
>
> Having attained the Great Perfect Mirror Wisdom, you now enter the rank of "The Real within the Apparent" (Henchūshō). When you have accomplished your long practice of the Jeweled-mirror Samadhi, you directly realize the Universal Nature Wisdom and for the first time enter the state of the unobstructed interpenetration of Noumenon and phenomena (riji muge hōkkai) 理事无碍法界.
>
> But the disciple must not be satisfied here. He himself must enter into intimate acquaintance with the rank of "The Coming from within the Real" (Shōchūrai). After that, by depending upon the rank of "The Arrival at Mutual Integration" (Kenchūshi), he will completely prove the Marvelous Observing Wisdom and the Perfecting-of-Action Wisdom. At last he reaches the rank of "Unity Attained" (Kenchūtō), and, "after all, comes back to sit among the coals and ashes."

Tōzan Ryōkai's verses on the Five Ranks:

(1) The Apparent within the Real:
In the third watch of the night
Before the moon appears,
No wonder when we meet
There is no recognition!
Still cherished in my heart
Is the beauty of earlier days.

(2) The Real within the Apparent:
A sleepy-eyed grandma
Encounters herself in an old mirror.
Clearly she sees a face,
But it doesn't resemble hers at all.
Too bad, with a muddled head,
She tries to recognize her reflection.

(3) The Coming from within the Real:
Within nothingness there is a path
Leading away from the dusts of the world.
Even if you observe the taboo
On the present emperor's name,
You will surpass that eloquent one of yore
Who silenced every tongue.

(4) The Arrival at Mutual Integration:
When two blades cross points,
There's no need to withdraw.
The master swordsman

Is like the lotus blooming in the fire.
Such a man has in and of himself
A heaven-soaring spirit.

(5) Unity Attained:
Who dares to equal him
Who falls into neither being nor non-being!
All men want to leave
The current of ordinary life,
But he, after all, comes back
To sit among the coals and ashes.

Hakuin Ekaku quoted a poem by Setchō Jūken 雪窦重显 (980–1052) as a comment on Tōzan's verses:

How many times has Tokuun, the idle old gimlet,
Not come down from the Marvelous Peak!
He hires foolish wise men to bring snow,
And he and they together fill up the well.

Note: *Zen Dust* was based on *The Zen Koan* by Isshu Miura and Ruth Fuller Sasaki with detailed notes and other important material added, including genealogical charts and maps.

Before we trace the lineage from Tung-shan (Tōzan) to Fu-yung Tao-kai (Fuyō Dōkai, 1043–1118), Tōzan's important disciples need to be briefly presented. Yun-chu Tao-ying (Ungo Dōyō, d. 902) was a native of Yu-tien 玉田 (Gyokuda), Yu-chou 幽州 (Yūshu), in Northern China. At the age of twenty-five, he became a monk at the Yen-shu Temple 延寿寺 (Enju-ji), Fanyang 范阳. He was not satisfied with learning the Vinaya (Rissui) rules and ceremonies. So he went up Mount Tsui-wei 翠微山 (Suiba San) to seek Tao and spent 3 years there. A monk who came from Kiangsi told Ungo that Tōzan was a great Zen Master. So he went to visit Tōzan. Tōzan asked him: "What is your name?" Ungo replied: "My name is Tao-ying 道膺 (Dōyō)." Tōzan said: "Say something toward the Ultimate Reality." Dōyō replied: "If I say more, my name is not called Tao-ying (Dōyō)." Tozan said: "Your reply is just like what I replied to Yun-yen (Ungan), when Ungan asked me the same question." Dōyō said: "It is my fault." Note that Tōzan asked Sōzan the same question, and Sōzan gave exactly the same answer. For other anecdotes, see the *Lamp Records*, Vol. 17. (*Daishō Daizōkyō*, Vol. 51, pp. 334–336; Y. H. Ku, *History of Chinese Zen Masters*, pp. 237–242.)

Ungo passed away in 902 A.D. His dharma-heirs were as follows: Tung-an Tao-pei (Dōan Dōhai, 889–955), Yun-chu Huai-yueh (Ungo Egaku), Kuei-tsung Huai-hui (Kisū Eki), Kuei-tsung Tan-chuan (Kisū Tangon), and Yun-chu Tao-chien (Ungo Dōken).

Master Chiu-feng Pu-man 九峰普满 (Kyūhō Fuman Daishi) was recorded in the *Lamp Records*, Vol. 17 (*Daishō Daizōkyō*, Vol. 51, p. 338; Y. H. Ku, *History of Chinese Zen Masters*, p. 243.) with the following:

> Master Fuman asked a monk: “Where did you come from?” The monk answered: “From Fukien.” Master said: “You have traveled far. The journey was not easy.” The monk said: “The journey was not difficult. Once you moved your feet, you can arrive here.” Master: “Was there a journey that you need not move your feet?” The monk did not answer.

According to the *Lamp Records*, Vol. 20 (*Daishō Daizōkyō*, Vol. 51, p. 361; Y. H. Ku, *History of Chinese Zen Masters*, p. 243), Kyūho Fuman’s dharma-heir was Tung-an Wei 同安威 (Dōan I) of Hung-chou 洪州 (now Kiangsi), whose disciples were Shih-ching Ho-shan 石镜和尚 (Sekikyō oshō) of Chen-chou, and Chung Tung-an Kuan-chih (Chū Dōan Kanshi) 中同安观志.

According to the *Lamp Records*, Vol. 20 (*Daishō Daizōkyō*, Vol. 51, p. 365; Y. H. Ku, *History of Chinese Zen Masters*, p. 244), Dōan I left the following anecdote:

> A monk asked Dōan I: “Before Niu-tou Fa-yung (Gyūtō Hōyū) met the Fourth Patriarch, how is it?” Dōan I said: “By the roadside there was a small shrine; those who saw it raised their fists.” The monk asked: “How is it after Fa-yung (Hōyū) met with the Fourth Patriarch?” The Master said: “There was no deceased person’s bed in the room, hence there was no need to wear mourning clothing.” The monk asked: “What is the meaning of the Patriach’s teaching?” The Master replied: “The jade rabbit (moon) did not understand the meaning of early morning; The golden crow (sun) did not wish to shine bright in the night.” The monk asked: “What is the music of Tungan (Dōan)?” The Master answered: “The holy guitar does not play the worldly music; Only the expert in music trespasses Pai-Ya’s door.”

The lineage from Dōan I to Tung-an Kuan-chih (Dōan Kanshi) and Shih-ching Ho-shan (Sekikyō oshō) was recorded in the *Lamp Records*, Vol. 23 (*Daishō Daizōkyō*, Vol. 51, p. 388; Y. H. Ku, *History of Chinese Zen Masters* p. 244).

The dharma heirs of Dōan Kanshi were Liang-shan Yuan-kuan 梁山缘观 (Ryōsan Enkan) and Ling-tung Ho-shan 灵通和尚 (Reisū oshō) of Chen-chou 陈州, as recorded in the *Lamp Records*, Vol. 24 (Daishō Daizōkyō, Vol. 51, p. 398; Y. H. Ku, `History of Chinese Zen Masters,' p. 244). For a long time, the dharma teacher of Tung-an Kuan-chih (Dōan Kanshi) was attributed to Tung-an Tao-pei (Dōan Dōhai, 889–955), who was a disciple of Yun-chu Tao-ying (Ungo Dōyō). From the “Lamp Records,” the present author established the lineage of the Tsao-tung School (Sōtō shū) from Tōzan to Ta-yang Ching-yuan 大阳警玄 (Daiyō Keigen, 943–1027) as folslows:

(1) Tōzan Ryōkai (807–869)
(2) Kyūhō Fuman (Daishi)
(3) Dōan I
(4) Dōan Kanshi
(5) Ryōsan Enkan
(6) Daiyō Keigen (943–1027)

Liang-shan Yuan-kuan (Ryōsan Enkan) was recorded in the *Lamp Records*, Vol. 24 (*Daishō Daizōkyō*, Vol. 51, p. 406; Y. H. Ku, *History of Chinese Zen Masters*, p. 245). Ta-yang Ching-yuan (Daiyō Keigen) was recorded in the *Lamp Reocrds*,

Vol. 26 (*Daishō Daizōkyō*, Vol. 51, p. 421; Y. H. Ku, *History of Chinese Zen Masters*, p. 246). Daiyō could not find a dharma heir during his lifetime. So he entrusted the task of finding a dharma heir for him to Master Fu-shan Fa-yuan 浮山法远 (Fusan Hō'en, 991–1067) of the Lin-chi School. Fu-shan had the honorary title of Yuan-chien 圆鉴 Zen Master (Enkan Zenji) and was the dharma heir of Yeh-hsien Kuei-sheng 叶县归省 (Yōken Kisei). According to the *Lamp Records*, 2nd Series (*Zoku DentōRoku* 续传灯录), Vol. 6 (*Daishō Daizōkyō*, Vol. 51, pp. 499–500; Y. H. Ku, *History of Chinese Zen Masters*, pp. 247–249), Enkan was residing at Hui-shen-yen 会圣岩 (Ishōgan), and one night he dreamed of a blue eagle. Tou-tzu I-ching 投子义青 (Tōsu Gisei, 1032–1083) came to visit Master Enkan the next morning. The Master invited him to stay on, as 'Gisei' implied the color blue or green. After 3 years, Enkan asked him something. Gisei was about to answer. But Master Enkan used his hand to close Gisei's mouth. Another 3 years had passed. Enkan examined him about his understanding of Tōzan's teachings. After Tōsu Gisei showed perfect understanding, Enkan bestowed upon him Daiyō's robe, shoes, etc., such that he was to be Daiyō's dharma heir. This was a unique instance. So Tōsu Gisei was later honored by the title. Master "Miao-shu" 妙续大师 (Myō-zoku Daishi), meaning "marvelous continuation." After telling this story (history), the lineage of the Sōtō School continues as follows:

(6) Daiyō Keigen (943–1027),
(7) Tōsu Gisei (1032–1083),
(8) Fuyō Dōkai (1043–1118).

Fu-yung Tao-kai 芙蓉道楷 (Fuyō Dōkai, 1043–1118) was recorded in the *Lamp Records*, 2nd Series (*Zoku DentōRoku*), Vol. 10 (*Daishō Daizōkyō*, Vol. 51, pp. 523–524; Y. H. Ku, *History of Chinese Zen Masters*, pp. 250–253).

After Fuyō Dōkai, there were two branches:

(9a) Tan-hsia Tzu-zing 丹霞子淳 (Tanka Shijun, 1064–1119)
(10a) Chen-hsieh Ching-liao 真歇清了 (Shinketsu Seiryō, 1090–1151)
(11a) Tien-tung Tsung-chueh 天童宗珏 (Tendō Sōkaku, 1091–1162)
(12a) Cho-an Chih-chien 足庵智鉴 (Soku'an Chikan, 1105–1192)
(13a) Tien-tung Ju-zing 天童如净 (Tendō Nyojō, 1162–1228)
(14a) Tao-yuan Hsi-hsuan 道元希玄 (Dōgen Kigen 1200–1253)

Note that Dōgen Kigen was the founder of the Sōtō School in Japan.

Now Tanka Shijun had another disciple: Hung-chih Cheng-chueh (Wanshi Shōkaku 1091–1157), whose dharma descendants started two sects in Japan. We started to designate Wanshi Shōkaku as (10b).

(10b) Hung-chih Cheng-chueh 宏智正觉 (Wanshi Shōkaku 1091–1157).
(11b) Zing-tzu Hui-hui 净慈慧晖 (Jōji Eki, 1097–1183).
(12b) Ming-chi Hui-tsu 明极慧祚 (Myōkyoku Eso).
(13b) Tung-ko Miao-kuang 东谷妙光 (Tōkoku Myōkō, d. 1251).
(14b) Chih-won Te-chu 直翁德举 (Jiki'ō Tokukyo).

(15b) Tung-ming Hui-ji 东明慧日 (Tōmyō Enichi, 1272–1340).

Tōmyō Enichi went to Japan and became the founder of the Tōmyō Sect.

Jiki'ō had another disciple Yun-wai Yun-hsu 云外云岫 (Ungai Unshū), whose dharma heir Tung-ling Yun-yu 东陵永屿 (Tōryō Eisho, d. 1365) went to Japan and became the founder of the Tōryō Sect. Wanshi Shōkaku was the author of *Chun-yung-lu* 从容录 (*Shōyō-roku*).

Now we designate the second branch of Fuyō Dōkai's dharma-heirs as the (c) line, starting with Lo-men Tzu-chueh (Rokumon Jikaku, d. 1117).

(9c) Lo-men Tzu-chueh 鹿门自觉 (Rokumon Jikaku, d. 1117).
(10c) Pu-chao Hsi-p'ien 普照希辩 (Fushō Kiben, 1081–1149).
(11c) Ling-yen Seng-pao 灵岩僧宝 (Reigan Sōhō, 1114–1173).
(12c) Wang-shan Ssu-ti 王山师体 (Ōsan Shitei).
(13c) Hsueh-yen Hui-man 雪岩慧满 (Seggan Eman, d. 1206).

Rokumon had another disciple: Chen-yi Hui-lan 真懿慧兰 (Jin'itsu Eran). Now we continue on the (c) line:

(14c) Wan-sung Hsing-hsiu 万松行秀 (Manshō Kōshū, 1166–1246).
(15c) Shao-shih Fu-yu 少室福裕 (Shōshitsu Fukuyū, 1203–1275).
(16c) Shao-shih Wen-tai 少室文泰 (Shōshitsu Buntai, d.1289).
(17c) Pao-yin Fu-yu 宝应福遇 (Hō'ō Fukugū 1245–1313).
(18c) Shao-shih Wen-tsai 少室文才 (Shōshitsu Bunsai, 1273–1352).
(19c) Wan-an Tzu-yen 万安子严 (Man'an Shigen).
(20c) Nin-jan Liao-kai 凝然了改 (Gyōnen Ryōkai, 1335–1421).
(21c) Chu-kung Chi-ping 俱空契斌 (Gukū Keihyō, 1383–1452).
(22c) Wu-fang Ke-chun 无方可从 (Muhō Kasho, 1420–1483).
(23c) Yueh-chou Wen-tsai 月舟文载 (Gesshū Bunsai, 1452–1524).
(24c) Tsung-chin Tsung-shu 宗镜宗书 (Sōkyō Sōsho, 1500–1567).
(25c) Yun-kung Chang-chung 蕴空常忠 (Unkū Shōchū, 1514–1588).
(26c) Wu-ming Hui-chin 无明慧经 (Mumyō Ekei, 1548–1618).
(27c) Tung-yuan Yuan-chin 东苑元镜 (Tō'en Genkyō, 1577–1630).
(28c) Chueh-lang Tao-sheng 觉浪道盛 (Kakurō Dōshō, 1592–1659).
(29c) Kuan-tang Ta-wen 阔堂大文 (Katsudō Daibun).
(30c) Hsin-yueh Hsing-chiu 心越兴侒 (Shinetsu Kōchū, 1642–1696).

Note that Hsin-yueh Hsing-chiu was invited to Japan and he was the founder of the Shinetsu Sect 心越派.

Tung-yuan Yuan-chin (Tō'en Genkyō) had three dharma brothers:

(27e) Po-shan Yuan-lai 博山元来 (无异) (Bakusan Genrai, 1575–1630).
(27f) Shou-chang Yuan-nin 寿昌元谧 (Jushō Gennei, 1579–1649).
(27g) Ku-shan Yuan-hsien 鼓山元贤 (Kozan Genken, 1578–1657).

Ku-shan (Kozan) had several disciples, among them Wei-ling Tao-pai 为霖道霈 was prominent.

(28g) Wei-ling Tao-pai (I-rin Dōhai, 1615–1688).
Yun-kung (Unkū) had a dharma brother:

(25d) Shao-shih Chang-ren 少室常润 (Shōshitsu Shōjun, d. 1585).

Shao-shih Chang-ren had the following dharma descendants:

(26d) Ta-chueh Fang-nien 大觉方念 (Daikaku Hōnen, d. 1594).
(27d) Yun-men Yuan-cheng 云门圆澄 (Ummon Enchō, 1561–1626).

Yun-men had many disciples, among them was the following lines:

(28d) Shui-po Ming-hsueh 瑞白明雪 (Zuihaku Myōsetsu, 1584–1641).
(29d) Po-an Zing-teng 破闇净灯 (Ha'an Jōtō, 1603–1659).
(30d) Ku-chiao Chih-sien 古樵智先 (Koshō Chisen).

The author is indebted to Reverend Sheng-yen, Litt.D., 圣严 (Ekū Shōgen, 1930–) for supplying the information concerning the Koshō or Shōzan line 焦山系 as follows. (See Chart X A.)

(1) Koshō Chisen 古樵智先,
(2) Kandō Tokukyō 鉴堂德镜,
(3) Seki'an Gyōsai 硕庵行载,
(4) Minshū Fukuki 敏修福毅 (d. 1790),
(5) Hekigan Shōketsu 碧岩祥洁 (1703–1765),
(6) Saishū Chōtō 济舟澄洮 (d. 1737),
(7) Tan'un Seikyō 澹宁清镜,
(8) Kyo'etsu Seikō 巨超清恒,
(9) Shūhei Seikō 秋屏觉灯,
(10) Shōgen Kakusen 性源觉诠,
(11) Mukkei Kai'in 墨溪海荫,
(12) Getsuki Ryōzen 月辉了禅,
(13) Ryūchō Goshun 流长悟春,
(14) Kaikō Daishu 芥航大须,
(15) Unhan Shōdō 云帆昌道,
(16)
(17) Tokushun 德俊,
(18) Kitsudō 吉堂,
(19) Chikō Mishō 智光弥性 (1888–1963),
(20) Tōsho Tōrō 东初镫朗 (1908–1977),
(21) EKū Shōgen 慧空圣严 (1930–[2009]).

Chikō Mishō had a dharma brother, Jōgen 靜严.
Chikō had another disciple, Setsuhan 雪烦, who was older than Tōsho.
Tōsho had another disciple, Shōkai 圣开 (1918–[1996]).

Tōsho was Founder of Chinese Buddhist Cultural Institute 中华佛教文化馆, Pei-tou, Taiwan. Shōgen was installed as the Second Abbot of Chinese Buddhist Cultural Institute, Pei-tou, on March 24, 1978. Shōgen was formerly Abbot of Daikaku-ji, New York, N. Y., U.S.A. The author is deeply indebted to Reverend

Sheng-yen, Litt. D. for supplying the lineage of the Shōzan line (焦山系) from Ku-chiao Chi-sien 古樵智先 to Tung-chu Ten-lang 东初镫朗.

In this book, one photograph was taken when Abbot Tung-chu (Tōsho, 1908–1977) 东初 of the Shōzan line visited the United States with Reverend Sheng-yen (Shōgen) 圣严 at the invitation of Dr. C. T. Shen 沈家桢居士.

According to *Dharma Records of Abbot Hsu Yun* 虚云和尚法汇 Vol. 9, pp. 266–297, a list of the Abbots 鼓山列祖联芳集 of Yung-chuan Temple (Yōsen-ji) 涌泉寺 at Ku-shan (Kozan), Foochow, was given. The Founder was Reverend Ling-chiao (Reikyō) 灵峤, a disciple of Ma-tsu (Baso). The First Abbot was Ku-shan Shen-yen 鼓山神宴 (Kozan Jin'an, Kokushi, 863–939), a disciple of Seppō Gizon (822–908) 雪峰义存. The 24th Abbot was Chikuan Shiki (1083–1146) 竹庵士珪, a dharma heir of Ryūmon Sei'on. The 26th abbot was Butsushin Honsai 佛心本才, a dharma heir of Reigen Isei (d. 1117) 灵源惟清. These Abbots belonged to the Rinzai School. The 31st Abbot was Boku'an An'ei 木庵安永, a dharma grandson of Daie Sōkō. The 41st Abbot was Kozen Jikyō 枯禅自镜, a disciple of Mittan. After more than forty successions, the 86th Abbot was Kōan Ensei 高庵圆清, who was to lead the Kōan line or the Kozan line 高庵系或鼓山系 to Abbot Hsu Yun (Kiun, 1840–1959) 虚云 as shown in Chart VI A.

However, the 92nd Abbot was Bokusan Genrai (1575–1630) 博山元来, a dharma heir of Mumyō Ekei (1548–1618) 无明慧经, who belonged to the Sōtō School. The 93rd Abbot was Sekkan Dōgin (1585–1637) 雪关道闇, Bokusan's disciple. The 94th Abbot was Eikaku Genken (1758–1657) 永觉元贤, another dharma heir of Mumyō Ekei. The 95th Abbot was Kakurō Dōshō (1592–1659) 觉浪道盛, a dharma grandson of Mumyō. The 96th Abbot was Irin Dōhai (1615–1702) 为霖道霈, a dharma heir of Eikaku Genken. Irin Dōhai was to lead the Irin line to Abbot Jikō Kokai (1895–1954) 慈航古开. (See Chart X B.) The author and his wife paid homage to Reverend Jikō's "real body" (Shinshin 真身) enshrined at Sekishi 汐止, Taipei, in the company of his brother Joseph and sister-in-law Leola.

The Irin line: 为霖系

(1) Irin Dōhai (1615–1702) 为霖道霈,
(2) Kōtō Daishin 恒涛大心,
(3) Henshō Kōryū 遍照兴隆,
(4) Seijun Hōkō 清淳法厚,
(5) Tōyō Kaisho 东阳界初,
(6) Dōgen Ichishin 道源一信,
(7) Kei'un Teizen 继云鼎善,
(8) Zōki Shinshaku 增辉新灼,
(9) Enchi Tsūkan 圆智通完,
(10) Nōji Tenshō 能持天性,
(11) Untei Kenji 云程兼慈,
(12) JōKū Tetsuchi 净空彻地,
(13) Gogen Chihon 悟源地本,
(14) En'ei Yōshō 圆瑛耀性,

(15) Jikō Kokai 慈航古开,
(16) Genji Fukukai 严持复戒.

Reverend Yuang-ying (En'ei) was Abbot of Tendō-ji, Ningpo 天童寺. Reverend Tzu-hang (Jikō) was the Founder of Taiwan Buddhist College 台湾佛学院. The author is indebted to Reverend Yen-chih (Genji) for the above lineage. Reverend Yen-chih is at present Abbot of Hua-lien Buddhist Lotus Institute, Taiwan 花莲佛教莲社.

It may be noted that Abbot Hsu Yun considered himself the 47th generation dharma descendant of Tōzan in the Sōtō School of China. At Kozan, from the 92nd Abbot to the 130th Abbot, all belonged to the Sōtō School. At the same time, he was the 43rd generation dharma descendant in the Rinzai School.

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Chapter 8
The Ummon School and The Hōgen School

Yun-men Wen-yen (Ummon Bun'en, 864–929) was a native of Chia-hsin (Kiangsu Province, now Chekiang Province—editor's note). He first studied under Mu-chou Tao-chung (Bokujū Dōshō). Later, he became a disciple of Hsueh-feng I-tsun (Seppō Gizon, 822–908). If one judges the worth of a Zen Master by the number of anecdotes told of him, Ummon was at the top of the list. R. H. Blyth in his *Zen and Zen Classics*, Vol. 2, devoted Chaps. XV, XVI, and XVII to Ummon. Ummon was clever from a child. After he realized the significance of Huang-po (Ōbaku) as a great Zen master, Ummon went to visit Ōbaku's disciple, Bokujū Dōshō, who was also known as Chen the Elder (Chin-son-shuku). Ummon knocked at his gate. Bokujū asked: "Who is it?" Ummon answered: "Bun'en." "What is it you want?" asked Bokujū. Ummon said: "I want to understand myself. Please teach me!" Bokujū opened the gate, looked at him, and shut the gate. This went on for three days. On the third day, when the door opened, Bun'en pushed his way in. Bokujū seized him and said: "Say something!" Ummon did not know what to say, and Bokujū pushed him out. As the Master shut the gate in a hurry, Ummon's leg was caught in it and broken. With the intense pain, Ummon came to a realization suddenly. Many anecdotes concerning Ummon appeared in the *Lamp Records*, Vol. 19 (*Daishō Daizōkyō*, Vol. 51, pp. 356–359; Y. H. Ku, *History of Chinese Zen Masters*, pp. 285–295).

Master Ju-min (Nyomyō) presided in the Ling-shu Monastery (Reiju-ji), at Shao-chou (Shōshū); Ummon was taking the first seat. When Ju-min was about to pass away, he recommended Bun'en to succeed him. Ummon did not forget his old teacher, Seppō Gizon, and esteemed Seppō as his master. Ummon addressed the assembly:

> Please do not think that I am trying to deceive you with words today. I can hardly help talking, that is, making a mess of it. If a clear-sighted man saw me doing this, I would be an object of ridicule. How can I avoid this ridicule now? Let me ask you all: what do you lack at the very beginning? Even though I tell you that there is nothing lacking within you, this too is deceit. Unless your understanding has reached this stage, you are not yet on the right path. Do not ask questions carelessly and hurriedly when your mind is completely dark. Tomorrow and the days thereafter, you will have the most important work to do in order to achieve

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_8

> enlightenment. Those whose grasp is poor and fumbling should go to the well-established schools of the great ancients and search on every side for Truth. Should you gain some inner awareness, all this is due to what is within yourself. When you are drifting in the endless *kalpa*, your mind is full of illusion. The moment you hear others talk about Tao (the Way), you will immediately want to know about it and start asking what the Buddha and the Patriarchs are. Thus you will seek high and low for understanding, but in doing so you will get even further away from Ch'an (Zen), because the searching mind is a deviation and talking about it is even worse. Is it not then true that not searching for it is the correct way? Well, what other alternatives are there, besides these two? Take good care of your own lives!
>
> The teachings of the Three Vehicles, and of the Twelve Divisions of the Canon, expounded Buddhism in this way and that. The old masters of the present-day world give talks on Ch'an (Zen) everywhere. Compared with my approach, which concentrates on the needle point, their methods are like the medicine given by clumsy doctors, who often kill the animals. However, there are a few who can attain to Ch'an (Zen) by such methods. How can you expect there to be roaring thunder in speech and the sharpness of swords in words? In the twinkling of an eye a thousand changes can take place. When the wind ceases, the waves become calm. I beg you to accept my offer! Be Careful!
>
> …To grasp Ch'an (Zen), you must experience it. If you have not experienced it, do not pretend to know. You should withdraw inwardly and search for the ground upon which you stand; thereby you will find out what Truth is. Outwardly not even the slightest explanation can be used to reveal your inner awareness. Every one of you should devote himself to the task of self-realization. When the Great Function (Tay-yung or Daiyō) takes place, no effort will be required of you. You will immediately be no different from the Patriarch and the Buddha.

The above English translations were taken from Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 283–286. Another quotation follows:

> You must be cautious! Do not waste your time wandering thousands of *li* (Chinese measure of distance, about 1/3 of a mile), through this town and that, with your staff on your shoulder, wintering in one place and spending the summer in another. Do not seek out beautiful mountains and rivers to contemplate, nor spend your time calculating, when sacrifice might be better. What a pity when one craves for trifles and loses the important things! Such a search for Ch'an (Zen) is useless! … Do not be idle and waste your time. Do not miss what this life has to offer, for you will never have another chance… Even a worldly man (Ummon meant Confucius) said, "To learn Tao in the morning and die a night —therein is my satisfaction." What efforts we Buddhists must put into this! We must work hard. Be careful!
>
> Master Yun-men (Ummon) entered the assembly hall, held up the staff, pointed ahead, and said: "All Buddhas in the world, as numberless as grains of sand, are here on the point of my staff. They are disputing the teachings of Buddhism, and each of them tries to win the argument. Is there anyone who is going to testify? If no one is going to testify, I will give testimony myself." At that moment a monk came out of the group and said, "Please do so immediately." The Master remarked, "You fox!"

Other anecdotes are:

> There was a question put to Ummon: "What is the fundamental idea of Buddhism?"
> Ummon answered: "When spring comes, the grass turns green of itself."
> Monk: "What was Niu-tou Fa-yung before he saw the Fourth Patriarch?"

Ummon: "The Goddess of Mercy (Kuan-yin or Kannon) is worshiped in every family."
Monk: "What was Niu-tou Fa-yung after he saw the Fourth Patriarch?"
Ummon: "The moth in the flame swallows the tiger."
Monk: "What is the song of Ummon?"
Ummon: "The twenty-fifth day of the twelfth month."
Monk: "What is the roar of the earthen ox on top of the snow ridge?"
Ummon: "Heaven and earth darkened *black*." ("red" in Chang's version)
Monk: "What is the neighing of the wooden horse of Ummon?"
Ummon: "Mountains and rivers are running."
Monk: "Please give me a basic principle for our pursuit of the ultimate."
Ummon: "Look to the southeast in the morning and to the northwest in the evening."
Monk: "What would it be like if one reached an understanding in accordance with your remarks?"
Ummon: "Light the lamp in the eastern house and sit in the darkness of the western house."

Ummon lived to 86 years old. Once he made the following gāthā:

How steep is Yun-men's Mountain!
How low the white clouds hang!
The mountain stream rushes so swiftly
That fish cannot venture to stay.
One's coming is well understood,
From the moment one steps in the door.
Why should I speak of the *mud* ("dust" in Chang's version)
On the track that is worn by the wheel?

Ummon had a number of disciples, among them:

(1) Tung-shan Shou-chu 洞山守初 (Tōzan Shusho, 910–990)
(2) Hsiang-lin Cheng-yuan 香林澄远 (Kyōrin Chō'on, d. 987)
(3) Shuang-feng Hui-chen 双峰慧真 (大师) (Sōhō Eshin Daishi)

Tōzan Shusho had a disciple Fu-yen Liang-ya (Fukugen Ryōga). Kōrin Chō'on had a large number of dharma descendants. The lineage is given as follows:

(1) Yun-men Wen-yen (Ummon Bun'en, 864–949)
(2) Hsiang-lin Cheng-yuan (Kyōrin Chō'on, d. 987)
(3) Chih-men Kuang-tsu 智门光祚 (Chimon Kōso)
(4) Hsueh-tou Chung-hsien 雪窦重显 (Setchō Jūken, 980–1052)
(5) Tien-i I-huai 天衣义怀 (Tenne Gikai, 993–1064)
(6) Yuan-chao Tsung-pen 圆照宗本 (Enshō Sōhon, 1020–1099)
(7) Fa-yun Shan-pen 法云善本 (Hōun Zenhon)
(8) Hsueh-feng Ssu-hui 雪峰思慧 (Seppō Shi'e)
(9) Zing-tzu Tao-chang 净慈道昌 (Jōji Doshō)
(10) Lei-an Cheng-shou 雷庵正受 (Raian Shōju, 1146–1208)

Note that Raian Shōju (1146–1208) was the author of *Pu-teng-lu* 普灯录 (*Fu-to-roku*), dated 1204.

Yuan-chao Tsung-pen was also known as Hui-lin Tsung-pen 慧林宗本 (Erin Sōhon). Erin had several dharma brothers, among them:

(6a) Yuan-tung Fa-hsiu 圆通法秀 (Enzū Hōshū, 1027–1090)
(6b) Kuang-chao Yin-fu 广照应夫 (Kōshō Ōfu)

Kōshō's disciple Hung-tsi Tsung-tsi 洪济宗賾 (Kōsai Sōseki, 1009–1092) was simultaneously the Eighth Patriarch of the Pure Land School. Enzū Hōshū had sixty disciples, among them:

(7a) Fu-kuo Wei-po 佛国惟白 (Bukkoku Ibyaku)
(7b) Kai-sien Chih-shun 开先智珣 (Kaisen Chijun)
(7c) Pao-ning In 保宁英 (Honin Ei)

Fu-kuo Wei-po was the author (compiler) of the Second Series of the *Lamp Records* (*Zoku-tō roku* 续灯录), dated 1101. Fu-kuo Wei-po had a disciple: (8a) Hui-lin Hui-hai 慧林慧海 (Erin Ekai), whose disciples were (9a) Wan-san Shu-chien 万杉寿坚 [Mansan (sugi) Juken] and (9b) Wan-san Shu-lung 万杉寿隆 (Mansan Juryū).

Enshō (Erin) Sōhon had some two hundred disciples. Among them were Fa-yun Shan-pen (Hōun Zenhon), Tou-tze Hsiu-yu 投子修顒 (Tōsu Shugu), and Chang-lu Hsin (Chōro Shin) 长芦信. Hōun Zenhon's disciple was Hsueh-feng Ssu-hui (Seppō Shi'e), whose disciple was Zing-tzu Tao-chang (Jōji Tōshō). Jōji's disciple was Lei-an Cheng-shou (Raian Shōju, 1146–1208).

Note that Setchō Jūken (980–1052) wrote the verses for the *Blue Cliff Record* (*Pi-yen-lu*) or *Hekigan-roku*. Setchō collected one hundred *kung an* (kōan)—"public cases" of ancient events, and pointed out the import of each story with verses and additional remarks. About 60 years after Setchō's passing, Yuan-wu Ke-chin (Engo Kokugon, 1063–1135) of the Rinzai School added introductions, remarks, and commentaries all together to form the *Blue Cliff Record*, named after the abode on Mt. Chia in Hunan where Engo delivered his talks. It was Dōgen Kigen (1200–1253) who brought the *Blue Cliff Record* to Japan. (An English translation by Thomas and J. C. Cleary is now available in three volumes, published by Shambhala Publications Inc., Boulder, Colorado, in 1977.)

Take the fourteenth case of the *Blue Cliff Record*, as chosen by Setchō Jūken and interpreted by Engo Kokugon. We are indebted to Thomas & J. C. Cleary for their excellent English translation given below:

> Ummon's Appropriate Statement:
>
> Case:
> A monk asked Ummon: "What are the teachings of a Buddha in a whole lifetime?"
> Ummon answered: "An appropriate statement."
>
> Commentary:
>
> Members of the Ch'an (Zen) family, if you want to know the meaning of Buddha-nature, you must observe times and seasons, causes and conditions. This is called the special

transmission outside the (written) teachings, the sole transmission of the mind seal, directly pointing to the human mind for the perception of nature and realization of Buddhahood.

For 49 years old Shakyamuni stayed in the world: at three hundred and sixty assemblies he expounded the sudden and the gradual, the temporary and the true. These are what are called the teachings of a whole lifetime. The monk (in this case) picked this out to ask, "What are the teachings of a whole lifetime?" Why didn't Ummon explain for him in full detail, but instead said to him, "An appropriate statement?" As usual, within one sentence of Ummon three sentences are bound to be present. There are called the sentence that encloses heaven and earth, the sentence that follows the waves, and the sentence that cuts off the myriad streams. He lets go and gathers up; he's naturally extraordinary, like cutting nails or shearing through iron. He makes people unable to comprehend him or figure him out. The whole great treasure-house of the teachings just comes down to three words "An appropriate statement"; there is no facet or aspect in which you can rationalize this.

People often misunderstand and say, "Buddha's preaching was appropriate to the conditions of one time." Or they say, "The multitude of appearances and myriad forms are all the impressions of a single truth," and call this "an appropriate statement". Then there are those who say, "It's just talking about that one truth." What connection is there? Not only do they not understand, they also enter hell as fast as an arrow flies. They are far from knowing that the meaning of that man of old is not like this.

Therefore it is said, "Shattering one's bones and crushing one's body is still not sufficient recompense; when a single phrase is understood, you transcend ten billion." Undeniably extraordinary: "What are the teachings of a whole lifetime?" Just boil down to his saying, "An appropriate statement." If you can grasp this immediately, then you can return home and sit in peace. If you can't get it, then listen humbly to the verdict.

Verse (by Setchō Jūken)

An appropriate statement;
How utterly unique!
He wedges a stake into the iron hammerhead with no hole.
Under the Jambu Tree I'm laughing: ha, ha!
Last night the black dragon had his horn wrenched off:
Exceptional, exceptional—
The old man of Shao Yang got one horn.

Commentary

An appropriate statement; how utterly unique!" Setchō cannot praise him enough. These words of Ummon are independent and free, unique and lofty, prior to light and after annihilation. They are like an overhanging cliff ten thousand fathoms high. Then, too, they are like a million-man battleline; there is no place for you to get in. It's just that it's too solitary and perilous.

An ancient said, "if you want to attain intimacy, don't use a question to ask a question; the question is in the answer and the answer is in the point of the question." Of course it's solitary and steep, but tell me, where is it that it's solitary and steep? No one on earth can do anything about it.

The monk (in the case) was also an adept, and that is why he could question like this. And Ummon too answered this way, much like "wedging a stake into the iron hammerhead with no hole." Setchō employs literary language so artfully! "Under the Jambu Tree I'm laughing: ha, ha!" In the S*cripture on the Creation of the World* it says, "On the southside of Sumeru (Mt. Himalaya) a crystal tree shines over the continent of Jambu, making all in

between a clear blue color. The continent takes its name from the great tree; hence it is called Jambudvipa. This tree is seven thousand leagues high; beneath it are the golden mounds of the Jambu altar, which is twenty leagues high. Since gold is produced from beneath the tree, it is called the Jambu Tree."

Thus Hsueh-tou (Setchō) says of himself that it is under the Jambu Tree laughing out loud. But tell me, what is he laughing at? He's laughing at the black dragon who last night got this horn wrenched off. He's just looking up respectfully; he can only praise Ummon. When Ummon says, "An appropriate statement", what's it like? It's like breaking off one of the black dragon's horns. At this point, if there were no such thing, how could he have spoken as he did?

Setchō has finished his verse all at once, but he still has something to say at the very end: "Exceptional, exceptional—The old man of Shao Yang got one horn." Why doesn't Setchō say he got them both? How is it that he just got one horn? Tell me, where is the other horn?

Tung-shan Shou-chu (Tōzan Shusho, 910–990) was a disciple of Ummon. (See the *Lamp Records*, Vol. 23; *Daishō Daizōkyō*, Vol. 51, p. 389; Y. H. Ku, *History of Chinese Zen Masters*, pp. 299–301.) He visited Ummon, who asked him: "Where have you come from recently?" Tōzan answered: "From Ch'a-tu." "Where were you during the summer?" asked Ummon. Tōzan answered: "I was at the Pao-tzu Monastery in Hunan." "When did you leave there?" asked Ummon. Tōzan said: "In the eighth month of last year." The Master said: "I absolve you from thirty blows!" The next day, Tōzan went to ask the Master: "Yesterday you were pleased to release me from thirty blows, but I do not know what my fault was." The Master said: "Oh, you rice-bag! This is the way you wander from the west of the River to the south of the Lake!" At hearing this, Tōzan Shusho was suddenly enlightened. Other anecdotes appeared in Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 296–299.

Hsiang-lin Cheng-yuan (Kyōrin Chō'on, d. 987) was also Ummon's disciple. He was the dharma grandfather of Setchō Jūken. (See the *Lamp Records*, Vol. 22, *Daishō Daizōkyō*, Vol. 51, p. 387; Y. H. Ku, *History of Chinese Zen Masters*, pp. 301–302.) A monk asked: "How is it, when both mind and condition (kyō) 境 are lost?" Kōrin answered: "Open your eyes, sit and sleep." A monk asked: "What is the meaning of hiding your body in the Big Dipper?" Kōrin answered: "The crescent moon is like a bending bow, little rain and much wind." Note that when a monk asked Ummon: "What word penetrates the essence of being?" Ummon answered: "Hide your body in the Big Dipper." Compare this with: When a monk asked Tōzan Shusho: "What is the duty required of a Ch'an (Zen) monk?" Tōzan answered: "When the clouds envelop the top of Mount Ch'u, there will be plenty of wind and rain." When a monk asked Master Kōrin, "Whatever words and sentences are 'guest', how is the host?" Kōrin answered: "Inside the City of Chang-an." A monk asked: "How to comprehend this?" Kōrin said: "There are a thousand families and ten thousand houses."

Hsuan-sha Shih-pei (Gensha Shibi, 835–908) was Seppō Gizon's disciple. (See the *Lamp Records*, Vol. 18; *Daishō Daizōkyō*, Vol. 51. pp. 343–347; Y. H. Ku, *History of Chinese Zen Masters*, pp. 296–298.) He became a monk at the age of thirty. He was ordained by Vinaya teacher Tao-hsuan 道玄律师 (Dōgen Rissui) at

the Kai-Yuan Temple (Kaigen-ji), Kiangsi. He was a dharma brother of Seppō Gizon, but he considered Seppō as his teacher. (Note that Gensha was 13 years younger than Seppō, but 29 years older than Ummon.) R. H. Blyth in his *Zen and Zen Classics*, Vol. 2, Chap. 7, recorded the following story.

> When Gensha was young, his father was a fisherman, and being already an old man, one night fell from the boat into the water. Gensha tried to save him with an oar, and at this moment saw the moon reflected in the water. He exclaimed, "I remember how the sages of old said that all things are like the moon in the water. If my father had lived, he would have only increased the pains of the Hell he would be reborn in. Instead, I will cut off my human relations and become a priest and thus fulfil my filial duties." Gensha found a teacher and took the vows, and the next night his father came to him gratefully in a dream, and said, "My son has become a priest, had I have been born in the Heavens, so I have come to thank him."

Gensha succeeded Seppō and then preached and taught Zen for 30 years. He had about eight hundred disciples, among them thirteen attained enlightenment.

Gensha's dharma heir was Lo-han Kuei-shen (Rakan Keijin, 867–928). Rakan's disciple was Fa-yen Wen-i (Hōgen Buneki, 885–958), founder of the Hōgen School. (See the *Lamp Records*, Vol. 24, *Daishō Daizōkyō*, Vol. 51, pp. 398–400; Y. H. Ku, *History of Chinese Zen Masters*, pp. 303–310.) The following is taken from Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 238–249.

> Ch'an Master Wen-i (Buneki) of the Ch'ing-liang Monastery in Sheng-chou (now Nanking) was a native of Yu-hang (Chekiang Province). His original surname was Lu. When he was 7 years old, he shaved his head and became the disciple of Ch'an Master Ch'uan-wei (Zen'i) of the Chih-tung Temple in Hsin-ting. At the age of twenty he was ordained in the Kai-Yuan Monastery in Yueh-chou (now Shao-hsing in northern Chekiang). During that time the Vinaya Master Hsi-chio (Kikaku) was expounding Buddhism in the Yu-Wang Monastery in Mei-shan of Ming-chou (Ningpo). Wen-i went there to listen to his lectures and to seek the deep and abstruse meaning of Buddhism. At the same time, he also studied the confucian classics and made friends with scholars and literary men. Master Hsi-chio thought as highly of Wen-i as Confucius had of Tzu-yu and Tsu-hsia.
>
> However, when he suddenly had the urge to seek the truth of Ch'an (Zen), Wen-i immediately gave up all other pursuits, and taking up his staff, went traveling to the south. When he reached Fu-chou (Foochow, Fukien Province), he joined the Chang-ching Hui-leng (Chōkei Eryō, 854–932) congregation. Although his mind was not yet free from seeking, many people esteemed him highly.
>
> Not long afterward Wen-i set out again with his friends across the Lake (Lake Pan-yang). Hardly had they started on their journey when a rainstorm began. The streams overflowed and flooded the land. Thereupon Wen-i and his companions took lodging temporarily at the Ti-tsang Monastery (Chizō-in) in the western part of the city of Fu-chou. While he was there, Wen-i took the opportunity to visit Lo-han Kuei-shen (RakanKeijin, 867–928), who asked him: "Where are you going?" Wen-i replied: "I shall continue my foot travels along the road." Lo-han asked: "What is that which is called foot travel?" "I do not know," was Wen-i's reply. Lo-han said: "Not-knowing most closely approaches the Truth." Wen-i was suddenly enlightened.
>
> …
>
> A monk asked, "As for the finger, I will not ask you about it. But what is the moon?" Master Wen-i said: "Where is the finger you do not ask about?"

Monk: "As for the moon, I will not ask about it. But what is the finger?"
Master: "The moon."
Monk: "I asked about the finger; why should you answer me, 'the moon'?"
Master: "Because you asked about the finger."
…

The Prince of Nan-tang esteemed the Master's teaching and invited him to stay in the Ch'an (Zen) Monastery of Pao-en (Hō'on-ji), and bestowed upon him the title of Ch'an Master Ching-hui (Jō'e Zenji).
The Master later stayed in the Ching-liang Monastery (Seiryō-ji). He came before the assembly and said:

"We Buddhists should be free to respond to whatever comes to us according to the moment and the cause. When it is cold, we respond to nothing else but cold; when it is hot, we respond to nothing else but heat. If we want to know the meaning of the Buddha-nature, we must watch the absolute moment and cause. In the past as well as at present there have been many means to enlightenment. Have you not read that when Shih-tou (Sekitō) understood what was in the *Treatise of Seng-shao*: 'To unify ten thousand things into one's self is to be a sage indeed,' he immediately said that a sage has no self, yet nothing is not himself. In his work *Contemplation on Identification and Unification* (*Tsan Tung Chi or Sandōkai*), he first pointed out that the mind of the Buddha in India cannot go beyond this. In this treatise he further expounds this idea. You, monks, need to be aware that all things are identified with yourself. Why? Because in this world not one isolated thing can be seen!"

It was mentioned before that Tōzan Ryōkai took Sekitō's ideas and developed them into a doctrine that Sōzen later enunciated as the Five Ranks.

The lineage from Gensha to Hōgen and beyond is given below:

(1) Hsuan-sha Shih-pei (Gensha Shibi, 835–908) 玄沙师备
(2) Lo-han Kuei-shen (Rakan Keijin, 867–928) 罗汉桂琛
(3) Fa-yen Wen-i (Hōgen Buneki, 885–958) 法眼文益
(4) Tien-tai Te-shao (Tendai Tokushō, 891–972) 天台德韶
(5) Yung-ming Yen-shou (Yōmei Enju, 904–975) 永明延寿

Tendai Tokushō was a National Teacher (Kokushi). He was ordained at the age of eighteen at the Kai-yuan Temple (Kaigen-ji). He visited Tōsu Daidō 投子大同 (819–914) and Ryūga Koton 龙牙居遁 (835–923). He also held conversations with Sosan Kōnin, a dharma brother of Ryūga. He had contacted fifty-four masters, but he could not find any spiritual affinity with any one of them. Finally, he went to Ling-chuan 临川 (Rinsen) and paid his respects to Master Ching-hui (Jō'e). A monk asked Master Ching-hui: "What is a drop of water at Tsao-yuan (source of Tsao-hsi or Sōkei)?" The Master answered: "It is a drop of water at Tsao-yuan." The monk was puzzled and retreated. However, Tendai Tokushō was suddenly enlightened. When Tokushō reported what he understood to the Master, Ching-hui

said: "You will later be the teachers of a King and spread widely the teachings of the Patriarchs. I cannot be compared to you."

Tokushō visited the Tendai Mountains and traced Chigi's footsteps. Tokushō came from the Chen family. People thought that Tokushō was the incarnation of the Tendai Master Chigi (531–597). The King of Wu-yueh asked Tao (the Way) from Tokushō at Tai-chou, when he was a prince. Now, as King of Wu-yueh, he made Tokushō the National Teacher. With the King's approval, emissaries were sent to Sila (now a part of Korea) to find the historical documents concerning Chigi. Thus, the Tendai School was revived.

Tendai Tokushō's disciple was Yomei Enju (904–975). (See the *Lamp Records*, Vol. 26, *Daishō Daizōkyō*, Vol. 51, pp. 421–422; Y. H. Ku, *History of Chinese Zen Masters*, pp. 311–312). The following is taken from Professor Chang Chung-yuan's *Original Teachings of Ch'an Buddhism*, pp. 250–253.

Ch'an (Zen) Master Chih-chio 智觉 of the Yung-ming Monastery (Yōmei-ji) on the Hui-jih Mountain 慧日山 in Hangchow was a native of Yu-hang (Chekiang Province). His name was Yen-shou (Enju) and his original surname was Wang. From early childhood on, he believed in the teachings of Buddhism. When he reached the age of twenty, he began to abstain from meat and only took one meal a day. He read the *Lotus Sutra* at exceedingly great speed, as if he were glancing at seven columns at a time, and in about sixty days, he could recite the entire text. It was said that a number of sheep were inspired by his reading and knelt down to listen to him. When he was twenty-eight, he served as a military officer under the general who guarded Hua-ting. Later, Master Tsui-yen (Suigan) came to stay at the Lung-tse Monastery 龙册寺 (Ryūsaku-ji) and spread the teachings of Ch'an (Zen) far and wide. (Suigan Reisan 翠岩令参 was Seppō's disciple.) King Wen-mo of Wu-yueh realized Yōmei's devotion to Ch'an (Zen) and sympathized with the strong faith he had in Buddhism. Therefore, the King released him from government service and let him become a Buddhist monk. Yōmei went to Suigan and became his disciple. In the temple, he worked as a laborer and did all kinds of service for the other monks, entirely forgetting himself. He never wore silken fabrics, and when he ate, he never took two dishes. He consumed only vegetables as his daily diet and covered himself with a coarse cotton robe as his regular dress. Thus, he passed his days and nights.

Later, he went to the Tendai Mountains and meditated under the Tien-chu Peak 天柱峰 (meaning "column of Heaven") for ninety days. Little birds made their nests in the pleats of his robe. Later on, he went to visit the National Teacher Te-shao (Tokushō), who esteemed him highly and personally transmitted the essence of Ch'an (Zen) to him. The National Teacher told him that because he had a spiritual affinity with the King, he could make the works of Buddhism flourish. It was secretly foretold that Yōmei would achieve Buddhahood in the future.

Master Yōmei first stayed at Mount Hsueh-tou in Mingchou (Ning-po). Many disciples came to listen to him. One day, the Master said to the assembly:

> "Here in Hsueh-tou Mountain
> A rapid waterfall dashes down thousands of feet.

Here nothing stays,
Not even the tiniest *grain* (“chestnut” in Chang’s version)
An awesome cliff rises up thousands of feet
With no space for you to stand.
My disciples, may I ask:
‘Where do you proceed?’”

A monk asked: “A path lies in the Hsueh-tou Mountain. How do you tread it?” The Master replied:

“Step by step the wintry blossom is born:
Each word is crystal clear as ice.”

In 900 A.D., King Chung-i 忠懿王 invited him to be the first Abbot of the new monastery in the Ling-yin Mountain, and in the next year promoted him to be Abbot of the famous Yung-ming Monastery (Yōmei-ji), as the successor of the first Abbot Tsui-yen (Suigan). His followers numbered more than two thousand.

A monk asked: “What is the profound essence of the teaching in the Yung-ming Monastery (Yōmei-ji)?
The Master answered: “Put more incense in the burner.”
The questioner said: “Thank you for revealing it to me.”
The Master said: “Fortunately, I have nothing to do with the matter.”
The Master made the following gāthā:
“To know the essence of the teaching in the Monastery of Yung-ming,
Imagine that a lake lies in front of the door.
When the sun shines upon it, a bright light is reflected.
When the wind blows, the ripples rise.”

The Master lived to 72 years old. His writings comprised several hundred volumes, among them one hundred volumes of *Tsung-ching-lu*宗镜录 (*Sōkyō-roku*) were famous.

His disciples were many, among them:
Fu-yang Tze-meng 富阳子蒙 (Fuyō Shimo)
Chao-ming Yuan-tsin 朝明院津 (Chōmyō Inshin)

Yōmei Enju was concurrently the Sixth Patriarch of the Pure Land School. The Patriarchs of the Pure Land School are listed below.

(1) Tung-lin Hui-yuan 东林慧远 (Tōrin E’on, 334–416);
(2) Kuang-ming Shan-tao 光明善导 (Kōmei Zendō, 613–681);
(3) Mi-tu Cheng-yuan 弥陀承远 (Mita Jōén, 712–802);
(4) Cho-lin Wu-hui 竹林五会 (Chikurin Go’e Kokushi);
(5) O-lung Tai-yen 乌龙台岩 (Oryū Daigan, d. 805);
(6) Hui-ji Yung-ming Yen-shou 永明延寿 (Yōmei Enju, 904–975);
(7) Yuan-zing Sheng-chang 圆净省常 (Enjō Shinchō, 959–1020);
(8) Chang-lu Hung-tsi Tsung-chi 洪济宗赜 (Kōsai Sōseki, 1009–1092);
(9) Lien-chi Chih-hung 莲池袾宏 (Renchi Chikō, 1535–1615);
(10) Ngo-i Chih-hsueh 蕅益智旭 (Gūéki Chikyoku, 1599–1655).

According to *Dharma Records of Abbot Hsu Yun* 虚云和尚法汇, Vol. 8, pp. 262–265, since the Ummon School in China had its eleventh-generation dharma heir Kuang-shiao Chi-an (Kōkō Kian) 光孝己庵, Reverend Hsu Yun was urged to continue the Ummon line as its twelfth-generation dharma heir.

According to the same reference, since the Hōgen School in China had its seventh-generation dharma heir Hsiang-fu Liang-ching (Jōfu Ryōkyō) 祥符良庆, Reverend Hsu Yun was urged to continue the Hōgen line as its eighth-generation dharma heir.

As mentioned in the end of Chap. 3, since the Igyō School in China had its seventh-generation dharma heir, Reverend Hsu Yun was urged to be its eighth-generation dharma heir.

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Chapter 9
The Rinzai School in Japan—Eisai

Prior to the founding of the Rinzai School of Zen in Japan by Myōan Eisai 明庵荣西, there were some contacts that were worth recording. The Japanese priest, Dōshō 道昭 (598–670), went to Tang-China in 653 A.D. He met with the Chinese Master, Genjō Sanzō 玄奘 (602–664). Genjō advised Dōshō to study Zen. Dōshō did study Zen under Eman 慧满, a dharma disciple of the Second Patriarch, Hui-Ke 慧可 (Eka, 487–593). Eman was a contemporary of the Third Patriarch Sōsan (d. 606). Dōshō was a contemporary of the Fourth Patriarch Dōshin (580–651). Historically, Dōshō was the first Japanese monk who brought Zen teachings from China to Japan. However, Dōshō was concurrently the founder of the Hōssō School 法相宗 in Japan.

The first Chinese priest who brought Zen teachings to Japan was Dōsen Risshi 道璇律师 (702–760), who was a direct disciple of Sūzan Fujaku 嵩山普寂 (651–739), and hence the dharma grandson of Jinshū 神秀 (606?–706). lt was given in Part I, Chap. 1, that Jinshū was one of the disciples of the Fifth Patriarch, Gunin (602–675). Dōsen in Japan had a disciple, Gyōhyō 行表 (722–797), whose disciple, Saichō 最澄 (767–822), went to Tang-China. Saichō was a disciple of Gyokurō Kyūnen 玉姥翛然, who was Baso Dōitsu's dharma-heir. Gyokurō was a dharma brother of Hyakujō Ekai (720–814), and hence, Saichō and Ōbaku Kiun (d. 850) were dharma cousins. Saichō went to China when he was thirty-seven years of age. He visited the Tendai masters in China, and he was considered the founder of the Tendai School 天台宗 in Japan.

The Chinese Tendai School considered Nagarjuna 龙树 as its founder. The Second Patriarch was Emon 慧文, and the Third Patriarch was Nangaku Esei 慧思 (514–577). Chigi 智顗 (531–597) of Tendai was the Fourth Patriarch, succeeded by Shō'an Kanchō 灌顶 (561–632). Hōka Chi'i 智威 and Tenkū E'i 慧威 were the Sixth and Seventh patriarchs, respectively. The Eighth Patriarch was Sakei Genrō 左溪玄朗 (673–754), and the Ninth Patriarch was Keikei Tannen 荆溪湛然 (711–782). Dōsui 道邃 of Tendai was Keikei's disciple. Saichō of Japan was Dōsui's disciple and hence became the dharma grandson of Keikei Tannen. Saichō

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went back to Japan in 805, and the Tendai School in Japan considered Dōsui as its founder.

The Japanese Emperor Saga Tennō 嵯峨 reigned from 809 to 824. His Empress Kachi-ko 嘉智子 sent a Japanese priest Egaku 慧萼, to China. After arriving at Hangchow, Egaku requested Enkan Saian 盐官齐安 (750–842) who was Baso's dharma-heir, to send his chief priest at Kaichō-in 海昌院 to Japan. So Gikū 义空 was invited to go to Japan in the year 834 A.D., accompanied by Dōjo 道助. Gikū became the founder of Danrin-ji 檀林寺 at Yamashiro (in present Kyoto Fu). While Dōsen brought to Japan the Zen teachings of Jinshū (sometimes called the Northern School), Gikū brought to Japan the Zen teachings of Enō, the Sixth Patriarch. Gikū later went back to China. Egaku made another trip to China in 854. He was to ask Abbot Keigen 契元 of Kaigen-ji 开元寺 at Soochow to write an essay on "The First Transmission of ZEN to Japan," which was inscribed on a stone tablet erected at Kyoto. Since Enkan Saian and Hyakujō Ekai were both dharma-heirs of Baso Dōitsu, Gikū and Ōbaku Kiun were dharma cousins. However, Gikū was not able to start a Zen School in Japan, while Ōbaku's disciple, Rinzai Gigen, became the founder of the Rinzai School in China.

From Part I, Chap. 4, the Rinzai School in China had the lineage as below:

(1) Rinzai Gigen (d. 866) 临济义玄
(2) Kōke Zonshō (830–888) 兴化存奖
(3) Nan'in Egyō (d. 952) 南院慧颙
(4) Fūketsu Enshō (896–973) 风穴延沼
(5) Shuzan Shōnen (926–993) 首山省念
(6) Funyō Zenshō (947–1024) 汾阳善昭
(7) Sekisō Soen (986–1039) 石霜楚圆
(8a) Ōryū Enan (1002–1069) 黄龙慧南
(8b) Yōgi Hō'e (992–1049) 杨岐方会

After seven generations, the Rinzai School was divided into two sects: (8a) Ōryū Enan and (8b) Yōgi Hō'e. The dharma lineage from Ōryū Enan to Myōan Eisai is given as follows:

(8a) Ōryū Enan (1002–1069) 黄龙慧南
(9a) Kaidō Soshin (1025–1100) 晦堂祖心
(10a) Reigen Isei (d. 1117) 灵源惟清
(11a) Chōrei Shutaku (1065–1123) 长灵守卓
(12a) Muji Kaijin (1080–1148) 无示介谌
(13a) Shinbun Donfun 心闻昙贲
(14a) Setsu'an Jūkin (1117–1200) 雪庵从瑾
(15a) Ki'an Eshō 虚庵怀敞
(16a) Myōan Eisai (1141–1215) 明庵荣西

Myōan Eisai (Zenkō Kokiushi, 1141–1215) was a native of Bitchu, Okayama. He learned Buddhism from his father when he was very young. He became a monk at the age of fourteen. At Mount Hiei 比睿山, he studied the essential teachings of

the Tendai School and the Esoteric School. Buddhism is divided into two general classes: (1) esoteric school and (2) exoteric school. The exoteric school (or open school) comprises all the Buddhist schools except the esoteric school. In Japan, the esoteric school (Shingon or "True Word" School 真言宗) was especially prevalent. The Shingon School in Japan was founded by Kūkai 空海 (Kōbō Daishi 弘法大师, 774–835). Before the introduction of the ZEN School to Japan, there were already the Hōssō School, founded by Dōshō (598–670); the Tendai School, founded by Saichō (Dengyō Daishi 传教大师, 767–822); and the Kegon School 华严宗. Hōnen 法然 (1133–1212) and Shinran 亲鸾 (1173–1262) were to be the founders of the Japanese Amida School 念佛宗 (Nembutsu shū). Nichiren 日莲 (1222–1282), a prophet both in wrath and in consolation, awakened the national hope of the down-cast people and was to be the founder of the Hōkke School 法华宗 or the Nichiren School. So time was ripe for Eisai to be the founder of the Rinzai School 临济宗 in Japan.

In 1168, when Eisai was twenty-eight years of age, he went to China and visited the Tendai 天台山 and Iku'ō (Yu-wang 育王山) mountains. He brought back to Japan many Tendai scriptures and sutras. In 1187, when he was forty-seven years of age, he visited Sung-China for the second time. He studied under Ki'an Eshō 虛庵怀敞, who was the seventh-generation dharma descendant of Ōryū Enan (1002–1069). Note that in Part I, Chaps. 4 and 5, it is stated that Ōryū Enan and Yōgi Hō'e were the seventh-generation descendants (in the transmission of law) of Rinzai Gigen (d. 866), who was the founder of the Rinzai School in China. When Eisai received the *Inka* (mind-seal 心印) from Ki'an, he became the fifteenth-generation dharma-heir of Master Rinzai Gigen.

Eisai returned to Japan in 1191, when he was fifty-one years of age. He became the founder of the Rinzai School in Japan. During the Kamakura 镰仓 period (1185–1333), Minamoto no Yoritomo 源赖朝 (1148–99) was the head of the most powerful family. His wife Taira no Masako 平政子 (1157–1225) and his son, Minamoto no Sanetomo 源宗朝 (1192–1219), were faithful followers of Eisai. In 1191, Eisai built the first temple of the Rinzai School in Japan, Shōfuku-ji 圣福寺, at Hakata, a town on the southern island of Kyūshū 九州. In 1200, Eisai came to visit Kamakura and founded the temple Jufuku-ji 寿福寺, with the financial help and encouragement of Sanetomo. In 1202, the second year of the Kennin era during the reign of Tsuchimikado Tennō 土御门天皇 (r. 1198–1210), Eisai founded the Kennin Temple 建仁寺 in Kyoto, with the financial help and protection of the Shogun Minamoto no Yoriie 源赖家, Sanetomo's older brother. At Kennin-ji, Eisai promoted the teachings of Zen, as well as the teachings of Tendai and Shingon schools. Gradually, Eisai-Zen tended to include the essentials of the Tendai School and the esoteric school. In fact, Eisai would like to develop Zen such that it embodies the whole of Buddhism. On the other hand, he devoted himself to the writing of a treatise on *The Spread of Zen for the Protection of the Country*. 兴禅护国论 The Emperor Gotoba Tennō 后鸟羽天皇 (r. 1183–98) gave Eisai a special audience and asked him to explain Zen dharma. Eisai looked to Zen for salvation in the last day of the "final dharma" and strove for the recognition of Zen as an

independent school. He presented to the emperor, besides his treatise, three embroideries of Buddhist images.

Eisai entered nirvana in 1215, at the age of seventy-five. He was revered not only as a Zen master, but also as a founder of tea culture. His dharma-heirs were Taikō Gyōyū 退耕行勇 (1162–1241), Shakuen Eichō 释圆荣朝 (d. 1247), Dōju Myōzen 道树明全 (1187–1225), Ten'an Genyū 天庵源祐, and others. Taikō was a native of kamakura and originally belonged to the Shingon School. He became Eisai's disciple. Taikō was in charge of Eifuku-ji 永福寺 and Daiji-ji 大慈寺. Later, he stayed at Jufuku-ji and became the dharma teacher of Minamoto no Sanetomo. After Eisai's passing, Taikō Gyōyū became the second abbot of Jufuku-ji and continued to preach Zen and esoteric teachings. Taikō Gyōyū was the founder of Jōmyō-ji 净妙寺 and also succeeded Eisai as the second abbot of Kennin-ji. Shakuen Eichō founded Chōraku-ji 长乐寺. Eichō's disciple Zōshū Rōyo 藏叟朗誉 (1194–1277) was the second abbot of Chōraku-ji, as well as the third abbot of Jufuku-ji. Eichō's other disciple Enji Ben'en 圆尔弁圆 (1202–1280) was the founder of Tōfuku-ji 东福寺 in Kyoto and was honored as Shōichi Kokushi 圣一圆师.

Zōshū Rōyo was succeeded by Jaku'an Jōshō 寂庵上昭 (1229–1316), and Jaku'an was succeeded by Ryūsan Tokuken 龙山德见 (1284–1358). Ryūsan's disciples were Tenjō Ichirin 天祥一麟 (1329–1407), Mutō Ichirin 无等以伦, Kōsai Ryūha 江西龙派, and Kusadō Hōrin 草堂芳林.

A contemporary of Eisai who also went to China may be mentioned here. Kaku'ō 觉阿 of Mount Hiei was born in 1143 and hence was only two years younger than Eisai. He became a monk at the age of fourteen. In 1171, when he was twenty-nine years of age, he sailed for China with his dharma brother Konkyō 金庆. He paid respects to Bukkai E'on 佛海慧远 (1103–1176) at the Ling-yin Temple 灵隐寺 at Hangchow. At that time, Bukkai was already sixty-nine years of age. Bukkai was the fourth-generation dharma descendant of Yōgi Hō'e (992–1049) and direct disciple of Engo Kokugon 圜悟克勤 (1063–1135), who was also the teacher of Daie Sōkō 大慧宗杲 (1089–1163) and Kokyū Shōryū 虎丘绍隆 (1077–1136). As Kaku'ō could not speak Chinese too fluently, he carried on a conversation (mondō) with Master Bukkai by writing (in Chinese). After more than a year's stay at Hang-chow, he visited Nanking. At the Yangtze River, he heard the sound of beating drums and became suddenly enlightened. He went back to Hangchow and received the *Inka* from Master Bukkai. Then, Kaku'ō returned to Japan in 1175. He went up Mount Hiei and kept on *zazen* and meditation for the rest of his life. Bukkai had a younger disciple, by the name of Saiten Dōsai 济颠道济 (1148–1207), a legendary recluse with many anecdotes, reminding people of Kanzan 寒山 and Jittoku 拾得 in the Tendai Mountains.

From Part I, Chaps. 4 and 5, one can trace the lineage from Yōgi Hō'e down in the following manner:

(8b) Yōgi Hō'e (992–1049) 杨岐方会
(9b) Haku'un Shutan (1025–1072) 白云守端
(10b) Goso Hō'en (d. 1104) 五祖法演

(11b) Engo Kokugon (1063–1135) 圆悟克勤
(12b) Kokyū Shōryū (1077–1136) 虎丘绍隆
(13b) Ō-an Donka (1103–1163) 应庵昙华
(14b) Mittan Enketsu (1118–1186) 密庵咸杰
(15b) Ha'an Sosen 破庵祖先 (1136–1211)
(16b) Mujun Shihan 无准师范 (1178–1249)
(17b) Enji Ben'en 圆尔弁圆 (1202–1280)
From Engo Kokugon, we have three other lines: c, d, and e.
(12c) Daie Sōkō (1089–1163) 大慧宗杲
(13c) Busshō Tokkō 佛照德光 (掘庵) (1121–1203)
(14c) Hokkan Koken 北磵居简 (1164–1246)
(12d) Bukkai E'on (1103–1176) 佛海慧远
(13d) Kaku'ō 觉阿 (1143–?)
(13d') Saiten Dōsai 济颠道济 (1148–1207)
(12e) Gokoku Keigen 护国景元 (1094–1146)
(13e) Wakuan Shitai 或庵师体 (1108–1179)
(14e) Tendō Chi'ei 天童智颖
(15e) Keizan Nyokaku 径山如珏
(16e) Shōzen Muden 圣禅无传

Note that we have listed Engo Kokugon's disciples as (12b) Kokyū Shōryū; (12c) Daie Sōkō; (12d) Bukkai E'on; and (12e) Gokoku Keigen. Goso 五祖法演 had other disciples that should be added (See Chap. 5):

Lung-men Ching-yuan (Ryūmon Sei'on, 1067–1120) 龙门清远
Tai-ping Hui-chin (Taihei Ekin, 1059–1117) 太平慧懃
Ta-sui Yuan-ching (Daizui Cenjō, 1065–1135) 大隋元静
Hung-fu Tzu-wen (Kōfuku Shimon) 洪福子文
Kai-fu Tao-ning (Kaifuku Dōnei, 1053–1113) 开服道宁

Lung-men Ching-yuan was also known as Fo-yen 佛眼 Ching-yuan (Butsugen Sei'on). Tai-ping Hui-chin was also known as Fo-chien 佛鉴 Hui-chin (Butsukan Egon). Engo Kokugon was also known as Butsuka 佛果 Kokugon.

While Kaku'ō was Engo Kokugon's dharma grandson, Enji Ben'en (Shōichi Kokushi) was Kokyū Shōryū's fifth-generation dharma descendant.

In Chap. 5, we have traced the lineage from Kaifuku Dōnei to Mumon Ekai (1183–1260). Mumon's disciple was Shinchi Kakushin 心地觉心 (1207–1298). Kakushin had two disciples: Kohō Kakumyō 孤峰觉明 (Sankō Kokushi 三光国师, 1271–1361) and Kochiku 虚竹 (d. 1298). Kohō Kakumyō had two important dharma-heirs: Bassui Tokushō 拔队得胜 (1327–1387) and Jiun Myō'i 慈云妙意 (1273—1345). Bassui was the founder of Kōgaku-ji 向岳寺, and Jiun was the founder of Kokutai-ji 国泰寺.

Kakushin (Hottō Emmyō Kokushi) was ordained at Tōdai-ji 东大寺 in Nara, learned the esoteric doctrines in the Shingon temples on Mount Kōya, and finally was introduced to Zen. He went to China and became the disciple of the most eminent Zen master of the time, Mumon Ekai, author of *Mumonkan*. On his return

to Japan in 1254, Kakushin brought with him the *Mumonkan*, which his master had edited and written commentaries upon. Under Muman, Kakushin became acquainted with the branch of Zen known as the Pu-Hua School 普化宗 (Fuke Shū), whose origin went back to Baso's disciple, Fuke. So Kakushin introduced Fuke Shū to Japan.

Chapter 10
The Era of Five Mountains

There were five leading Zen monasteries in Kamakura and five leading Zen monasteries in Kyoto. In Japanese, "Five Mountains" were pronounced GOZAN. The "Five Mountains" in Kamakura were as follows:

(1) Kenchō-ji, founded in 1253 by Rankei Dōryū (1213–1278);
(2) Engaku-ji, founded in 1282 by Mugaku Sogen (1226–1286);
(3) Jufuku-ji, founded in 1200 by Myōan Eisai (1141–1215);
(4) Jōchi-ji, founded in 1283 by Daikyū Shōnen (1215–1289);
(5) Jōmyō-ji, founded in 1212 by Taikō Gyōyū (1162–1241).

The "Five Mountains" in Kyoto were as follows:

(1) Kennin-ji, founded in 1202 by Myōan Eisai (1141–1215);
(2) Tōfuku-ji, founded in 1255 by Shōichi Enji (1202–1280);
(3) Manju-ji, founded in 1258 by Tōsan Tanshō (1231–1291);
(4) Tenryū-ji, founded in 1345 by Musō Soseki (1275–1351);
(5) Shōkoku-ji, founded in 1384 by Shun'oku Myōha (1311–1388).

Besides these ten monasteries, there was established in 1290 another Zen monastery, by the name:

Nanzen-ji was founded in 1290 by Mukan Fumon (1212–1291). Later in 1324, the first year of Shōchū era during the reign of Godaigo Tennō, it was decided the "Five Mountains" for the entire Japan should be listed in the following order:

(1) Nanzen-ji,
(2) Kennin-ji,
(3) Tōfuku-ji,
(4) Kenchō-ji,
(5) Engaku-ji.

There were seven other monasteries worth mentioning here:

(1) Daitoku-ji, founded in 1326 by Shūhō Myōchō (1282–1336);
(2) Kokutai-ji, founded in 1327 by Jiun Myō-i (1273–1345);
(3) Myōshin-ji, founded in 1337 by Kanzan Egen (1277–1360);

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(4) Eigen-ji, founded in 1361 by Jakushitsu Genkō (1290–1367);
(5) Kōgaku-ji, founded in 1379 by Bassui Tokushō (1327–1387);
(6) Hōkō-ji, founded in 1383 by Mumon Gensen (1323–1390);
(7) Fotsū-ji, founded in 1397 by Guchū Shūkyū (1323–1409).

Chronologically, Jufuku-ji at Kamakura was first established by Myōan Eisai in 1200, the second year of Shōji era during the reign of Tsuchimikado Tennō, when he was 60 years of age. Then, Eisai founded Kennin-ji at Kyoto in 1202, the second year of Kennin era under the reign of Tsuchimikado Tennō.

Eisai's dharma descendants were as follows: Shaku'en Eichō (d. 1247), Taikō Gyōyū (1162–1241), Dōju Myōzen (1187–1229), Genyū, and others. Taikō was the second abbot of Jufuku-ji and became the founder of Jōmyō-ji in 1212, the second year of Kenryaku era under the reign of Juntoku Tennō. Shaku'en Eichō's disciples were Zōshū Rōyo (1194–1277) and Enji Ben'en (1202–1280). Zōshū was the third abbot of Jufuku-ji. Enji was the founder of Tōfuku-ji in 1255.

Rankei Dōryū (1213–1278) was a native of Szechuan, in west China. He became a monk at the age of thirteen and was later a disciple of Mujun Shihan (1178–1249). According to *History of Chinese Buddhism*, by Chiang Wei-chao, Rankei Dōryū was the dharma descendant of Mumyō Esei (1162–1237). Mumyō Esei was the second-generation dharma descendant of Mittan Enketsu (1118–1186), and the direct dharma descendant of Shōgen Sūgaku (1132–1202). Rankei went to Japan in 1246, when he was 34 years of age, with his disciples Gi-ō Shōjin (d. 1281), Ryūkō, etc. He first stayed at Fuku-kō. Then, he was welcomed to Kamakura and became the founder of Kenchō-ji. The Kenchō era under the reign of Gofukakusa Tennō started in 1249 A.D. In the fifth year of Kenchō era (1253), Kenchō-ji had its official opening.

Master Rankei announced the following decrees at Kenchō-ji:

(1) The followers of Shōgen Sūgaku observed *Zazen* in the Zendō. This practice cannot be abolished even in a thousand years. Otherwise, there would be no ZEN temple.
(2) All temples at Fuku-san should treat the disciples of Rinzai and Sōtō schools without discrimination. All disciples should cooperate and help each other, with respect to Buddhist patriarchs.
(3) Monks should obey commandments. There should be no presence of wine or meat in front of the temple door. More strict observance should be made in the mountains.
(4) To understand ZEN and learn TAO, one should not indulge in literary work. Understand the lively patriarch's ideas, and avoid the dead language.
(5) Do not transmit the great Dharma to a non-person, who could not bring glory to the Zen school.

From the above, one notices that the Shōgen Sūgaku teachings were directly emphasized in these decrees. Rankei thus set a good example to others in other temples. Rankei received the honorary title of Daikaku Zenshi. He entered nirvana in 1278, at the age of sixty-six.

In 1255, the seventh year of Kenchō era, Enji Ben'en founded the Tōfuku Temple at Kyoto. Enji became a monk in 1219, when he was 18 years of age. He studied under Shaku'en Eichō and Taikō Gyōyū. In 1235, when he was 34 years of age, he went to Sung-China. He arrived at Mingchow (Ningpo) and paid homage to Mujun Shihan (1178–1249). He received Inka from Mujun Shihan and returned to Japan in 1241, when he was 40 years of age. He would be the most important person in the Rinzai School after Eisai. He was honored by the title Shōichi Kokushi. His disciple Mukan Fumon would be the founder of Nanzen-ji.

In 1258, the second year of Shōka era under the reign of Gofukakusa Tennō, Manju-ji was founded by Enji's disciple, Tōsan Tanshō (1231–1291). Enji's other disciples were as follows:

Jinshi Eison (1193–1272); Zōsan Junkū (1233–1308);
Choku'ō Chikan (1245–1322); Hakuun Egyō (1223–1297);
Sanshū E'un (1227–1301); Gessen Shinkai (1231–1308);
Tenchu Sōkō (d. 1332); Muju Ichien (1226–1312);
Chigot Daie (1229–1312); Nansan Shiun (1254–1335);
Sōhō Sōgen (1263–1335); Senkei Shoken (d. 1330);
Mui Shōgen (d. 1311); Mugai Jinen.

Jinshi, Zōsan, Choku'ō, Haku'un, Sanshū, and Mukan Fumon all were encouraged by Enji to visit China and study under Chinese Zen Masters. Tōsan's disciple was Kokan Shiren (1278–1346). Nansan's disciple was Kenhō Shidon (1285–1361). Mugai's disciple was Ichihō Myō-i (d. 1350). Mui's disciples were Daiyō Gichū (1282–1352) and Mugai Zenkai (d. 1352).

Mugaku Sogen (1226–1286) was a native of Chekiang, China. In 1237, when he was 12 years of age, he followed his father to visit a mountain temple and heard a monk reciting the poetic couplet:

> The shadow of bamboo wipes the terrace steps without disturbing the dust;
> The moon penetrates the bottom of a pond without leaving any trace in the water.

He was somewhat awakened. The next year his father passed away. Then, his uncle took him to Ching-sze (Jōji) Monastery in Hangchow to serve as a monk under Pei-chien Chu-chien (Hokkan Kokan). Hokkan (1164–1246) was the third-generation dharma descendant of Engo Kokugon (1063–1135), and the direct dharma descendant of Setsu-an Tokkō (1121–1203). Note that the Japanese Zen Priest Dainichi Nōnin of Osaka sent two of his disciples to China in 1189 to study dharma under Setsu-an (Busshō) Tokkō.

Mugaku Sogen became a dharma descendant of Mujun Shihan. He went to Taichow and stayed at Cheng-ju Temple. In 1275, he was transferred to Nenjen (Nōjin) Temple at Wenchow. In 1280, the seventeenth year of era Chi-yūan (Chigen) under the reign of Yuan Emperor Shih-tsu (Kublai Khan), Mugaku was invited to go to Japan, when he was 55 years of age. He first stayed at Kenchō-ji (founded by Rankei Dōryū). Then, he founded Engaku-ji at Kamakura in 1282, the fifth year of Kōan era under the reign of Go-uda Tennō.

Note that since Rankei Dōryū died in 1278, Mugaku Sogen did not meet Rankei in Kenchō-ji. At Kenchō-ji, Gottan Funnei (1197–1276), who came to Japan in 1260 and was another disciple of Mujun Shihan, became the second abbot, succeeding Rankei. Gottan was followed by Daikyū Shōnen (1215–1289), and Daikyū was followed by Gi-ō Shōjin, who died in 1281. Daikyū went to Japan from China in 1268, while Gi-ō accompanied Rankei to Japan in 1246. At the death of Gi-ō, Mugaku became the fifth abbot of Kenchō-ji.

Mugaku became the founder of Engaku-ji Kamakura in 1282, two years after his arrival in Japan. Engaku-ji was officially ranked second among the "Five Mountains" at Kamakura, while Kencho-ji ranked the first. Jufuku-ji, although established as early as 1200 by Eisai, was ranked the third. The fourth temple was Jōchi-ji, founded in 1283, the sixth year of Kōan era under the reign of Go-uda Tennō, by Daikyū Shōnen. Mugaku was honored by the title Bukkō Kokushi.

Daikyū Shōnen (1215–1289) was a native of Wenchow, Chekiang. He was the third-generation dharma descendant of Shōgen Sūgaku (1132–1202). The lineage could be given as follows:

(1) Shōgen Sūgaku,
(2) En-an Zenkai,
(3) Sekikei Shingetsu
(4) Daikyū Shōnen

As Mumyō Esei and En-an Zenkai were dharma brothers, Rankei and Sekikei were dharma cousins, Daikyū could be considered as Rankei's dharma nephew. Rankei Dōryū had introduced rules and regulations at the Kenchō-ji following the tradition of Shōgen Sūgaku. So one could conjecture that Daikyū Shōnen would introduce similar rules and regulations at the Jōchi-ji.

Daikyū Shōnen went to Japan when he was 54 years of age; that is, in 1268. He died at the age of seventy-five, leaving the following poem:

> Pick up the hammer of Mount Sumeru,
> Crush to pieces the drum of VOID.
> To hide your body leaving no trace of shadow,
> The Sun-wheel is shining bright at noon.

It may be mentioned that Daikyū first went to Ling-yin Monastery to pay respects to Tōkoku Myōkō (d. 1252). Tokoku was a native of Wusih (Chang-chow), Kiangsu. Before entering nirvana, he left the poem:

> At the eastern valley, a piece of cloud folds,
> The full moon shines at an ancient ferry.
> White bird is frightened by cold and flies,
> At night one dwells at the shadowless tree.

Sekikei (d. 1282) was a native of Szechuan, near Mount O-mei. He wrote the following poem on meeting another monk:

Without reaching Shuang-lin I saw an old acquaintance.
The new moon crosses my eyebrow, Autumn crosses my eyes.
Greetings are not yet made; however, one should ask:
'Why the bridge flows, while the water does not flow.'

Besides Daikyū Shōnen, Sekikei Shingetsu had another famous disciple from Japan—Mushō Jōshō (1234–1306). Mushō was formerly a disciple of Shōichi Enji. He went to China when he was 19 years of age, that is, in 1252. Mushō stayed in China for 14 years. He received the Inka from Sekikei and made acquaintances with Daikyū and Mugaku. He also studied under Kidō Chigu (1185–1269). However, Kidō Chigu's most important disciple would be Nampo Jōmyō (1235–1308), Daiō Kokushi. For comparison, the lineage of Nampo Jōmyō could be given as follows:

(1) Shōgen Sūgaku,
(2) Un-an Fugan,
(3) Kidō Chigu,
(4) Nampo Jomyō.

Note that Kidō Chigu was the dharma grandson of Shōgen Sugaku, just as Rankei Dōryū and Sekikei Shingetsu were Shōgen Sūgaku's dharma grandsons. Note also that Mujun Shihan was a dharma nephew of Shōgen Sūgaku. Hence, Mujun's direct disciples Enji Ben'en (1202–1280) and Mugaku Sogen (1226–1286) were Shōgen Sūgaku's dharma grand nephews.

In 1290, the third year of Shōō era under the reign of Fushimi Tennō, Nanzen-ji was founded by Enji's disciple, Mukan Fumon (1212–1291). Mukan Fumon, after 5 years' study under Shōichi Enji, went to China. He received Inka from Jōji Myōrin (1201–1261), who was a disciple of Mujun Shihan. Jōji Myōrin was also known as Dankyō Myōrin, as the Jōji Temple in Hangchow was located near the "Broken Bridge" (Dankyō). Myōrin became a monk when he was 18 years of age. A native of Taichow, Chekiang, he became enlightened under Mujun Shihan. So Mukan Fumon was a dharma grandson of Mujun Shihan. After 12 years in Sung-China, he went back to Japan and served as Enji's disciple. Mukan Fumon succeeded Tōsan Tanshō as the third abbot of Tōfuku-ji.

Kameyama Tennō, who reigned from 1259 to 1274, became a disciple of Shōichi Enji. After the passing of Enji in 1280, Kameyama donated a palace at Tōsan (Eastern Mountain) as Zendō of Zenrin-ji and requested Shinchi Kakushin (1207–1298) to be its founder. Kakushin was also known as Hō-tei (Dharma Lamp). Kakushin went to Sung-China and became a dharma disciple of Mumon Ekai (1183–1260), the famous author of *Mumonkan*. Mumon Ekai was the fourth-generation dharma descendant of Kaifuku Dōnei (1053–1113), a dharma brother of Engo Kokugon. Since Kakushin politely declined the offer, Mukan Fumon was asked to be the founder of Zenrin-ji, later expanded to be Nanzen-ji, the first monastery of the "Five Mountains." It should be mentioned that only in 1324, the order of Zen temples was officially given as below:

(1) Nanzen-ji,
(2) Kennin-ji,

(3) Tōfuku-ji,
(4) Kenchō-ji,
(5) Engaku-ji.

Succeeding Mukan Fumon as abbot of Nanzen-ji was Ki'an So'en (1261–1313), who presided over this important temple for 24 years. Ki'an So'en was a disciple of Bukkō Kokushi (Mugaku Sogen) and attended Kenchō-ji and Engaku-ji. He also studied under Hōtei Kakushin and Kōhō Kennichi (1241–1316). The third abbot was Issan Innei (1247–1317), who came from China in 1299. The fourth abbot was Zetsugai Sōtaku (d. 1334), who was the dharma grandson of Rankei, and the direct disciple of Nampo Jōmyō. The fifth abbot was Yaku'ō Tokken (1245–1320), who was a direct dharma descendant of Rankei and went to Sung-China for 8 years.

In 1345, the sixth year of Kōkoku era under the reign of Gomurakami Tennō, Tenryū-ji was founded by Musō Soseki (1275–1351) and Mukyoku Shigen (1282–1359). Musō was the dharma descendant of Kōhō Kennichi (1241–1316), who was the disciple of Mugaku Sogen, founder of Engaku-ji. Kōhō Kennichi was a prince, the son of Gosaga Tennō. When he was 16 years of age, that is, in 1256, he became a monk under Enji. In 1260, he was dispatched by Enji to study under Gottan Funnei (1197–1276), who came to Japan from China that year. Twenty years later, Kōhō met Mugaku Sogen. Mugaku gave him a dharma robe of Mujun and designated him as his dharma descendant. Kōhō entered nirvana in 1316, at the age of seventy-six. In 1303, while Kōhō stayed at Manfuku-ji, Musō Soseki and Shūhō Myōchō came to pay their respects. Thereafter, Musō received the Inka from Kōhō and became his most important dharma descendant. Musō Soseki's dharma descendants were Mukyoku Shigen (1282–1359) and Shun'oku Myōha (1311–1388).

Mukyoku Shigen was the second abbot of Tenryū-ji, who was succeeded by Tōryō Eisho (d. 1365), who was the third-generation dharma descendant of Tōkoku Myōkō (d. 1252) and came to Japan in 1351. (Tōmyō E-nichi came to Japan in 1308 and was the second-generation dharma descendant of Tōkoku Myōkō. Both Tōmyō and Tōryō belonged to the Sōtō School in China, but were recognized by the Rinzai School in Japan.)

In 1384, the second year of Genchū era under the reign of Gokame-yama Tennō, Shōkoku-ji was established by Shun'oku Myōha. But the founder of Shōkoku-ji was to be designated as Mūso Soseki.

Mūso's other distinguished disciples were Seisan Jiei (1302–1369), Ryūshū Shūtaku (1308–1388), Gidō Shūshin (1325–1388), and Zekkai Chūshin (1336–1405). Zekkai Chūshin went to China in 1368 and was received by Emperor Tai-Tsu of Ming Dynasty.

The second abbot of Shōkoku-ji was Kūkoku Myō-ō (1328–1407), a disciple of Mukyoku Shigen. Zekkai Chūshin was the fifth abbot, probably after his visit to Ming-China.

Both Tenryū-ji and Shōkoku-ji were branched out from the earlier Engaku-ji, founded by Mugaku Sogen. Similarly, Daitoku-ji and Myōshin-ji were branched out from the earlier Kenchō-ji, founded by Rankei Dōryū. The two important temples—Daitoku-ji and Myōshin-ji—would be discussed in the next chapter.

Mention would be made about five other temples:

(1) Kokutai-ji was founded in 1327, the second year of Karyaku era under the reign of Godaigo Tennō, by Jiun Myō-i (1273–1345). Jiun Myō-i was the dharma grandson of Shinchi Kakushin (1207–1298), and the direct dharma descendant of Kohō Kakumyō (1271–1361).
(2) Kōgaku-ji was founded in 1379, the last year of Eiwa era or the first year of Kōryaku era under the reign of Goen-yū (Nothern Dynasty), by Bassui Tokushō (1327–1387). Bassui was the dharma descendant of Kohō Kakumyō and hence was a dharma brother of Jiun Myō-i.
(3) Eigen-ji was founded in 1361, the first year of Kōan era under the reign of Gokōgon (Northern Dynasty), by Jakushitsu Genkō (1290–1367). Jakushitsu was the dharma grandson of Rankei Dōryū, and the direct dharma descendant of Yaku'ō Tokken (1245–1320). While Yaku'ō visited Sung-China, Jakushitsu visited Yuan-China, when he was 30 years of age. He paid his respects to Chūhō Myōhon (1263–1323) at Tien-mu (Tenmoku) Mountain and other Chinese Masters. He returned to Japan 6 years later.
(4) Hōkō-ji was founded in 1383, the first year of Genchū era under the reign of Gokameyama Tennō, by Mumon Gensen (1323–1390). Mumon Gensen was a prince and became a monk at the age of eighteen. He served under Ka'ō Sōnen (d. 1345) and Sesson Yubai (1290–1346) at Kennin-ji. He went to China and received the Inka from Kobai Shōyū (1285–1352).
(5) Fotsū-ji was founded in 1397, the fourth year of Ōei era under the reign of Gokomatsu Tennō, by Guchū Shūkyū (1323–1409). Guchū Shūkyū served under Musō when he was 13 years of age. He stayed at Kennin-ji, when he was eighteen. He went to China and landed at Mingchow (Ningpo). He returned to Japan when he was 29 years of age. He was the dharma grandson of Kogan Jōfuku, and the disciple of Sokukyū Keiryō (d. 1350). He lived to the age of eighty-seven.

In this chapter, we have noted that Tenryū-ji and Shōkoku-ji were started by Musō Soseki and his dharma-heirs. Musō Soseki was the disciple of Kōhō Kennichi, who was the dharma-heir of Mugaku Sogen, founder of Engaku-ji. On the other hand, Daitoku-ji and Myōshin-ji were started by Shūhō Myōchō and Kanzan Egen. Shūhō Myocho (Daitō Kokushi) was the disciple of Nampo Jōmyō (Daiō Kokushi), who was a dharma-heir of Rankei Dōryū, founder of Kenchō-ji.

In the next chapter, we put the emphasis on the line of Daiō Kokushi, Daitō Kokushi, and Kanzan, known as "O-TO-KAN" line. However, we must not forget that other lines which followed the tradition of Engaku-ji, as represented by Tenryū-ji and Shōkoku-ji, have also flourished to the present day.

Since Nampo Jōmyō went to China, he became the dharma-heir of Kidō Chigu. Note that Kido Chigu and Rankei Doryu were dharma cousins. Both were the dharma grandsons of Shōgen Sūgaku, who was the dharma-heir of Mittan Enketsu.

Chapter 11
The Era of Daiō, Daitō, and Kanzan

The Gozan, era was represented by the Zen temples and masters mentioned in Chap. 10. There was great influence to Japanese culture, known as Gozan culture (Bunka). Dr. Daisetz T. Suzuki, in his book *Zen and Japanese Culture*, said:

> Zen came to Japan after Shingon and Tendai and was at once embraced by the military classes. It was more or less by a historical accident that Zen was set against the aristocratic priesthood. The nobility, too, in the beginning felt a certain dislike for it and made use of their political advantage to stir up opposition to Zen. In the beginning of the Japanese history of Zen, therefore, Zen avoided Kyoto and established itself under the patronage of the Hōjō family in Kamakura. This place, as the seat of the feudal government in those days, became the headquarters of Zen discipline. Many Zen monks from China settled in Kamakura and found strong support in the Hōjō family—Tokiyori, Tokimune, and their successors and retainers.
>
> The Chinese masters brought many artists and objects of art along with them, and the Japanese who came back from China were also bearers of art and literature. Pictures of Kakei (Hsia Kuei, fl. 1190–1220), Mokkei (Mu-ch'i, fl. c. 1240), Ryokai (Liang K'ai, fl. c. 1210), Bayen (Ma Yuan, fl. 1175–1225), and others thus found their way to Japan. Manuscripts of the noted Zen masters of China were also given shelter in the monasteries here. Calligraphy in the Far East is an art just as much as *sumiye* painting, and it was cultivated almost universally among the intellectual classes in olden times. The spirit prevailing Zen pictures and calligraphy made a strong impression on them, and Zen was readily taken up and followed. In it there is something virile and unbending. A mild, gentle, and graceful air—almost feminine, one might call it—which prevailed in the periods preceding the Kamakura, is now superseded by an air of masculinity, expressing itself mostly in the sculpture and calligraphy of the period. The rugged virility of the warriors of the Kwanto districts is proverbial, in contrast to the grace and refinement of the courtiers in Kyoto. The soldierly quality, with its mysticism and aloofness from worldly affairs, appeals to the willpower. Zen in this respect walks hand in hand with the spirit of Bushido. (pp. 29–30)
>
> …
>
> The fundamental intuition the Zen masters gain through their discipline seems to stir up their artistic instincts if they are at all susceptible to art. The intuition that impels the masters to create beautiful things, that is, to express the sense of perfection through things

Y.H. Ku, *History of Zen*, China Academic Library,
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> ugly and imperfect, is apparently closely related to the feeling for art. The Zen masters may not make good philosophers, but they are very frequently fine artists. Even their technique is often of the first order, and besides they know how to tell us something unique and original. One such is Muso the National Teacher (1275–1351). He was a fine calligrapher and a great landscape gardener; wherever he resided, at quite a number of places in Japan, he designed splendid gardens, some of which are still in existence and well preserved after so many years of changing times. Among the noted painters of Zen in the fourteenth and fifteenth centuries we may mention Cho Densu (d. 1431), Kei Shoki (fl. 1490), Josetsu (fl. 1375–1420), Shubun (fl. 1420–50), Sesshu Toyo (1420–1506), and others. (pp. 30–31).

As the Gozan temples had fixed rules and set patterns, the new monks would prefer more freedom and initiative. Nampo Jōmyō (1235–1308), the Daiō Kokushi, would be recognized as the leader of the new movement in the Rinzai School. Nampo Jōmyō went to Sung-China in 1259, when he was 25 years old. He became the most important disciple of Kidō Chigu (1185–1269). As mentioned previously, Kidō Chigu was the dharma grandson of Shōgen Sūgaku, and the direct dharma descendant of Un-an Fugan. Since Rankei Dōryū was also the dharma grandson of Shōgen Sūgaku, Kidō and Rankei were dharma cousins. So it was natural as well as fortunate that Nampo as a disciple of Rankei in Japan should go to China and study under Kidō. Nampo was enlightened under Kidō. In 1267, when Nampo was 33 years old, Nampo took leave to return to Japan. Kidō gave him the following poem:

> Knocking at the temple gate, think with care.
> Travel again on the open road.
> Tell old man Kidō in clear manner:
> There will be plenty of descendants by the Eastern Sea.

Kidō would be recognized as the spiritual fountain of Daiō, Daitō, and Kanzan, and all their later followers. Nampo Jōmyō's most important disciple was Shūhō Myōchō (1282–1336), the Daitō Kokushi. Shūhō started to learn Tendai at the age of fourteen. He visited Kōhō Kennichi with Musō Soseki in 1303. While Musō became the disciple of Kōhō, Shūhō became the dharma-heir of Nampo.

In 1326, the first year of the Karyaku era under the reign of Godaigo Tennō, Daitoku-ji was founded by Shūhō Myōchō. Shūhō Myōchō had two principal disciples: Tetsu'ō (Tettō), Gikō (1295–1369) and Kanzan Egen (Musō Daishi, 1277–1360). Tettō Gikō was the first Abbot of Daitoku-ji. Tettō's dharma descendants can be given according to the following lineage:

(1) Tettō Gikō 彻翁义亨 (1295–1369)
(2) Gongai Sōchū 言外宗忠 (1315–1390)
(3) Kashū Sōdon 华叟宗昙 (1352–1428)
(4) Yōshū Sō'otogai 养叟宗颐 (1375–1458)
(5) Shunpo Sōki 春浦宗熙 (1408–1495)
(6) Jitsuden Sōshin 实传宗真
(7) Kogaku Sōkan 古岳宗亘 (1465–1548)
(8) Dairin Sōtō 大林宗套 (1479–1568)
(9) Shōrei Sōkin 笑岭宗欣 (1490–1568)

From Shōrin Sōkin on, there were three branches: The (a) branch gives the following:

(10a) Ittō Jōteki 一冻绍滴 (1539–1612)
(11a) Taku'an Sōhō 泽庵宗彭 (1572–1645)
(12a) Itsushi Bunshu 一丝文守 (1607–1646)
(13a) Nyosetsu Bungan 如雪文岩 (1609–1671)

The (b) branch gives the following:

(10b) Shun'oku Sōen 春屋宗园 (1529–1611)
(11b) Kōgetsu Sōgan 江月宗玩 (1573–1643)
(12b) Suigan Sōmin 翠岩宗珉 (1610–1664)

The (c) branch gives the following:

(10c) Kokei Sōchin 古溪宗陈 (1530–1596)
(11c) Gyokufu Shōsō 玉甫绍琮 (1546–1613)

Tettō had another disciple, Takunen Sōri 卓然宗立 (d. 1385). Gongai Sōchū had another disciple, Daimo Sōhan 大模宗范. Kashū had another disciple, Ikkyū Sōjin一休宗纯 (1394–1481), who was famous for his extraordinary behavior. He was honored by two emperors, but he never wore the purple robe bestowed on him. Jitsuden had another disciple, Tōkei Sōboku 东溪宗牧, who led five generations of dharma descendants. Dairin, founder of Nansō-ji at Osaka, had another disciple, Isei Sōsen 惟清宗泉. Kōgetsu Sōgan was considered as the master who was responsible for the revival of Daitoku-ji. Taku'an, Gyokufu, and Gyokushitsu (Kōgetsu's dharma brother) also contributed to the revival of Zen. Gesshū Sōko 月舟宗胡 (1618–1696) was responsible for the revival of the Sōtō School in the era of Edo.

According to the official record, Daitoku-ji was presided over by the following Abbots:

(1) Tettō Gikō 彻翁义亨 (1295–1369)
(2) Haku'ō Sōun 白翁宗云 (disciple of Shūhō Myōchō)
(3) Gu'ō Sōseki 愚翁宗硕
(4) Kokei Dōnin 虎溪道壬 (disciple of Shūhō Myōchō)
(5) Byōsen Dōkin 平泉道均
(6) Jōsan Jintei 祥山仁祯 (Tettō's disciple)
(7) Gongai Sōchū 言外宗忠 (1315–1390) (Tettō's disciple)
(8) Takunen Sōri 卓然宗立 (d. 1380) (Tettō's disciple)
(9) Hōun Sōdō 法云操堂
(10) Minshū 明叟
(11) Toku'ō Sōseki 德翁宗硕 (Tettō's disciple)
(12) Tōrin Sōtō 邓林宗栋 (Tokuhō's disciple)
(13) Daishō Sōka 大象宗嘉 (Tettō's disciple)
(14) Daiki 大器
(15) Nanshū 南周

(16) Jiku'ō 竺翁
(17) Daimo Sōhan 大模宗范 (Gongai's disciple)
(18) Tōgen 东源
(19) Kenyō Sōbon 乾用宗梵
(20) Kigaku Myōshū 歧岳妙周 (Daishō's disciple)
(21) Hōrin Sōken 香林宗荫 (Hō'ō Soichi's dharma great grandson) (峰翁祖一下第三世)
(22) Kashū Sōdon 华叟宗昙 (1352–1428) (Gongai's disciple)
(23) Kyogaku 巨岳
(24) Shungan Sōju 椿岩宗寿
(25) Ryo'an 樗庵
(26) Yōshū Sō'otogai 养叟宗颐 (1375–1458) (Kashū's disciple)
(27) Min'on Sōchi 明远宗智
(28) Mugon 无言
(29) Renkō 琏江
(30) Nichishō Sōkō 日照宗光

During Daitō Kokushi's illness, Hanazono Tennō asked Shūhō Myōchō to recommend a master to be his dharma teacher, and Shūhō Myōchō recommended Kanzan Egen. So Hanazono Tennō donated a palace to be converted into a Zen temple. In 1337, the second year of Engen era under the reign of Godaigo Tennō, Myōshin-ji was founded by Kanzan Egen. While Daitoku-ji emphasized tradition of the Rinzai School, Myōshin-ji encouraged renovation and creativity. It was noted before that both Daitoku-ji and Myōshin-ji stood for freedom and new development, while the "Five Mountains" tradition was too conservative in comparison. However, history of Japanese Zen showed that the Daitoku-ji would represent the moderate approach, while the Myōshin-ji would represent the creative approach. It was the leadership of Kanzan Egen that was responsible for such a development. However, Daitō Kokushi, as the teacher of both Tettō Gikō (1295–1369) and Kanzan Egen (1277–1360), was aware of the talents of both persons and made the confidential recommendation to Hanazono Tennō, so that a new Zen temple was established under Kanzan's leadership. It may be pointed out that Daitoku-ji and Myōshin-ji were really "sister" institutions, and many Zen leaders served at either one or the other, or both.

Daiō, Daitō, and Kanzan formed a chain known as simply Ō-Tō-Kan, with the spiritual fountain Kidō. In a recent publication *Art Treasures of Myōshin-ji*, published March 15, the fifty-second year of Shōwa era, that is, 1977, there were many precious items: (1) portrait of Hanazono Tennō; (2) portrait of Kidō Chigu (1181–1265); (3) portrait of Daiō Kokushi Nampo jōmyō (1235–1308); (4) portrait of Daitō Kokushi Shūhō Myōchō (1282–1336); (5) portrait of Musō Daishi Kanzan Egen (1277–1360); (6) portrait of Mimyō Daishi Juō Sōhitsu (1296–1380); (7) portrait of Muin Sōin Zenji (1326–1410); (8) portrait of Nippō Sōshun Zenji (1368–1448); (9) portrait of Sekkō Sōshin Zenji (1408–86); (10) portrait of Gokei Sōton Zenji (1416–500); (11) portrait of Keisen Sōryū Zenji (1425–1500); (12) portrait of Tokuhō Zenketsu Zenji (1419–1506); (13) portrait of Tōyō Eichō

Zenji (1428–1504); and (14) portrait of Nun Ritei (1455–1536). The lineage from Kanzan to Sekkō Sōshin could be given as follows:

(1) Kanzan Egen 关山慧玄 (1277–1360) (2) Juō Sōhitsu 授翁宗弼 (1296–1380)
(3) Muin Sōin 无因宗因 (1326–1410) (4) Nippō Sōshun 日峰宗舜 (1368–1448)
(5) Giten Genshō 义天玄诏 (6) Sekkō Sōshin 雪江宗深 (1408–1486)
(7a) Gokei Sōton 悟溪宗顿 (1416–1500) (7b) Keisen Sōryū 景川宗隆 (1425–1500)
(7c) Tokuhō Zenketsu 特芳禅杰 (1419–1506)
(7d) Tōyō Eichō 东阳英朝 (1428–1504)

Sekkō had four disciples: (7a) Gokei Sōton; (7b) Keisen Sōryū; (7c) Tokuhō Zenketsu; and (7d) Tōyō Eichō.

Kanzan entered nirvana in 1360, when he was 84 years old. He left the following poem:

> The road was blocked and could not be penetrated.
> The green mountain top was always covered by cold clouds.
> Shao-yang (Shōyō) with one-word hid the dagger's point (kihō).
> Looking with a straight eye, ten-thousand miles are far apart.

Juō Sōhitsu was a native of Kyoto. He first studied under Daitō Kokushi. When Kanzan founded Myōshin-ji, Juō followed him and received his Inka. Juō became the second Abbot of Myōshin-ji and lived to 85 years old. Muin Sōin served under Ka'ō Sōnen 可翁宗然 (d. 1345) at Kennin-ji, when he was 9 years old. Then he became a disciple of Juō at Myōshin-ji. After succeeding Juō as the third Abbot of Myōshin-ji, he retired at Kaisei-ji 海清寺and entered nirvana at the age of eighty-five.

Nippō Sōshin, also from Kyoto, became a monk when he was 15 years old. Later, he revealed what he experienced to Mumon Gensen 无文元选 (1323–1390), who retired to the mountain retreat in 1384. Then Nippō went to Myōshin-ji and served under Muin for 5 years. He dreamed about a golden dragon playing with a precious pearl, which was taken away by Nippō. Thereafter, he received the Inka from Muin and became the seventh Abbot of Myōshin-ji.

Sekkō Sōshin was the dharma descendant of Giten Genshō, the eighth Abbot of Myōshin-ji. Sekkō served under Nippō Sōshin at Zuisen-ji. He also resided at Daitoku-ji. He became the ninth Abbot of Myōshin-ji, and he had four outstanding dharma descendants mentioned above. So, Sekkō was revered as the Patriarch for the revival of Myōshin-ji.

Gokei Sōten (1416–1500) was the founder of Zuiryū-ji. He also resided at Daitoku-ji. He lived to 85 years old. His disciple, nun Ritei (1455–1536), helped a great deal in building up Myōshin-ji.

Keisen Sōryū (1425–1500) served under Tōin Gensaku 桃隠玄朔, a dharma descendant of Nippō. Tōin asked him: "What is the use of traveling back and forth (between Kyoto and Sanju)?" Keisen replied: "Following the fragrant grass one has gone away; chasing the falling flowers one comes back." After Tōin passed away, he became Sekkō's disciple and received the Inka from him. He lived to 76 years old.

Tokuhō Zenketsu (1419–1506) was younger than Gokei, but older than Keisen and Tōyō. He lived to 88 years. Among the four dharma brothers, it was said: "Zen in Keisen; Virtue (Toku) in Gokei; Long-life (Ju) in Tokuhō; Talent (Sai) in Tōyō." It was also said: "Keisen was sharp as dagger's point (kihō); Gokei was gentle as Spring wind; Tokuhō was free between hardness and softness; Tōyō was outpouring in talent and vitality."

Tōyō Eishō (1428–1504), the youngest of the four, lived to 77 years old. He was a Zen scholar, leaving many books and writings. His school was to be the most abundant and most influential among the four groups. In 1504, the first year of Eishō era under Gokashiwabara Tennō, he left his last poem as follows:

> Let not the little child of nature disturb people.
> Let not a particle of dust on the holy pedestal be moved.
> How to thank the monks who took pains to serve me?
> Chrysanthemums by the hedge half blossom and the new maple leaves.

A contemporary of Tōyō Eisnō was Ryōan Keigo 了庵桂悟 (1428–1514), Abbot of Tōfuku-ji. He was sent by the Japanese emperor to be an "Ambassador" to Ming-China, at the age of 83. He was given an audience by emperor Cheng-Teh (1506–1521). The Chinese philosopher, Wang Yang-ming, wrote an essay on his departure. He rebuilt Nanzen-ji and lived to 87 years old.

At this juncture, it might be worthwhile to check the order of the Abbots who presided over Myōshin-ji. According to official record, the following list was taken:

(1) Kanzan Egen (2) Juō Sōhitsu
(3) Muin Sōin (4) Unsan Sōga
(5) Myōkō Shōgo (6) Setsudō Sōboku
(7) Nippō Sōshin (8) Giten Genshō
(9) Sekkō Sōshin (10) Keisen Sōryū
(11) Gokei Sōton (12) Tokuhō Zenketsu
(13) Tōyō Eichō (14) Etsudō Sōtaku
(15) Shōgaku Sōzen (16) Saisen Sōjun
(17) Tōrin Sōtō (18) Ten'in Sōju
(19) Hakutei Sōshō (20) Daishū Genkō
(21) Gyokuho Sōmin (22) Kōsō Sōshō
(23) Keihō Genshō (24) Bunshuku Sō'iku
(25) Daikyū Sōkyū (26) Shōgan Sōshu
27) Jinshū Sōju 28) Shūrin Genshun
(29) Keidō Gentotsu (30) Kōnan Shu'ei

(4) Unsan, (5) Myōkō, and (6) Setsudō could be the disciples of Juō or Muin. (14) Etsudō and (15) Shōgaku could be Sekkō's other disciples. (16) Saisen was

Gokei's disciple, and so were (21) Gyokuho and (22) Kōsō Sōshō. (17) Tōrin and (25) Daikyū were Tokuhō's disciples. (18) Ten'in was Tōyō's disciple. (19) Hakutei and (29) Keidō were Keisen's disciples. (20) Daishū, (23) Keihō, (24) Bunshuku, (27) Jinshū, and (30) Kōnan were Gokei's dharma grandsons. (26) Shōgan was Keihō's disciple. (28) Shūrin was fourth-generation descendant of Keisen Sōryū.

From Tōyō Eishō, the following dharma descendants for the next five generations could be given:

(1) Tōyō Eichō (2) Daika Senkyō (3) Kōfu Genkun
东阳英朝 大雅崇匡 功甫玄勋
(4) Senshō Zuisho (5) I'an Chitai (6) Tōzen Sōshin
先照瑞初 以安智泰 东渐宗震

After Tōzen, there were two branches as follows:

(6) Tōzen Sōshin (7a) Yōsan Keiyō
东渐宗震 庸山景庸
(8a) Gudō Tōjitsu 愚堂东寔 (9a) Shidō Munan 至道无难
(1576–1661) (1603–1676)
(10a) Dōkyō Etan 道镜慧端
(1642–1721)
(11a) Hakuin Ekaku 白隐慧鹤
(1685–1768)
(6) Tōzen Sōshin (7b) Nankei Sōgaku
东渐宗震 南景宗岳
(8b) Unfu Zenjō (9b) Boku'ō Sogo 牧翁祖牛
云甫全祥 (d. 1694)
(10b) Bankei Eitaku 盘圭永琢 → (six disciples)
(1622–1693)

Gudō Tōjitsu (1576–1661) left home when he was 8 years old. Starting to travel at nineteen, he was enlightened under Zui-un 瑞云. When Yōsan Keiyō was looking for a successor at Myōshin-ji, he heard about the dharma accomplishment of Gudō Tōjitsu and invited Gudōto to be the chief monk at Myōshin-ji. He became the Abbot of Myōshin-ji when he was 52 years old. When he was eighty-three, that is, in 1658, the three hundredth (tricentennial) anniversary of Myōshin-ji was celebrated. Gudō wrote the following poem:

> There were twenty-four sects of Japanese Zen.
> Alas! More than half of these sects lost its transmission.
> Fortunately, Kanzan had many children and grand-children.
> For 300 years, fire kept on burning and fragrance spread all around.

Note that Kanzan entered nirvana in 1360, while Myōshin-ji was founded in 1337. So, it was the three hundredth anniversary of Kanzan's passing that was celebrated beginning in 1658 and lasting until 1660.

While Shōju Rōjin emphasized *zazen* (sitting and meditation), Bankei Eitaku preached to the public and dealt with problems in a most direct and stimulating

way. The following stories appeared in Nancy Wilson Ross' *The World of Zen*. Their origin might be found in Shasekishū (*Collection of Sand and Stone*), authored by Mujū Ichien 无住一圓 (1226–1312).

Master Bankei's lectures were attended not only by Zen students but also by persons of all ranks and sects. He never quoted sutras nor indulged in scholarly discussions. His words were spoken directly from his heart to the hearts of his listeners. A self-centered Nichiren priest came to the temple, determined to debate with Bankei. He challenged Bankei: "Can you make me obey you?" Bankei said, "Come up beside me and I will show you." The priest pushed his way through the crowd. Bankei smiled: "Come over to my left side." The priest did. Then Bankei said: "Perhaps we can talk better if you come to the right side." The priest stepped over to the right. Bankei observed: "You are obeying me and I think you are a very gentle person. Now sit down and listen."

Another story was even better for illustrating Bankei's way of teaching. During Bankei's seclusion weeks of meditation, a pupil was caught stealing. He did not expel the pupil, as others requested. Later, the pupil was again caught of stealing. The other pupils' petition was ignored, and they threatened to leave in a body. Bankei said to them: "You are wise brothers. You know what is right and wrong. You may go elsewhere to study and make progress. But who will teach this brother who does not know right from wrong if I do not?" Tears came to the poor brother, and all desire to steal had vanished from there on.

A Zen student complained to Bankei: "How can I cure my ungovernable temper?" Bankei said: "Let me see what you have." The student could not show it. Bankei then said: "Your temper must not be your own true nature. If it were, you could show it to me at any time. When you were born you did not have it, and your parents did not give it to you. Think it over."

Japanese Zen was declining from the Muromachi (Ashikawa) period (1337–1573), through the "Warring" period (1482–1558) to the beginning of Tokugawa (Edo) period (1603–1868). However, Rinzai Zen had its revival in the Tokugawa period, and this revival had its impetus from such great masters as Tōjitsu, Dōkyō Etan and Bankei Eitaku.

Dōkyō Etan (1642–1721) was the disciple of Shidō Munan, who was Gudō Tōjitsu's dharma descendant. Shidō received the Inka from Gudō upon his enlightenment. On that occasion, Gudō wrote the two following poems:

> Patriarch Sōsan composed the 'Hsinhsinming'
> (Shinshinmei),
> Literary flowers and verbal leaves were abundant in the forest.
> What is the use of playing with literature and penmanship?
> In silent solitude time has passed from the ancient to the present.
>
> The Third Patriarch (Sōsan) made 'Ming' named 'Hsinhsin',
> Detesting the selection of the ancient and the present.
> What you and I acted might be different from Sōsan.
> Mountains are by themselves (naturally) high and seas are deep.

Etan was the dharma teacher of Hakuin Ekaku. He was also known as Shōju Rōjin (old man at Shōju-an), since he retired to Shōju-an. At the advanced age of eighty-one, he wrote a poem to pay his high respect to Daruma, the first Patriarch:

> His image would last for a thousand centuries.
> The Patriarch had dignity and majesty to be revered.
> Who said that the Patriarch went west with a single sandal?
> The frost dyed the maple trees to make the countenance new.

However, he did not leave any poem before entering nirvana the next day. This was a typical example of "teaching by not saying."

When Bankei was preaching at Ryūmon-ji, a Shinshū priest came to challenge him about miracles through the repetition of Amida Buddha. Bankei replied gently: "Perhaps your fox can perform the miracle, but that is not the manner of Zen. My miracle is that when I feel hungry I eat, and when I feel thirsty I drink."

While the orthodox Rinzai Zen was known as Kanna Zen, emphasizing Kōan ("Official Case-study") and Mondō (question and answer), the Sōtō Zen was known as Mokushō Zen, emphasizing silent meditation. Both Kanna Zen and Mōkusho Zen represented Sung-Zen. During the Yuan and Ming periods, Nembutsu Zen (reciting the name of Amida Buddha) was prevalent. Bankei started something new —his Zen was known as Fushō Zen 不生禅, meaning "unborn." When Bankei was 26 years old, he was aware that all things are complete in "unborn." For the next 40 years, Bankei preached: "The Buddha nature (mind or heart) is 'unborn,' holiness is Buddha nature's testimony."

Bankei was a religious person, but not a philosopher. He was not intellectual, he had intuition, and he was compassionate. He had six eminent dharma descendants, all bestowed with Zenji titles. They are as follows:

(1) Sengaku Soryū 潜岳祖龙 (1631–1686)
(2) Dairyō Sokyō 大梁祖教 (1638–1688)
(3) Setsugai Sotei 节外祖贞 (1641–1725)
(4) Sekimon Somin 石门祖珉 (1642–1696)
(5) Keidō Soshin 圭堂祖心 (1649–1703)
(6) Daizui Soheki 大隋祖璧 (1651–1729)

These Zenji were older than Hakuin Ekaku (1686–1769). Hakuin was the dharma descendant of Dōkyō Etan. Hakuin was going to extend Kanna Zen and bring new vitality to Rinzai Zen. This new development is given in Chap. 12.

From Tokuhō Zenketsu, the dharma descendants for the next three generations could be given as follows:

(1) Tokuhō Zenketsu 特芳禅杰
(2) Daikyū Sōkyū 大休宗休 (1468–1549)
(3) Taigen Sūfu 太原崇孚 (1495–1555)
(4) Tōkoku Sōkō 东谷宗杲

Starting from the fifth generation, there were two branches: one leading to Hakuin and the other leading to Gessen Zen'e (1702–1781). The (a) branch gives the following:

(5a) Daiki Jōsen 大辉祥遣
(6a) Zeishin Sōgi 说心宗宜
(7a) Ryūtan Genjo 龙潭元恕
(8a) Daitan Sōiku 大端宗育
(9a) Shitsujun Sōjun 失顺宗顺
(10a) Tanrei Soden 单岭祖传
(11a) Torin Sushō 透鳞素承
(12a) Hakuin Ekaku

The (b) branch gives the following:

(5b) Tetsusan Sōdon 铁山宗钝
(6b) Daishitsu Sokyū 大室祖丘
(7b) Shingan Genshō 心岩玄精
(8b) Gōhō Dōtetsu 鳌峰道哲
(9b) Setsugan Dō'en 节岩道圆 (1607–1675)
(10b) Kengan Zen'etsu 贤岩禅悦 (1618–1696)
(11b) Kogetsu Zenzai 古月禅材 (1667–1751)
(12b) Gessen Zen'e 月船禅慧 (1702–1781)

Daikyū Sōkyū had another disciple, Tō'an Sōton. Designating Tō'an as (3c), we get the following lineage:

(3c) Tō'an Sōton 东庵宗暾
(4c) Setsushū Shōgen 雪叟绍玄
(5c) Taigaku Genkan 泰岳玄韩
(6c) Rinshuku Gen'e 林叔玄慧
(7c) Sensan Genshō 千山玄松
(8c) Jiku'in Somon 竺印祖门
(9c) Mujaku Dōchū 无着道忠 (1653–1745)

For the lineages leading from Gokei Sōton and Keisen Sōryū, the reader could refer to the charts given in Y.H. Ku: *History of Japanese Zen Masters*, 1977.

Note that Hakuin could be considered as the dharma descendant of both Tōyō Eichō and Tokuhō Zenketsu. The disciples of Hakuin are given in Chap. 12. The line from Kogetsu Zenzai and Gessen Zen'e can be extended further as follows:

(1) Gogetsu Zenzai 古月禅材
(2) Gessen Zen'e 月船禅慧
(3) Seisetsu Shūryo (Kokushi) 诚拙周樗 (1744–1820)
(4) Sei'in Injiku 清荫音竺
(5) Tankai Shōkei 淡海昌敬

(6) Kaigan Dōkaku 晦岩道廓 (1797–1872)
(7) Tōkoku Dō'ei 韜谷道瑩 (1812–1886)
(8) Kōsetsu Dōka 香雪道华

Note that Sengai Gibon 仙崖义梵 (1750–1837), the famous painter, was a disciple of Gessen Zen'e.

Chapter 12
Hakuin Ekaku and His Disciples

Hakuin Ekaku (1685–1768), also known as Kokurin, was a native of Shizuoka 静冈. His mother belonged to the Nichiren School. His father was of noble birth. He was the youngest in the family of five children. He was highly gifted and extremely sensitive to environment. Clouds rapidly changing over the sea made him sorrowful. He received his strongest religious feelings from his devout mother. She took him to a temple where a priest explained the writings of Nichiren. The priest's sermon on the Eight Hot Hells shook the child with fear. Hakuin devoted himself to Buddhism and was especially impressed by the *Lotus Sutra*. He became a monk when he was 15 years of age. At seventeen, his teacher Tanrei Soden 单岭祖传 passed away. Traveling and visiting, he became the disciple of Shōju Rōjin, Dōkyō Etan 道镜慧端 (1642–1721), when he was 24 years of age. At the age of thirty-four, he became the chief monk at Myōshin-ji. Hakuin was also dharma disciple of Tōrin Sushō 透鳞素承, who succeeded Tanrei as abbot of Shōin-ji. In Chap. 11, it was mentioned that as a dharma-heir of Tanrei Soden and Tōrin Sushō, Hakuin became a dharma descendant in the line of Tokuhō Zenketsu. Also, as a disciple of Shōju Rōjin (Dōkyō Etan), he was a direct descendant in the line of Tōyō Eichō. Hakuin thus belonged to two of the four lines which branched out from Myōshin-ji.

Heinrich Dumoulin, S.J., in his *A History of Zen Buddhism* (English translation by Paul Peachey 1959, 1963), devoted a whole chapter to "The Zen Mysticism of Hakuin" and declared in the beginning of the chapter:

> Next to Dōgen, Hakuin (1685–1768) was the greatest of the Japanese Zen masters. His efforts toward renewal in the Rinzai sect laid the foundation for the modern development of Japanese Zen. In his personality certain traits of Zen came to the surface for the first time. He was a dynamic character, prone to ecstatic states. By means of daring exercises he attained extraordinary mystical experiences which he describes in his writings. His accounts give evidence of a sharp mind, penetrating introspection, and great literary gifts…

Hakuin, in his "Orategama," described his mystical experiences as follows (see Dumoulin-Peachey, p. 249).

> During the spring of my twenty-fourth year I was staying at the Eiganji temple in the province of Echigo where I practiced assiduously. I slept neither by day nor by night, and forgot both to rest and to eat. Suddenly I was overcome by the Great Doubt. I felt as though

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_12

> freezing in an ice field extending thousands of miles. My bosom was filled with an extraordinary purity. I could neither advance nor retire. It was as if I were out of my mind and only the word "nothing" ("Mu") remained. During the lecture I heard, indeed, the explanations of the master, but it was as if I heard a discourse from afar in a distant Zen hall. Sometimes I felt as if I were floating through the air. This state continued for a number of days until the night while hearing the striking of the temple bell I experienced the transformation.
>
> It was like the smashing of a layer of ice, or the pulling down of a crystal tower. As I suddenly awakened and came to my senses, I felt myself to be like Master Yen-tou (Gantō), who all through the three times (past, present, and future) encountered no suffering. All former doubts were fully dissolved like ice which melted away. With a loud voice I called out, 'How glorious, how glorious!' We need no escape from the cycle of life and death, nor need we strive after enlightenment. The seventeen hundred *kōan* exercises are not worthy of being posed. My pride rose up like a mountain and my exaltation welled up like a flood. To myself I thought that for 200 or 300 years there had been no sudden breakthrough like mine, with such great ecstasy. With this vision I immediately set out on the road to Shinano.

Note that Dōkyō Etan, the aged hermit, was at Shōjū-an 正受庵, in the district of Shinano. The master was not satisfied. So Hakuin had to struggle further.

> One evening the master (Dōkyō Etan) sat cooling himself on the veranda. Once more I brought him my verses on enlightenment. The master said, 'Confusion and nonsense!' I likewise called out, 'Confusion and nonsense!' The master grabbed me and struck me twenty or thirty times with his fist and finally threw me off the veranda. It was on the evening of the 4th of May, after the rainy season. I fell into the mud, almost unconscious, with all my thoughts fleeing away. Nor was I able to move. But the master only stood on the veranda and laughed aloud. After a while I regained my senses, and rose up and bowed to the master. My whole body was bathed in perspiration. The master called with a loud voice, 'This poor child of the devil in a dark dungeon!' Thereupon I intensified my study of the kōan of the death of Nan-chuan (Nansen) and gave up sleeping and eating.

Dumoulin narrated the story thus:

> Hakuin now entered the final phase of painful and penetrating practice. He had gained some enlightenment, but the results did not yet satisfy Master Etan. Repeatedly he had to hear the invective of the devil's child in a dark dungeon which hints vaguely at the cause of the imperfection of his enlightenment. Like the devil in the dark dungeon, so his mind without his knowing was still imprisoned in his own ego. He trained in deadly despair. When his efforts remained fruitless he secretly thought of leaving the hermitage to try his luck elsewhere. But while he was begging alms in a neighboring village the change suddenly came. In his autobiography, *Itsu-made-gusa*, Hakuin gives a detailed description of the event.
>
> "The next morning I took up the alms bowl with exceeding anxiety and arrived in a village in the district of Iiyama where I began to beg. Without relaxing, however, I was constantly engaged with the *kōan*. Immersed in concentration I stood at the corner of a house. Someone called from within, 'Go away, go away!' But I did not hear it. Thereupon the angry householder seizes a broom, turned it around, hit me on the head, and then started beating me. My monk's hat was torn and I fell to the ground. Without consciousness, I was as one dead and could not move. The neighbors now came in alarm from all directions. 'This is only the usual nuisance,' said the householder, closing the door and showing no further interest in the matter.
>
> "Three or four of the passers-by wondered at what went on and asked what had happened. I returned to consciousness and opened my eyes. While I pursued the difficult *kōan* to its roots and penetrated to its bottom, a *kōan* which, up to then, I could neither understand nor

> grasp, the enlightenment flashed upon my mind. Jubilantly I clapped my hands and laughed aloud. The onlookers spoke in alarm. 'A mad bonze! A mad bonze!' All hastened away without looking at me further. I stood up, cleaned my clothes, and put on my torn hat. …
>
> "I arrived at the gate of the hermitage laughing and full of joy. The master stood on the veranda, cast a glance at me, and said, 'Speak! What is the good news?' I approached him and related my experiences in full. The master now stroke my back with his fan…"

Henceforth, the master did not call him the "poor child of the devil in a dark dungeon!" Hakuin had now attained full enlightenment. He had strong will and sharp insight. Because he was a severe master, more and more followers were attracted to him. From the age of fifty to eighty, he spread the Zen dharma in the Kantō and the Chūba areas. At eighty, he entrusted Shōin-ji to his disciple Sui'ō Genro (1716–1789). At eighty-two, he traveled from Hakone to Edo. On the New Year's Day at the age of eighty-four, he wrote the following gāthā:

> At the mountain top of Ryūtaku (Dragon-Valley),
> To-day I displayed my old face unashamed.
> An old monk of eighty welcomes the New Year,
> And detests the missing sound of the one hand.

Kokurin entered nirvana on the eleventh day of November. Nearly all the contemporary Zen masters were his students at one time or the other. His important dharma-heirs were given below:

> Daikyū Ehō 大休慧昉 (Genshu 玄殊) (1716–1776)
> Sui'ō Genro 遂翁元卢 (Eboku 慧牧) (1716–1789)
> Tōrei Enji 东岭圆慈 (1721–1792)
> Shikei Eryō 斯经慧梁 (1721–1787)
> Gasan Jitō 峨山慈棹 (1726–1797)
> Dairin Shōkan 大灵绍鉴 (1724–1807)
> Teishū Zenjo 提州禅恕; Sōkai Giun 沧海宜迅
> Daidō Don'e 大同昙慧

The above nine were honored by the title Zenji with particular designations.

Daikyū was formerly a disciple of Kogetsu Zenzai 古月禅材. He came to Shōin-ji with Kaigan Chitetsu 快岩智彻. Both of them became enlightened and received the Inka from Kokurin.

Sui'ō Genro, also known by the name Eboku 慧牧, came to serve under Hakuin when he was 30 years of age and continued for 20 years. When Hakuin was 80 years of age, Sui'ō was put in charge of Shōin-ji. Later, he was succeeded by Tōei Enji. Sui'ō preached at Daitsū-ji, also located at Shizuoka, and the attendance reached seven hundred. He was in charge of Blue Cliff Assembly at Seiken-ji, and more than four hundred people attended. He entered nirvana in 1789 at the age of seventy-three.

Tōrei Enji was 5 years younger than Sui'ō. However, he served under Hakuin since he was 9 years of age. He advised Sui'ō to come to Shōin-ji and study under Hakuin. Sui'ō, on his retirement, asked Tōrei to take charge of Shōin-ji. In 1774, a dharma assembly was convened to commemorate Hakuin. Tōrei, Daikyū, and

Reigen Etō 灵源慧桃 participated, with Sui'ō as the preacher. In 1784, another assembly was convened, with Sui'ō as the preacher, and Tōrei, Kaigan, and Gasan participating, and eight hundred people attended.

Shikei Eryō became a monk when he was 12 years of age. He first studied under Hangan. After Hangan passed away, he came to Shōin-ji and became Hakuin's disciple. In 1757, when he was 36 years of age, he was at Kaifukuin. Later, he stayed at Enfuku-ji. After he obtained an old statue of Daruma, he built a hall in Daruma's memory and meditated at a small house nearby. More than ten monks followed his example. He built a number of such meditation halls and devoted himself to the reconciliation of rivalry between Daitoku-ji and Myōshin-ji. He lived to 66 years of age.

Gasan Jitō became Hakuin's disciple when Hakuin was already very old. Gasan first studied under Gessen Zen'e (1702–1781). At the age of sixteen, he began to travel and visit many masters. When he came back, Gessen was ready to give him the Inka and advised him to stay with the master at Tōki-an, Eiden. After 1 year, Gasan heard that Hakuin was preaching Hekigan-roku ("Blue Cliff Records") at Edo and went there against the advice of Gessen. As he approached Hakuin and explained things, Hakuin chased him out for three times. Finally, Gasan was humble and repentant and asked Hakuin for his forgiveness. Hakuin said: "You young man, you are full of Zen in your stomach that can last a whole life. Although you can talk and talk readily, it does not have any strength at the river bank of life and death. If you want to endure the whole life expeditiously, you must hear the sound of my single hand." Gasan saluted and left. He was over 30 years of age and then served under Hakuin for 4 years. Hakuin was over 80 years of age. Gasan frequently asked the help of Tōrei and was greatly benefited. One evening, while sitting in meditation at Shōin-ji, Gasan felt enlightened and danced with the incense burner. After the passing of Hakuin, Gasan was staying at Tōki-an, Eiden, and was disturbed by typhoon. He ran out of the small temple and sweated all over. Thus, he realized deeply Kanzan's mind and heart. Thereafter, he sojourned at Tentaku for 10 years. He was always grateful to Hakuin and Sui'ō Genro (1716–1789). Gasan's dharma-heirs Inzan Ien (1751–1814) and Takujū Kosen (1760–1833) would be the founders of two most important lines which have flourished until the present day.

Gasan Jitō had three principal disciples:

Inzan Ien 隐山惟琰 (1751–1814)—Shōtō Enshō Zenji
Takujū Kosen 卓州胡仙 (1760–1833)—Daidō Enkan Zenji
Gyō'ō Gensetsu 行应玄节 (1756–1831)—Shinkan Jishō Zenji

Inzan had four dharma descendants:

(1) Taigen Shigen 太元孜元—Myōkaku Kaman Zenji (1768–1837)
(2) Sekkan Shōju 雪关绍珠—Tengan Kōtsu Zenji (1766–1835)
(3) Tōrin Sōju 棠林宗寿—Daitetsu Shōgen Zenji (d. 1837)

(4) Kokan Kohan 顾鉴古范—Reigan Kōmyō Zenji (1776–1843)

Takujū had seven dharma descendants:

(1) Kaisan Sōkaku 海山宗恪—Bukoku Myōgen Zenji (1768–1846)
(2) Myōki Sōseki 妙喜宗绩—Fu'ō Myōkaku Zenji (1774–1848)
(3) Getsusan Kokyō 月珊古镜—Daiki Myōkan Zenji (1789–1855)
(4) Seki'ō Sōmin 石应宗珉—Daitetsu Hōgan Zenji (1794–1857)
(5) Sosan Genkyō 苏山玄乔—Jinki Myōyō Zenji (1798–1868)
(6) Hōshū Zemmyō 蓬洲禅苗—Dai'en Shōkaku Zenji (1802–1872)
(7) Shun'ō Zenetsu 春应禅悦—Reiki Jin'ō Zenji (?)

Gyō'ō had four dharma descendants:

(1) Zōhō Bunga 象匏文雅—Jinkan Dokushō Zenji (1774–1825)
(2) Kankai Sōju 环海宗寿—Hōgn Reikan Zenji (1779–1860)
(3) Mannin Gen'I 万宁玄汇—Jinki Myōkan Zenji (1789–1860)
(4) Kendō Tō'e 宪道等慧—Mujin Shōtō Zenji (d. 1820)

All fifteen priests were given the honorary title of Zenji, with particular designations.

Typical lineages of selected persons would be given as follows:
The Inzan line:

(1) Inzan Ien (2) Taigen Shigen 太元孜元 (1768–1837)

(3a) Gisan Zenrai 仪山善来 (1802–1878)
(4a) Kōsen Sō'on 洪川宗温 (1816–1892)
(5a) Kōgaku Sō'en 洪岳宗演 (1859–1919)
(6a) Tetsu'ō Sōkatsu 辍翁宗活 (1870–1954)
(7a) Shigetsu Sōshin 指月宗岑(1882–1945)

(1) Inzan Ien (2) Taigen Shigen

(3b) Daisetsu Jō'en 大拙承演 (1797–1855)
(4b) Doku'en Jōju 独园承珠 (1818–1895)
(5b) Kan'ō Sōkai 函应宗海 (1856–1923)
(6b) Zeggaku Bunki 绝学文毅 (1872–1932)

Note that Gisan Zenrai had another disciple, Etsukei Shuken 越溪守谦 (1810–1884), whose disciple was Kokan Sōho 虎关宗补 (1839–1903), and Kokan's disciple was Sōsan Echō 湘山惠澄 (1851–1928). Kōgaku Sōen, also known as Shaku Sōyen, who visited the USA, had other disciples: Hōgaku Jikō 宝岳慈兴 or Seigo Hōgaku 栖梧宝岳; Daisetz Teitaro Suzuki 铃木大拙 (1869–1966); and Senzaki Nyogen 千崎如幻 (1876–1958). D.T. Suzuki was well known throughout the world. However, the following quotation from the editor (Christmas Humphreys) in his Foreword to *Living by Zen* (US edition 1972) may be helpful:

> Born in 1869 of a line of doctors, he was educated in Tokyo University, but soon gave all the time to the study of Zen Buddhism at Engakuji in Kamakura. Under the famous Soyen Shaku Roshi he attained his enlightenment in 1896, just before leaving to work for a period of years with Dr. Paul Carus in Chicago…

So we are justified to consider Suzuki as one of the Sōyen Shaku's dharma-heirs. Tetsuō Sōkatsu's 辍翁宗活 other disciple, was Zuigan Sōseki 瑞岩宗硕 or Gotō Zuigan 后藤瑞岩 (1879–1965). Shigetsu Sōshin 指月宗岑 was also known as Sasaki Shigetsu 佐佐木指月 (1882–1945). In the official record, Sasaki was listed as Sōshin Taikō 宗岑大纲. He was the founder of the First Zen Institute of America. Ruth Fuller Sasaki was abbess of the Zen temple of Ryōsen-an, Daitoku-ji, Kyoto, and director of the Kyoto branch of the First Institute of America.

The Takujū line:

(1) Takujū Kosen
(2) Sosan Genkyō 苏山玄乔 (1798–1868)
(3a) Rasan Gemma 罗山元磨 (1815–1867)
(3b) Gōten Dōkei 鳌颠道契 (1814–1891)
(4a) Mugaku Bun'eki 无学文奕 (1818–1887)
(4b) Jitsusō Teijin 实丛定真 (1851–1909)
(1) Takujū Kosen
(2) Sosan Genkyō (1798–1868)
(3c) Kasan Zenryō 伽山全楞 (1824–1893)
(4c) Sōhan Genhō 宗般玄芳 (1848–1922)
(5c) Gempō Giyū 玄峰宜雄 (1865–1961)
(6c) Nakagawa Sō'en 中川宋渊 (1907-)
(7c) Shimano Eidō 岛野荣道 (1932–)

Gempō Giyū was also known as Yamamoto Gempō 山本玄峰. Sōhan Genhō had another disciple, Tetsusō Chisei 彻宗智性 (1879–1937). Before we leave the Takujū-Sosan line, we must add: Rasan had two other disciples: Nan'in Zengu 南隐全愚 (1834–1904) and Tōshū Zenchū 邓州全忠 (1839–1925). Tōshū's

disciple was Kō'in Jiteki 高隐慈的 (1866–1909). Mugaku's disciple was Daikō Sōjun 大航宗润 (1841–1911); Jitsusō's disciple was Rosan Ekō 庐山惠行.

(1) Takujū Kosen
(2) Myōki Sōseki 妙喜宗绩 (1774–1848)
(3) Karyō Zuika 迦陵瑞迦 (1790–1859)
(4) Tankai Genshō 潭海玄昌 (1811–1898)
(5) Dokutan Sōsan 毒湛匝三 (1840–1917)
(6) Mukai Koryō 雾海古亮 or Kōno Mukai 河野雾海 (1864–1935) or Nanshinken 南针轩
(7) Nakamura Taiyū 中村泰祐 (1886–1954)
(8) Miura Isshū 三浦一舟 (1903-)

Note: Isshū Miura and Ruth Fuller Sasaki were the coauthors of *Zen Dust* (1966) and its earlier edition *The Zen Koan* (1965).

(1) Takujū Kosen
(2) Kaisan Sōkaku 海山宗恪 (1768–1846)
(3) Kyōdō Etan 匡道慧潭 (1808–1895)
(4a) Kyūhō Ichisei 九峰一精 (1833–1916)
(4b) Daishu Sōju 大株宗树 (1817–1889)
(5a) Ten'ō Erin 天应惠伦 (1859–1907)
(5b) Kōdō Genchū 弘道玄忠 (1830–1890)

Note that Kaisan Sōkaku had another disciple, Yōsan Soshiki 阳山楚轼 (1778–1859).
The Gyō'ō line.

(1) Gyō'ō Gensetsu
(2) Zōhō Bunga 象匏文雅 (1774–1825)
(3) Hō'un Genshi 法云元施 (d. 1875)

We have already mentioned Gyō'ō's four disciples: Zōhō Bunga, Kankai Sōju (1779–1860), Mannin Gen'i (1789–1860), and Kendō Tō'e (d. 1820). To this list we may add Hosan Gemmon 包山玄蒙 (1784–1838) and Etsukei Shisei 越溪至诚 (1770–1838).

Inzan Ien (1751–1814) first studied under Gessen Zen'e (1702–1781). Some Zen priest told him that Gasan Jitō had absorbed the dharma teachings of both Hakuin and Gessen. So Inzan went to Rinjō-in at Edo to serve under Gasan. When Inzan was suddenly enlightened, Gasan said smilingly: "Buddha dharma is like the sea. The more you get in, the deeper is the sea. Do not take Buddha dharma as easy." When Gasan gave him the Inka, Gasan felt that Inzan, through much meditation and reflection, was well versed in the great thing (Dai-ji) which Hakuin discovered. In fact, Gasan used the sentence: "The big waves in the sea of learning became dried up in one night" in the Inka.

When Taigen Shigen (1768–1837) was 34 years of age, he was in charge of Sōgen-ji at Okayama. Inzan preached at Dairin, and Taigen came to assist him. Later, when Inzan visited Sōgen-ji, he gave Taigen the Inka with a very encouraging gāthā.

In the latter part of the Edo period, there were many "dragons and elephants" in the Zen schools. In the Rinzai School, Inzan Zen was sharp and severe, but allowed more freedom and innovation, so that the whole world was aware of its force and vitality. Takujū Zen, on the other hand, was dignified and strict, with care for details in all activities, so that the whole world paid much respect to its high standard of performance.

Taigen's disciple, Gisan Zenrai (1802–1878), studied under Taigen at Okayama when he was 22 years of age. After more than 10 years, he received the Inka from Taigen. In 1868, the first year of the Meiji era, he was invited to reside at Daitoku-ji. After a period at Nanshū-ji (Osaka), he was transferred to Myōshin-ji. He was a very learned priest. He regularly preached on Rinza-roku, Kidō-roku, and Hekigan-roku, with a normal attendance of five hundred people. He entered nirvana at the age of seventy-seven.

Gisan Zenrai's dharma-heirs were Kōsen Sō'on (1816–1892), Etsukei Shuken (1810–1884), Bokusō Sōju (1820–1891), Tekisui Giboku (1821–1899), Kodō Giseki (1839–1888), and Kōshū Sōtaku (1840–1907). Etsukei's disciple was Kokan Sōho (1839–1903). Kōsen Sō'on's disciple was Kōgaku Sō'en (Sōyen Shaku, 1859–1919). Kōsen Sō'on was a native of Osaka. When he was 20 years of age, he studied under Daisetsu Jō'en (1797–1855), also a disciple of Taigen. After Kōsen received the Inka from Gisan, he stayed at Eiko-ji. He was appointed superintendent priest (Kanchō) of the Engaku-ji Group and lived to 77 years of age. Kōgaku Sō'en first studied under Etsukei Shuken, a disciple of Gisan, at Myōshin-ji. He traveled and paid respects to Gisan, Tekisui, and Doku'en Jōju (1818–1895), who was a disciple of Daisetsu Jō'en. When he was 21 years of age, he went to Kantō to study under Kōsen, with Kan'ō Sōkai accompanying him. He received the Inka from Kōsen. Because Kōgaku Sō'en first studied under Etsukei, Kōsen asked Etsukei's permission to let Kōgaku be Kōsen's dharma-heir. When Sō'en (Sōyen) was 32 years of age, he was asked by Kōsen to take charge of Hōrin-ji, succeeding Jinjō Sōzen (1842–1914). After Kōsen entered nirvana, Sōyen succeeded Kōsen as Kanchō (superintendent priest) of the Engaku-ji Group. When he was 46 years of age, he was concurrently Kanchō of the Kenchō-ji Group.

In the twenty-sixth year of the Meiji era (1893), when Sōyen was 36 years of age, there was convened at Chicago, in the USA, an International Parliament of Religions. Sōyen attended the Congress as a delegate from Japan. The other delegates were Togi, Hachi'en, and Roshin. Sōyen arranged to board a steamship and visited Europe and the Indian Ocean. When he was 48 years of age, he resigned from Kanchō of the Engaku-ji and Kencho-ji groups and retired to Tōkei-ji. Mr. and Mrs. Alexander Russell of San Francisco visited Sōyen in Japan and wished to be his students. Early in the summer of 1905, Sōyen Shaku went to the USA and stayed with friends on the Pacific coast until March 1906. Lectures on Buddhism were frequently delivered at the request of his hostess, Mrs. Alexander Russell, for the benefit of her friends. He lectured on the *Sutra of Forty-two Chapters* and naturally chose the texts for his sermons from this most popular among the canonical books. As Shaku Sōyen did not speak English, the burden of interpreting his speeches fell upon the shoulders of Dr. Daisetz Teitaro Suzuki (1869–1966), who was then 35 years of age. (Suzuki was educated in Tokyo University, but soon

gave all his time to the study of Zen Buddhism at Engaku-ji in Kamakura. Under the famous Sōyen Shaku Rōshi, he attained his enlightenment in 1896, just before leaving to work for a period of years with Dr. Paul Carus in Chicago. See editor's Foreword to *Living by Zen*, by Christmas Humphreys, US edition 1972.)

Sōyen Shaku visited Chicago, New York, Washington, DC, and Philadelphia and gave lectures on Zen Buddhism. He was received by the president of the USA at the White House. *Zen for Americans including The Sutra of Forty-Two Chapters* as translated by D.T. Suzuki was first published by Open Court Publishing Co. in 1906. (A 1913 clothbound edition had the title: *Sermons of a Buddhist Abbot*. The 1974 Open Court paperback edition is an unabridged reproduction of the 1913 edition.)

Sōyen visited London and toured France, Germany, Austria, and Italy. He traveled to India to pay respects at the sacred places of Buddhism. He returned to Japan when he was 49 years of age. He preached on Hekigan-roku ("Blue Cliff Records") at Tokyo. In 1918, when he was 60 years of age, he was again appointed as Kanchō (Lord Abbot, according to Suzuki's translation) of the Engaku-ji Group. He entered nirvana in 1919, at the age of sixty-one. Kan'ō Sōkai, a disciple of Doku'en, was 3 years older than Sōyen. At Sōyen's funeral, Sōkai recited the specially written poem which is here translated.

> The Zen platform of Kantō was usually elevated above the rest.
> For many years you contributed highly at the Patriarch's feast.
> Now your demise (as a dignitary) kept you away from us.
> The sound of traveling geese can be heard out of the clouds.

After a long pause, Kan'ō continued:

> The autumn trees north of the River Wei;
> The evening clouds east of the Yangtze River.

The last two lines were from a Tang poem. Note that Kan'ō Sōkai succeeded Sōyen as lord abbot (Kanchō) of the Engaku-ji Group, when he was 50 years of age. Sōkai entered nirvana at the age of sixty-eight (1923).

Taigen had three outstanding dharma-heirs: Gisan Zenrai, Daisetsu Jō'en, and Daishin Etan (1792–1870). Daisetsu had two prominent disciples: Gidō Shōseki (1814–1865) and Doku'en Jōju (1818–1895). Shōseki was of great stature, about six feet tall, and of heroic nature, with high principles. He lived to only 51 years of age. Doku'en became abbot of Shōkoku-ji. He was appointed the president of Greater Teachers' College (Dai-kyō-in, the Buddhist University) and devoted much of his energy and effort to the education of Buddhist (Zen) priests.

In 1868, the first year of the Meiji era, the Japanese government decreed to separate Shinto-ism from Buddhism, and hence, Shinto shrines and Buddhist temples were separated. The Buddhist temples and Buddhists were used to the patronage and protection of Bakufu (warriors and officials). Now, they were under duress and felt oppressed. In the second year of the Meiji era, Shinto officials were installed, and they were harsh toward the Buddhists. Doku'en and other Buddhist leaders worked very hard and offered all their effort to the preservation of

Buddhism. In 1872, the fifth year of the Meiji era, the Japanese government reorganized the Shin-shi Ministry to the Education Ministry (Kyō-bu), so that both the Shinto priests and the Buddhists could educate the people in religion. The Buddhists petitioned the government to establish a Buddhist University by the name of Dai-kyō-in. Both the Shinto officials and the Buddhist priests should obey the three canons: (1) be reverent to the deity (Shin) and patriotic to the country; (2) understand clearly the *Ri* (truth, justice, or reason) of heaven and the *Dō* (way, path, or moral doctrine) of humanity; and (3) obey the emperor and his instructions. Doku'en was summoned to the capital, appointed as "assistant professor" (Shō-kyō-shō), and then promoted to "full professor" (Dai-kyō-shō). In 1873, he was appointed president of the Buddhist University (Dai-kyō-in-chō). He was concurrently General Kanchō of the Rinzai, Sōtō, and Ōbaku schools.

However, according to the three canons, the Buddhist priests were not free to preach on the essential principles of Buddhism. Doku'en and Ekidō Sengai of the Sōtō School petitioned to the Kyō-bu (Education Ministry) in person. Minister Daiho was greatly impressed by the character and enthusiasm of the two old monks and allowed the Buddhist priests to preach Buddhism everywhere except in Kyoto, the capital. Doku'en persisted in his effort to propagate Buddhism, and finally, the Buddhists were allowed to preach Buddhism in Kyoto. Doku'en lived at Shinka-in and presided over Shōkoku-ji. He set aside the subsidiary Gyoku-ryū-an (Jade Dragon Hermitage) as the residence of laymen (Koji-rin). He recovered through petition the lost land which belonged to Shōkoku-ji. In 1890, the twenty-third year of the Meiji era, the Imperial Household Department (Kuaisho) ordered Shōkoku-ji to present thirty famous paintings to the palace authorities and in return to receive ten-thousand Japanese Yen, in order to meet the expenses of the temple. Doku'en officiated a special memorial assembly in honor of the artists who donated their paintings to Shōkoku-ji. Burning the incense, Doku'en recited his poem:

> For 13 years the spiritual effort was exhausted.
> Each or the other bird was complete with life.
> These birds do not really belong to the hills and trees.
> They fly through the clouds and smoke to the Ninth Heaven.
> They are not really high up in the Ninth Heaven.
> They fly behind, but suddenly they fly in the forward.

On the third day of the seventh moon in the year 1895, Doku'en presided over a memorial service assembly convened by the seven groups of the Rinzai School. After the assembly, he retreated to Hōkō-ji (Temple of Abundant Light). He entered nirvana on the tenth day of the eighth moon at the age of seventy-seven. Doku'en left his book: *Kinse Zenrin Sōhō Den* (*History of Modern Zen Priests*), which was published in the twenty-third year of the Meiji era (1890) and re-issued in the forty-eighth year of the Shōwa era (1973). This original treatise was labeled as Volume I. *Zoku Zenrin Sōhō Den* books I and II, compiled by Shohata Buntei, were considered as volumes II and III, published in 1938, and re-issued in 1973. (The author must gratefully acknowledge his indebtedness to these valuable books on the history of recent Zen masters.)

We have already mentioned Takujū's seven prominent disciples: Kaisan Sōkaku, Myōki Sōseki, Getsusan Kokyō, Seki'ō Sōmin, Sosan Genkyō, Hōshū Zemmyō, and Shun'ō Zenetsu. We have traced some lineages from Sosan Genkyō, Myōki Sōseki, and Kaisan Shōkaku.

Consider the lineage from Sosan Genkyō. Sosan had four important disciples: Rasan Gemma (1815–1867), Gōten Dōkei (1814–1891), Kasan Zenryō (1824–1893), and Hōgaku Sōju (1825–1901). Rasan Gemma was a native of Shizuoka. He became a monk at Kōgen-ji, when he was very young. He studied under Taigen, Gisan, and Sosan. He stayed at Bairin-ji (Fukuoka). Later, he was chief priest at Myōshin-ji. In 1866, the second year of the Keiō era, he resigned as abbot of Bairin-ji, and Mugaku Bun'eki (1818–1887) succeeded him. Rasan's other disciples were Nan'in Zengu (1834–1904) and Tōshū Zenchū (1839–1925). Nan'in came from a rich family. His mother was well versed in classics and history. When he was about 20 years of age, he went to Kyoto to study under Satō and tried to understand the Chinese classics *Book of Changes* (*Ekikyō*). One day, he visited Hongan-ji (Higashi-Hongan-ji in the east or Nishi-Hongan-ji in the west of Kyoto) and felt offended by the vast buildings. Another day, he followed Satō to visit a Zen temple in the Eastern Mountain (Tōsan). Satō asked the priest: "What is Zen?" The priest replied: "Zen is nothing else. You breathe through your nostrils. The Zen people breathe from under the feet. That is the only difference." Nan'in was surprised. When he got sick, he visited Mount Hiei. He prayed before Kannon (goddess of mercy). In his dream, Kannon gave him the prescription. He found the herb and was cured. Thereafter, he became a monk at Tentaku-in. When he was 27 years of age, he visited Gisan at Sōgen-ji, Okayama, and Rasan at Bairin-ji. After 8 years of hard work, he received the Inka from Rasan. When he was 38 years of age, he stayed at Genyō-in, Shikoku. Later, he was transferred to Kannon-dō at Gifu. In 1866, when he was 52 years of age, he went to Tokyo with Mugaku Bun'eki and met with Yamaoka Tetsushū (1836–1888). In 1892, Nan'in moved to Ryū-un-in, repaired the old temple, and founded Hakusan Dōjō. He lived to 71 years of age.

Mugaku Bun'eki succeeded Rasan as abbot of Bairin-ji. He was Kanchō of Myōshin-ji for several times. He succeeded Toku'en as General Kanchō of nine groups of Zen temples. He cooperated with Kankei Mitsu'un of the Sōtō School to preserve the dharma and extend Buddhist influence. He was a good friend of Yamaoka Tetsushū, Roku'oku Sōkō, and Nakashima Shinkō. Mugaku's disciple was Daikō Sōjun (1841–1911).

Tōshū Zenchū (1839–1925), also known as Nantenbō ("stick in southern heaven"), was a native of Saga. He became a monk at the age of eleven. At eighteen, he began to travel. He studied under Seki'ō Sōmin (1794–1857), a disciple of Takujū. After Seki'ō's passing, he studied under Sosan and later under Rasan. In 1867, he became chief priest at Myōshin-ji. When Mugaku went to Myōshin-ji, Tōshū acted as abbot at Bairin-ji and preached on *Mumonkan*. When he was 47 years of age, he founded Sōkei-ji and later was transferred to Dōrin-ji. At fifty-three, he went to Zuigan-ji, Matsushima. At sixty-eight, he was at Kaisei-ji. At seventy, he was Kanchō of Myōshin-ji. At eighty, he preached on Hekigan-roku. He entered nirvana at the age of eighty-seven.

Gōten Dōkei (1814–1891) was succeeded by his dharma-heir, Jitsusō Teijin (1851–1909). Gōten was a native of Fukuoka. When he was 12 years of age, he followed his father to visit Nichirin-ji (Sun-wheel Temple). He heard a monk reciting:

> The shadow of bamboo wipes the terrace steps
> without disturbing the dust;
> The moon penetrates the bottom of a pond
> without leaving any trace in the water.

(Note: Mugaku Sogen heard the same poem.)

Jitsusō became a monk under Kyūhō Ichisei (1833–1916), a disciple of Kyōdō Etan (1808–1895). At seventeen, he was at Tokugen-ji. He then became the dharma-heir of Gōten Dōkei. He continued to study and mediatate for 20 years. He was later Kanchō of Myōshin-ji. His disciple was Rosan Ekō.

Kasan Zenryō (1824–1893) had other disciples besides Sōhan Genhō. The prominent ones were (1) Hōrin Ginan (1847–1898), (2) Ryō'in Tōji (1827–1888), (3) Chōshū Genkai (1830–1903), (4) Tankai Genju (1832–1903), and (5) Gisen Monetsu (1845–1915). Hōrin Ginan's disciple was Tsu'ō Sōtetsu (1868–1933).

We have traced Sōhan Genhō's lineage to Yamamoto Gempō, Nakagawa Sō'en, and Shimano Eidō, who has been in recent years the abbot of Kongo-ji, Beecher Lake, Livingston Manor, New York, USA. The author was obliged to Eidō Roshi for the information concerning dharma transmission from Kasan Zenryō to Eidō Rōshi himself.

Kaisan Sōkaku (1768–1846) was the oldest of the seven disciples of Takujū mentioned previously. He had two prominent disciples: Kyōdō Etan and Yōsan Soshiki. Kyōdō Etan (1808–1895) was a native of Osaka. He became a monk at the age of thirteen. At eighteen, he began to travel and studied under Gyō'ō Gensetsu and Dōrin Sōju (d. 1837), Inzan's disciple. When he was 38 years of age, he was in charge of Jōfuku-ji. Later, he stayed at Myōshin-ji. In 1877, he was at Tōfuku-ji. In 1889, he was appointed Kanchō of the Myōshin-ji Group. He lived to the advanced age of eighty-eight.

Kyōdō Etan had two prominent disciples: Kyūhō Ichisei and Daishu Sōju. Kyūhō's dharma-heir was Ten'ō Erin. Daishu's dharma-heir was Kōdō Genchū.

Gyō'ō Gensetsu (1756–1831) was the third principal disciple of Gasan Jitō, besides Inzan Ien and Takujū Kosen. Inzan lived to 64 years of age, and Takujū lived to 74 years of age. Gyō'ō was 6 years younger than Inzan and 4 years older than Takujū. Gyō'ō lived to 76 years of age. We have noted Gyō'ō's disciples previously.

Inzan's other disciples were:

Sekkan Shōju (1766–1835) was a native of Gifu. He stayed at Tentaku-an, Seitai-ji, and Renkō-ji. At Bairyū-ji, he preached on Hekigan-roku. He lived to the age of seventy.

Tōrin Sōju (d. 1837) served under Inzan for 3 years and received the Inka from him. He continued to serve Inzan until 1810, the seventh year of the Bunka era under the reign of Kōkaku Tennō, when he moved to Ji'on-ji. After a stay of 14 years, he was transferred to Ryūfuku-ji and later to Zuiryū-ji. Tōrin was considered as an equal to Taigen, and both formed a pair of "kanromon" ("sweet-dew-gate").

In 1832, he was ordered to Myōshin-ji and received the purple robe. In 1837, the eighth year of the Tempō era under the reign of Minkō Tennō, he preached on Hekigan-roku. He entered nirvana on the tenth day of the eleventh moon in the same year. His disciple was Settan Shōboku (1801-1873). Settan's disciple, Keichū Bundō (1824–1905), was Kanchō of Tōfuku-ji for 20 years. When Myōshin-ji called for Kanzan's 500 years' memorial assembly, Keichū went with Settan Shōboku. It was noted that "Settan from the east and Sosan from the west" were the outstanding priests. Note that Sosan was Takujū's dharma-heir, while Settan was Inzan's dharma grandson. In 1881, Tōfuku-ji had a great fire. It was Keichū who prompted all the followers to repair the damages. In 1905, he bid farewell to his disciples and retreated to Kaizen-ji. He lived to the age of eighty-two.

Kokan Kohan (1776–1843) was a native of Gifu. When he was young, he became a monk under Tōrei Enji (1721–1792). He became enlightened under Gasan, but he also served under Inzan as his disciple. At thirty-four, he stayed at Tōki-an. After fifty-one, he began preaching at Myōkō-ji. His last gāthā testified that he lived to the age of seventy-four. His disciple was Tsu'ō Sotetsu (1801–1854). Tsu'ō was succeeded by Seitei Genshi (1815–1881). Seitei's disciples were Yōrei Itei (1815–1901) and Yamaoka Tetsushū (1836–1888).

Now, we return to Hakuin's other disciples:

Sui'ō Genro (1716–1789) and Daikyū Ehō (1716–1776) were the oldest among Hakuin's direct disciples. Sui'ō's disciples were Shunsō Shōju (1750–1835) and Yōhō Shōnen (1747–1814). Shunsō Shōju's disciples were Yōkan Tō'ei (1174–1857) and Kō'in Shikin (d. 1850). Daikyū's disciples were Daiun Rinzei (d. 1795), Tengan Shiben (1737–1805), and Issan Shinkō (1740–1815).

Tōrei Enji (1721–1792) had several disciples, among them Daikan Bunju (1765–1842) and Tenshin Shūyō (1738–1811). Teishū Zenjo had one disciple: Kaimon Zenkaku (1743–1813). Daidō Don'e had one disciple: Tō'un Zengi (d. 1782). Reigen Etō's disciple was Sanshū Shōken (d. 1829). Sōkai Giun's disciples were Kōgan Gengi (1748–1821) and Unsan Dōzui (1770–1843). Kyūhō Chisetsu (1731–1797) had one disciple: Takudō Genki (1768–1837). Dairin Shōkan (1724–1807) had two disciples: Getsuan Shōyū and Bunrei Shōgai. Tengei Eken had one disciple: Seidō Ekō (1741–1819), whose disciples were Myōhō Genjitsu (1765–1830), Teishū Shishin (1774–1849), and Kōhō Tōshun (1714–1779). Ryōsai Gemmyō had two disciples: Mushū Sozen (1749–1768) and Shinshū Shūtei (1742–1801).

In the end of Chap. 11, we have shown that Kogetsu Zenzai (1667–1751) and his disciple, Gessen Zen'e (1702–1781) were contemporaries of Hakuin. As a matter of historic interest, the lineage could be traced from Tokuhō Zenketsu to Kogetsu and further on.

Consider Setsugan Dōen 节岩道圆 as belonging to the ninth generation, his disciples Tai'eki Dōsen 太易道先 (1618–1683) and Daimu Sōnin belong to the tenth generation. Then, we can extend the lineage as follows:

(10) Daimu Sōnin 大梦宗忍
(11) Zetsudō Funi 绝同不二 (1640–1712)
(12) Zōkai Etan 象海慧湛 (1682–1733)

Setsugan's disciple, Kengan Zen'etsu 贤岩禅悦 (1618–1696), had other disciples: Daidō Bunka 大道文可 (1680–1752) and Daiki Sozen 大机组全 (1647–1699). Daiki's disciple was Gumon Soshin (1663–1710), whose disciples were Gyokushū So'oku 玉州祖亿 (1688–1769) and Daijin Zengei 大岑禅猊 (1672–1717). Kogetsu Zeizai had another important disciple, Ransan Shōryū 兰山正隆 (1712–1792), whose disciples were Taishitsu Gensho 太室玄昭 (1726–1796), Jitsumon Soshin 实门祖真 (1758–1849), and Daidō E'un 大道慧云 (d. 1823).

Note that Kogetsu Zenzai and Daiki Sozen were dharma brothers. The Daiki line can be further extended as follows:

(1) Daiki Sozen (1647–1699)
(2) Gumon Soshin (1663–1710)
(3) Daijin Zengei 大岑禅猊 (1672–1717)
(4) Kaimon Gentō 海门元东 (d. 1754)
(5) Tsugen Gensō 通玄元聪 (d. 1781)
(6) Tandō Gemmon 湛堂元文 (1740–1806)
(7) Jinjō Genbyō 真净元苗 (1772–1841)
(8) Setsudō Genkichi 拙堂元劼 (1793–1852)

Note that Jinjō Genbyō should not be confused with Jinjō Sōzen 真净宗诠 (1842–1914), who was a disciple of Etsukei Shuken in the Inzan line.

In July 1978, the author made a special trip to Kyoto to visit Myōshin-ji. He was grateful to the helpful guidance of Professor Eshin Nishimura 西村恵信教授 of Hanazono University 花园大学. At the Institute for Zen studies, the author was indebted to Professor Sōjō Hirano 平野宗净教授 and Professor Eshin Nishimura for obtaining the following lineages of Reverend Kajiura Itsugai 梶浦逸外, the retired chief abbot of Myōshin-ji, and Reverend Yamada Mumon 山田无文, the present chief abbot of Myōshin-ji.

The Lineage of Kajiura Itsugai: (see Chart V A.)

(1) Inzan Ien (1751–1814)
(2) Tōrin Sōju 棠林宗寿 (d. 1837)
(3) Settan Shōboku 雪潭绍璞 (1801–1873)
(4) Tairyū Bun'i 泰龙文汇 (1826–1880)
(5) Daigi Sogon 大义祖勤 (1841–1874)
(6) Shō'in I'sō 昭隐会聪 (1865–1924)
(7) Muin Isei 无隐惟精
(8) Kaji'ura Itsugai 梶浦逸外 (1896-)

The Lineage of Yamada Mumon: (see Chart V A.)

(1) Inzan Ien (1751–1814)
(2) Taigen Shigen 太元孜元 (1768–1837)
(3) Gisan Zenrai 仪山善来 (1802–1878)
(4) Tekisui Gibōkū 滴水宜牧 (1821–1899)

(5) Ryū'en Genseki 龙渊元硕 (1842–1918)
(6) Seisetsu Genjō 精拙元净
(7) Yamada Mumon 山田无文(1900-)

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Chapter 13
The Ōbaku School in Japan—Ingen

Ingen Ryūki (1592–1673) was invited to Japan in 1654, the third year of the Jōō era under the reign of Gokōmyō Tennō. He became the founder of the Ōbaku School in Japan.

The lineage of Ingen can be traced as follows:

(1) Mujun Shihan 无准师范 (1174–1249)
(2) Seggan Sokin 雪岩祖钦 (1216–1287)
(3) Kōhō Gemmyō 高峰原妙 (1238–1295)
(4) Chūhō Myōhon 中峰明本 (1263–1323)
(5) Sengan Genchō 千岩元长 (1284–1357)
(6) Manhō Jijō 万峰时蔚 (1303–1381)
(7) Hōzō Fuji 宝藏普持
(8) Kihaku Egaku 虚白慧岳 (1372–1441)
(9) Kaishū Eiji 海舟永慈 (1393–1461)
(10) Hōbō Myōken 宝峰明暄 (d. 1472)
(11) Tenki Honzui 天奇本瑞
(12) Mubun Shōsō 无闻正聪 (1450–1512)
(13) Getsushin Tokuhō 月心德宝 (1512–1581)
(14) Genyū Shōden 幻有正传 (1549–1614)
(15) Mitsu'un Engo 密云圆悟 (1566–1642)
(16) Hi'in Tsūyō 费隐通容 (1593—1661)
(17) Ingen Ryūki 隐云隆琦 (1592—1673)

Seggan Sokin (1216–1287) was Mujun Shihan's dharma-heir and hence was the dharma brother of the following Masters: Mugaku Sogen, Jōji Myōrin, Gottan Funnei, and Shōichi Enji. His dharma-heir, Kōhō Gemmyō (1238–1295), and Mugaku's disciple, Kōhō Kennichi (1241–1316) were dharma cousins, although they were far apart in geographical locations. Further on, Chūhō Myōhon (1263–1323) and Musō Soseki (1275–1351) were dharma second-cousins.

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From Rankei Dōryū's line, Nampo Jōmyō (1235–1308) was his dharma-heir, and Shūhō Myōchō (1282–1336) was his dharma grandson. Chūhō Myōhon and Shūhō Myōchō were indeed contemporaries and both occupied the most significant positions along their respective lines.

Chūhō Myōhon's disciples were many. Besides Sengan Genchō (1284–1357) and Tennyo Isoku 天如惟则, who remained in China, seven other disciples, who came from Japan, received the Inkas from Master Chūhō Myōhon and went back to Japan. These seven learned priests were as follows: (1) Kosen Ingen 古先印元 (1295–1374), (2) Fuku'an Sōki 复庵宗已 (1280–1358), (3) Myōshū Seitetsu 明叟齐哲 (d. 1347), (4) Onkei Soyū 远溪祖雄 (1286–1344), (5) Muin Genkai 无隐元晦 (d. 1358), (6) Gyōkai Honjō 业海本净 (d. 1352), and (7) Kansai Ginan 关西义南. There were many priests from Japan who made pilgrimages to Temmoku Shan 天目山 in Chekiang, China, to pay their respects to Master Chūhō. Sūsan Kyochū 嵩山居中 (1278–1346), a disciple of Saikan Sudon 西涧子昙 (1249–1306), who went to Japan after receiving the Inka from Sekihan I'en 石帆惟衍, was a typical example. Sūsan visited China in 1309, when he was 32 years old and went up the Tendō mountains. In 1319, he made a second trip to China for the special purpose of visiting Master Chūhō in the Temmoku mountains. Jakushitsu Genkō 寂室元光 (1290–1367), a dharma grandson of Rankei Dōryū, went to visit Yuan-China with Ka'ō Sōnen 可翁宗然 (d. 1345), a disciple of Nampo Jōmyō, and others, for the special purpose of paying homage to Master Chūhō in the Temmoku mountains.

Kōhō Kennichi (Bukkoku 佛国 Zenji, 1241–1316) had three outstanding disciples: Musō Soseki (Dai'en Zenji, 1275–1351), Tengan Ekō 天岸慧广 (Buggen 佛源 Zenji, 1273–1335), and Taihei Myōjun 太平妙准 (Butsu'ō 佛应 Zenji). Since Kōhō Kennichi was the dharma-heir of Mugaku Sogen (Bukkō 佛光 Kokushi), Musō, Tengan, and Taihei were Mugaku's dharma grandsons. Tengan Ekō, who was deeply moved on hearing Chūhō Myōhon's high learning and profound insight in Dharma, gathered a group of more than ten monks and started to visit Yuan-China. Along the sea voyage, a bit sad news came on the demise of Master Chūhō. So Tengan Ekō wrote the following gāthā:

> What can a strong ship with enormous capacity carry?
> All in all—a huge bundle of Great Doubt!
> Last night the Central Peak (Chūhō) fell down.
> The huge bundle of Great Doubt was shattered.

Tengan and more than ten other travelers went up the Temmoku mountains, paid their homage, and presented this poem. Thereafter, Tengan visited Korin Seimo 古林清茂 and Seisetsu Shōchō 清拙正澄.

Sengan Genchō had two other disciples: Daisetsu Sonō 大拙祖能 (1313–1377), who came from Japan, and Hō'on Baikei 报恩梅溪, whose Japanese disciple was Shōso Nichigan 正宗日顏. As given above, Sengan Genchō's dharma-heir was Manhō Jijō, who had two disciples: Hōzō Fuji 宝藏普持 and Kaishū Fuji 海舟普慈 (1355–1450). Historically, Kaishū Fuji was sometimes confused with Kaishū Eiji

海舟永慈 (1393–1461), Hōzō Fuji's dharma grandson, and Kikaku Egaku's 虚白慧岳 dharma-heir. (See both entries in Chen Yuan 陈垣: "Shih-shih I-nien lu" 释氏疑年录, Fu-Jen University, Peiping, 1939; or in Japanese, Chin En: "Shaku-shi Gi-nen roku," Vol. 10, pp. 13 and 16.) While Kaishū Fuji was designated as "Kōshū Tōmyō," Kaishū Eiji was designated as "Chinryō Tōsan"; so Fuji was located at Hangchow, and Eiji was located at Nanking. Note that Kihaku Egaku (1372–1441), the dharma-heir of Hōzō Fuji, was born 17 years later than Kaishū Fuji. So it is logical to place Kaishū Fuji as Hōzō's dharma brother, instead of as his dharma grandson. (This correction was made in Y.H. Ku: "History of Japanese Zen Masters," Chart 7.)

Mitsu'un Engo (1566–1642), also known as Tendō Engo, was a native of Kiangsu, and a disciple of Genyū Shōden (1549–1614). At the age of twenty-six, he studied the Six Patriarch's *Platform Scriptures* and had some understanding of Zen. At twenty-nine, he became a monk under Genyū Shōden. The next year, he followed Genyū to Ryūchi (Dragon Pond), in Anhui Province. At the age of thirty-eight, he felt enlightened. At forty, he served under Genyū at Fushō-ji for 2 years. At forty-six, Genyū Shōden presented him with the robe and futsu. In 1614, Genyū entered nirvana. 3 years later, Mitsu'un Engo officially became Abbot of Ryūchi-ji. In 1627, he was transfered to Kō'e-ji (Kuang-hui Temple) in Chekiang. 6 years later, he was transferred to Mampuku-ji at Ōbaku (Fukien Province). Later, he stayed at Hōri-ji at Mingchow (Ningpo) and was later transferred to Keitoku-ji at Tendō, where there were three thousand followers. At seventy-six (1641), he was ordered to preside at Hō'on-ji, at Nanking. The next year, he visited the Tendai mountains. On the seventh day of the seventh moon, he entered nirvana in a sitting position.

Hi'in Tsūyō (1593–1661) was a native of Foochow (Fukien Province). He became a monk when he was 14 years old. He first studied under Jushō Ekei (1548–1618) of the Sōtō School, who was Abbot of Hōbō-ji since 1598 and was transferred to Jushō-ji in 1607, when he was 60 years old. At the age of thirty-three, Hi'in Tsūyō paid a visit to Mitsu'un Engo. Engo kept on striking him with blows, while Tsūyō kept on saying "Katsu!" At the seventh blow, there came to a point where the misunderstanding melt away like ice. Engo asked: "When the warm wind comes from the south, there arises a little coolness in the halls and towers (Kaku). What do you understand?" Tsūyō answered: "Water flowing beside the stone gives out coolness; wind blowing from the flower brings fragrance." Engo: "What is it after you leave this?" Tsūyō: "Give the Chief Priest thirty blows." Engo: "What do you do besides giving blows?" Tsūyō: "Katsu!" Engo: "You should be ashamed of saying "Katsu!" Tsūyō: "One should recite the gāthā." At the age of forty-four, Tsūyō lived at the Ōbaku Mountain for 3 years. Afterward, he spent 2 years at Renhō-in 莲峰院 (Lotus Peak Temple). At fifty-six, he was at Tendō. At sixty-one, he stayed at Fukugon-ji 福严寺 (Fu Yen Temple) and was later transferred to Manju-ji 万寿寺 at Hangchow. He entered nirvana at the age of sixty-nine. Hi'in Tsūyō was the author of "Gyoshō Shū" 渔樵集 ("Fisherman and Woodcutter's Collection"). Tsūyō and Hyakuchi 百痴 jointly compiled "Gotō Gontō" 五灯严统 ("Strict Lineage of Five Lamps").

Mitsu'un Engo had two dharma brothers: Gofū Enshin 语风圆信, who compiled "Goka Goroku"五家语录 ("Dialogues of the Five Houses") in 1632, and Ten'in Enshū 天隐圆修 (1575–1635). Enshū was at Bansan 磐山, Neehsin 宜兴 (Kiangsu Province), when Gyokurin Tsūshū 玉琳通琇 (1614–1675) came to serve under him. Enshū discussed the story that Hō Koji (d. 811), Baso's disciple, did not wish to be a companion of ten-thousand dharma's. Gyokurin said:

> For whom one did not accompany ten-thousand dharma's?
> One who did not stand with others became intimate with you.
> One who intentionally seeks is instantly separated.
> One who recognizes without preconception is not refuted.

Enshū then said:

> Don't ask yourself not to accompany ten-thousand dharma's. You must be able to inhale all the water of the West River in one breath.

Tsūshū became enlightened on hearing this. In 1660, when Tsūshū was 47 years old, the first Emperor Junchi 顺治 (Shun Chih) of the Ch'ing Dynasty summoned him to the Imperial Court. After intensive questions and answers, the Emperor was so glad that the honorary title of Daikaku Zenji 大觉禅师 was bestowed upon Tsūshū. Note that in 1654, the eleventh year of the Junchi era under the reign of the Ch'ing (Manchu) Dynasty's first Emperor, Ingen Ryūki went to Japan. As Ingen Ryūki was Hi'in Tsūyō's dharma-heir, and Tsūyō and Tsūshū were dharma cousins, Tsūshū was a distant uncle to Ingen. However, Ingen and Tsūshū were actually contemporaries (Tsūshū was 22 years younger than Ingen). In 1661, Tsūshū was again summoned to Peking by the first Emperor, and he lived to 63 years of age. In the seventh moon of 1661, Emperor Junchi felt enlightened, and Tsūshū was summoned to receive his testimony. The Emperor died in the first month of 1662.

With the above background and some contemporary happenings that were favorable to the development of Zen in China, Ingen Ryūki was to go to Japan and to found his own school, later known as the Ōbaku School in Japan.

Ingen Ryūki (1592–1673) was a native of Foochow. He was eager to learn since he was 9 years old. He and some schoolmates watched the stars and the moon in the night and became inclined to learn about Buddhism. As his father had left his home for some time, he started at age twenty to look for his father. He traveled to Ningpo and Chousan and met a cousin of Lin family. 3 years later, he visited the Pu-Tu Mountain (Fudasan), saluted the Kannon (Goddess of Mercy), and felt inspired. All worldly feelings melted like ice, and he applied to be a helping hand ("tea attendant") at Chao-Yin Cave (Cave of Tide-sound).

At thirty-six of age, Ingen entered the Ōbaku Mountain (Fukien Province) and saluted Chien Yuan (Kangen) to become a monk. He studied under Mitsu'un Engo and then under Hi'in Tsūyō. At the age of forty-seven, he received the Inka from Tsūyō, making him a dharma-heir in the Rinzai School. At fifty, he resided at the Ōbaku Mountain (Foochow). At the age of sixty-three, he was invited to go to

Japan. Let us refer to Dumoulin's "A History of Zen Buddhism" (English translation by Paul Peachey, 1959, 1963). On pp. 228–231, we quote:

> The introduction of the Ōbaku sect from China brought a fresh impulse into the stagnant life of Japanese Zen. Actually the exchanges with the Chinese Buddhist temples had never been entirely broken off. With the merchant ships there had continued to come also Buddhist monks with new writings and teachings. Numerous Chinese Zen monks were to be found in the three "temples of bliss" (fukuji) at Nagasaki—Kōfuku-ji, Fukusai-ji, and Sōfuku-ji—and at the Shōfuku-ji temple as well. All these temples were incorporated into the Ōbaku sect during the stay of the Chinese Zen Master Yin-yuan (Japanese: Ingen, d. 1673).
>
> Though more than 60 years old, Yin-yuan (Ingen) finally responded to repeated invitations to cross the water to Japan. His disciple Yeh-lan had suffered shipwreck in his passage a short while before and died at sea. After his arrival in Japan in 1654, Yin-yuan (Ingen) stayed first in Nagasaki at the Kōfuku-ji temple, but the following year moved on to Kyoto. There he undertook the establishment of a chief temple for his sect on Japanese soil. The foundation was easily achieved and even the government of the shogunate, which as a rule showed little sympathy for Buddhism, took a favorable attitude. The new temple, near Uji in the southeastern part of Kyoto, was named Ōbakusan Mampukuji (Temple of Ten-thousand fold Bliss on Mount Huang-po), following the Chinese pattern.
>
> Despite the stringent regulations of the Tokugawa regime, the new sect spread rapidly. Yin-yuan (Ingen) had brought with him about twenty disciples, half of whom, however, returned to China. But the remaining monks were soon reinforced by new arrivals, among them Mu-an (Mokuan, d. 1684), who received from Yin-yuan (Ingen) both the seal of enlightenment and the rule of the order. At the outset the majority of the monks were Chinese, but the religious fervor engendered by the new movement soon attracted a rising generation of Japanese followers.
>
> One of the outstanding Japanese monks was Tetsugen (1630–1682), a native of Kyushu, who on hearing the fame of Yin-yuan (Ingen) hurried to his temple and eventually attained enlightenment under the guidance of Mu-an. Tetsugen dedicated himself with great energy to the propagation of the Ōbaku sect. He initiated an edition of the sutras which embraced the sacred writings of all the Buddhist sects and comprised 6956 volumes of Chinese woodcut prints. No trace of contempt for the sutras can be found in this master, who considered the propagation of the Buddhist Canon as his main task in life.
> …
>
> The Ōbaku sect has preserved the Chinese spirit in teachings, religious ceremonies, and way of life down to the present. The sutras are recited in Chinese intonation of the Ming period, to the accompaniment of Chinese musical instruments. …
> The introduction of the Ōbaku sect was a mere episode, and the Mampukuji temple and those dependent upon it remained a Chinese island in the Japanese empire.

Ingen arrived at Nagasaki in the seventh month of 1654. He resided at Kōfuku-ji and then at Sōfuku-ji. The next year he arrived at Edo and stayed at Rinjō-in. He met with the Shōgun and moved to Fumon. Suitable grounds in Kyoto were selected to build Mampuku-ji, and the mountain site was named Ōbaku Mountain. He had a large number of dharma disciples and faithful lay followers and lived to the old age of eighty-two. His last gāthā can be translated as follows:

The willow-millet (Ryū-zoku) from the west raises a majestic wind.
The Ōbaku Mountain stood out of magic through ceaseless effort.
To-day my body and my heart both could be put to rest.
Suddenly the dharma world was superceded, leaving a great VOID.

Sometime before 1654, the Abbot of Kōfuku-ji, Itsunen, went to China to see Ingen at Ōbaku Mountain (Foochow), asking Ingen to go to Japan. After Ingen's arrival at Nagasaki, Tetsushin of the Japanese Sōtō School came to pay his respects. Ingen was preaching at Fumyō-ji 普明寺 (Settsu). He just picked the word FU and elaborated a beautiful Essay, using this word in every sentence. One thousand people listened attentively, and every one was greatly impressed. Ingen was well versed in poetry and essays. He wrote one hundred poems after the Tang recluse monk Hanshan. ("Cold Mountain" has been well known in the USA, and his poems were translated into English). His collection of poems and essays were titled "Un-Tō Shū" "云涛集" (Collection of Clouds and Waves).

Japanese monks Ryūkei Seisen 龙溪性潜, Dokushō Sei'en 独照性圆 (1628–1694), and Dokuhon Seigen 独本性源 (1616–1687), originally from Myōshin-ji, became Ingen's early disciples. About twenty Chinese monks came to Japan with the Master. These were as follows: Kōsen Seigeki 高泉性激, Mokuan (Bokuan) Seitō 木庵性瑫 (1611–1684), Sokuhi Jo'itsu 即非如一(1616–1671), Erin Seiki 慧林性机 (1609–1681), Dokutan Seikei 独湛性莹 (1628–1706), Dokukō Seishi 独吼性狮, Nangen Seiha 南源性派, and Daimi Seizen 大眉性善 (1616–1673).

Mokuan Seitō (1611–1684) was from Chuanchow (Senshū), Fukien Province. Mokuan and Sokuhi Jo'itsu (1616–1671) were the two most important disciples for the spread of Ingen's teachings. People said of the trio: "Ingen was the virtue (toku), Mokuan was the way (Dō), and Sokuhi was ZEN." At the request of Tetsugo Dōki 铁牛道机, Mokuan opened the ordination platform (Kaidan), and five thousand faithful followers came to be ordained. Mokuan was founder of Zuishō-ji 瑞圣寺 (Edo). He lived to 74 years old. Sokuhi Jo'itsu was Ingen's disciple in Foochow. He came to Japan in 1657 with Donzui 昙瑞. He lived to 1671, the age of fifty-six. His disciples were Senbai Seian 千呆性按 (who came from China) and Hō'un Myōtō 法云明洞.

Mokuan had many disciples. Except for the Chinese monks Etsusan Dōsō 悦山道宗 and Jigaku Dōshin 慈岳道琛, his Japanese disciples were as follows:

(1) Tetsugo Dōki 铁牛道机 (1629–1700)
(2) Tetsugan Dōkō 铁眼道光 (1630–1682)
(3) Tetsushin Dōban 铁心道胖 (1631–1713)
(4) Ekyoku Dōmyō 慧极道明
(5) Chō'on Dōkai 潮音道海 (1629–1695)
(6) Tetsubun Dōchi 铁文道智
(7) Etsuden Dōfu 越传道付
(8) Ryōjaku Dōmyō 良寂道明
(9) Hōshū Dōchō 宝州道听
(10) Ungan Dōgi 云岩道巍

One can trace from Kōsen Seigeki down to the twelfth generation. Except for Kōsen, all the descendants along the line were Japanese monks.

(1) Kōsen Seigeki 高泉性潡
(2) E'gyoku Dō'on 怀玉道温
(3) Ryō'ō Dōgaku 了翁道觉 (1629–1707)
(4) Ninhō Genzen 仁峰元善
(5) Katsumin Jōyō 葛民净养
(6) Chihon Emmyō 知本衍妙
(7) O'seki Nyoken 乌石如显
(8) Kokujō Shinkyo 克让真恭
(9) Sekika Tsuhō 石华通芳
(10) Rensei Kōken 炼成弘坚
(11) Shōtō Ninsui 松洞仁翠
(12) Kinshi Kō'I 金狮广威

Similarly, one can trace from Sokuhi Jo'itsu to the tenth generation.

(1) Sekuhi Jo'itsu 即非如一(1616–1671)
(2) Hō'un Myōtō 法云明洞
(3) Guzen Jitsuchi 愚禅实智
(4) Keisan Saisō 桂山际宗
(5) Shingan Gentō 心岩玄投
(6) Kenju Nyosō 见寿如相
(7) Gida Shinryō 义田真了
(8) Jakuben Tsūsai 若辨通才
(9) Raihō Kōgo 来凤弘梧
(10) Shiseki Renju 紫石联珠

Mokuan Seitō (1611–1684) had many lines, among them:

(1) Mokuan Seitō 木庵性瑫
(2a) Etsuden Dōfu 越传道付
(3a) Mukan Genkō 无关元晃
(4a) Gyokuhō Jō'in 玉凤净英
(5a) Ensei Entsū 圆成衍通
(6a) Kakudō Myosō 格堂如宗
(7a) Jitsumon Shinchō 实闻真听
(8a) Dō'ei Tsūshō 道永通昌

The (b) line was exceptional in that all the succeeding five generations were monks from China.

(1) Mokuan Seitō
(2b) Jigaku Dōshin 慈岳道琛
(3b) Tōran Gentaku 东澜元泽

(4b) Dokumon Jōhei 独文浄炳
(5b) Zengan Enshō 全岩衍昌
(6b) Daihō Nyokon 大鵬如錕

In general, Ingen had a large number of Japanese dharma sons and grandsons such that the Ōbaku School in Japan was firmly established. However, the Rinzai School and the Sōtō School were well established and fully developed as Japanese Zen Schools, and these Schools were proud to claim that they represented Sung-Zen, while the Ōbaku School in Japan represented Ming-Zen.

It was instructive at this juncture to read again the quotation from Dumoulin-Peachey's "A History of Zen Buddhism," p. 228:

> The introduction of the Ōbaku sect from China brought a fresh impulse into the stagnant life of Japanese Zen…

On page 231, with the heading "Renewal of Zen," we quote briefly:

> A distinct characteristic of the intellectual life of the Tokugawa era was the movement of renewal which sought new life in the heritage of the past. The study of ancient Confucian literature in the Kogaku movement and the Kokugaku sect of Shinto arose from the desire for rebirth by living contact with the sources. Though the capacity for a truly new creativity, in the sense of the European Renaissance, was lacking, the efforts were genuine enough. In Buddhism the striving toward regeneration is mainly discernible in Zen, which at the time occupied a leading role among the Buddhist schools. After the middle of the seventeenth century, notable Zen masters came to the force as reformers and as heralds of new religious life. The healthy piety of the people, never quite extinguished, reponded to a genuine call even in the shallow and hardened society of Tokugawa times. Only a few names from this period can be mentioned here, and all of these are overshadowed by the fame of Hakuin.

In concluding this chapter, we note that Ingen Ryūki, a contemporary of Gudō Tōjitsu (1576–1661) and Shidō Mu'nan (Bu'nan, 1603–1676), brought "a fresh impulse" to Japanese Zen and thus contributed to the renewal of Zen under the leadership of Hakuin (1686–1769).

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Chapter 14
The Sōtō School in Japan—Dōgen

Dōgen Kigen (1200–1253) was the founder of the Sōtō School in Japan. The lineage from Tōzan Ryōkai (807–869) and Sōzan Honjaku (840–901) to Tendō Nyojō (1162–1228) was given in Part I, Chap. 7. Starting from Tōzan Ryōkai, we can start with three branches:

(1) Tōzan Ryōkai (807–869)
(2a) Sōzan Honjaku (840–901)
(2b) Ungo Dōyō (d. 902)
(2c) Kyūhō Fuman Daishi
(3a) Sōzan Eka
(3b) Dō'an Dōhai (889–953)
(3c) Dō'an I

Note that according to Keitoku-dentō-roku, Vols. 20–23, Dō'an Dōhai had no dharma-heirs. However, Kyūhō Fuman Daishi had a dharma-heir Dō'an I. (Vol. 20). Dō'an I's dharma-heir was Dō'an Kanshi (Vol. 23). Then, Dō'an Kanshi had a dharma-heir Ryōsan Enkan (Vol. 24). Other books (which were later than Keitoku-dentō-roku) gave Dō'an Kanshi as Do'an Dohai's dharma-heir, which was contrary to the records in Keitoku-dentō-roku.

It was well established that although the Sōtō School in China was named after Master Tōzan and Master Sōzan, who was Tōzan's disciple, Sōzan Honjaku's direct lineage did not go very far in the history of Zen. Similarly, although Ungo Dōyō and his disciple and dharma-heir Dō'an Dōhai were eminent Zen masters, it was unnecessary that Dō'an Kanshi should be put under their direct line. After the above discussion, the lineage from Tōzan on is given as follows:

(1) Tōzan Ryōkai (807–869) (2) Kyūhō Fuman
(3) Dō'an I (4) Dō'an Kanshi
(5) Ryōsan Enkan (6) Daiyō Keigen (943–1027)
(7) Tōsu Gisei (1032–1083) (8) Fuyō Dōkai (1043–1118)

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(9) Tanka Shijun (1064–1119)	(10) Chōro Seiryō (1090–1151)
(11) Tendō Sōkaku (1091–1162)	(12) Soku'an Chikan (1105–1192)
(13) Tendō Nyojō (1162–1228)	(14) Dōgen Kigen (1200–1253)

It may be mentioned that Daiyō Keigen met Fusan Hō'on (Enkan Daishi, 991–1067) and wished that Fusan could be his dharma-heir, but Fusan declined, because he had already promised his teacher: Yōken Kisei, to continue his dharma-line. Then, Daiyō entrusted Fusan to find a dharma-heir on his behalf. So Daiyō passed away in 1027 without a dharma-heir. Tōsu Gisei was born in 1032. As he grew older, he went into Fusan's mountain retreat to salute him. Fusan dreamed about a blue bird. So as soon as Gisei (meaning "righteous blue") arrived, he was happy to receive the young visitor. Fusan accepted Gisei as his student. After several years, Fusan found out that Gisei was worthy to be Daiyō's dharma-heir. Then, Fusan gave Tōsu Gisei Daiyō's robe, etc., and made him Daiyō's dharma-heir. The story was well known, and Tōsu Gisei was honored with the title "Myōzoku Daishi" (meaning "Master of Miraculous Continuity").

Fuyō Dōkai had two important disciples: Tanka Shijun (1064–1119), whose followers remained in the southeastern part of China, and Rokumon Jikaku (d. 1117), whose followers flourished in northern China. From Rokumon Jikaku, a direct lineage of some twenty generations would lead to Shinetsu Kōchū (1642–1696), who went to Japan in 1677, some 560 years later.

Tanka Shijun's disciples could form two branches: (a) Chōro (Shinketsu) Seiryō and his descendants leading to Dōgen Kigen; (b) Wanshi Shōkaku and his descendants. The (b) line continues as follows:

(10b) Wanshi Shōkaku (1091–1157)	(11b) Jōji Eki (1097–1183)
(12b) Myōkyoku Eso	(13b) Tōkoku Myōkō (d.1251)
(14b) Jiki'ō Tokukyo	(15b) Tōmyō E'nichi (1272–1340)

Tōmyō E'nichi went to Japan in 1308 and became the Founder of the Tōmyō Sect. Jiki'ō Tokukyo had another disciple, Ungai Unshū, whose disciple was Tōryō Eisho (d. 1365), who went to Japan in 1351 and became the Founder of the Tōryō Sect.

Dōgen Kigen (1200–1253) was a native of Kyoto. His father, Kuga Michichika, held high government office; his mother came from the distinguished Fujuwara family. Unfortunately, his father passed away in 1202, when Dōgen was 2 years of age. His mother saw it fit to give her son early literary training. At the age of four, he read his first Chinese poems. He lost his mother when he was only seven. On her deathbed, the mother urged him to take up the monastic life, to follow the Dharma, and to labor for the salvation of all sentient beings.

After his mother's death, he was adopted by an older brother of his mother, who wanted him to become his heir and successor. When he was 12 years of age, Dōgen fled from his uncle's house to Mount Hiei, where a younger uncle lived as a hermit and engaged in Buddhist studies and esoteric practices. In 1213, he was ordained a Buddhist monk by Kōen, the Chief Abbot of the Tendai School.

On Mount Hiei, he devoted himself to the religious life and to the study of the sacred writings. He began to question the relationship between the Buddha-nature and enlightenment or between innate and acquired enlightenment. He took his problem to the famous monk Kōin (1145–1216) of the Tendai temple Miidera on Lake Biwa. Kōin was then at an advanced age, and directed him to Eisai, who was the founder of the Rinzai School in Japan.

When he was fifteen, he met with Myōan Eisai, the Abbot of Kennin-ji, who was then 74 years of age. Eisai was impressed by the earnest youth and gave him some personal instructions. Eisai, who was honored by the title Zenkō Zenji 千光禅师, entered nirvana the next year (1215) on the fifth day of the seventh month at Jufuku-ji. Eisai's dharma-heir, Dōju Myōzen, succeeded Eisai as the Abbot of Kennin-ji. Myōzen knew intimately the Tendai and Kegon teachings and gave Dōgen proper guidance and instructions. Officially, it was on the twenty-fifth day of the eighth month in 1217 that Dōgen became Myōzen's dharma student. On the twelfth day of the ninth month in 1221, Myōzen accepted Dōgen as his dharma disciple. In 1223, on the twenty-second day of the second month, Myōzen left Kyoto with Dōgen to start their journey to visit Sung-China. As the records showed, Myōzen and Dōgen left Hakuta after the twenty-first day of the third month and arrived at Mingchow (Ningpo), China, before the tenth day of the fourth month. (The journey across the sea took about twenty days.)

Dōgen remained temporarily on board ship. He met a Chinese monk who came to the city to buy provisions. Dōgen invited him to visit the ship, but the monk declined the invitation as he must hurry back to the Monastery to do his kitchen work. Dōgen was greatly impressed.

Sometime in the seventh month (1223), Myōzen and Dōgen went up the Tendō Mountain and were put up at the Keitoku-ji (Ching-Te Temple) under Abbot Musai Ryōha 无际了派, who was a dharma-heir of Busshō Tokkō 佛照德光 (1121–1203). Later, they visited the Kōri-ji (Kwang-li Temple) at Mount Yu-Wang (Iku'ō). In the winter of 1224, Dōgen began to travel alone to different places and visited the Chinese masters in the temples. He was particularly interested in the lineage of different masters and the stories concerning the granting of the Inkas. (An Inka was a certificate with a seal and signature of the Master who accepted the disciple as satisfactory in the transmission of Dharma.)

When Dōgen was ready to go back to Japan, he went to Tendō to meet Myōzen. On the way, he heard that Master Nyojō had succeeded Master Musai Ryōha as Abbot at Keitoku-ji. So he decided to serve under Nyojō and receive his dharma instructions. In 1225, on the first day of the fifth month, Dōgen met with Abbot Nyojō. He was to serve under Nyojō for the next 3 years. Unfortunately, on the

twenty-seventh day of the seventh month in 1225, Myōzen passed away at Tendō. On the eighteenth day of the ninth month, Dōgen was ordained by Master Nyojō.

In Dumoulin-Peachey's *A History of Zen Buddhism*, a whole chapter was devoted to "The Zen Master Dōgen" (pp. 151–174). To quote the beginning:

> More than any other religious figure in Japanese history, the Zen Master Dōgen (1200–1253) has evoked attention and admiration in modern times. Not only the faithful of the Sōtō sect but Buddhists of all schools venerate him as a Bodhisattva and hold him up as an example. Philosophers derive inspiration from the 'incomparable depth of his thinking' which 'points the way to contemporary philosophy.' Many are proud of this 'unique religious personality, arisen from the very heart of Japanese culture,' as the embodiment of the best elements in the Japanese genius. Indeed, it may well be that Dōgen is the strongest and most original thinker that Japan has so far produced…

Nyojō must be an extraordinary teacher to such a disciple. Herewith, we quote Dōgen's testimony (pp. 155–6)

> My deceased Master, Ju-ching of Tien-tung-szu, as Abbot of the temple, censured those who had fallen asleep during the meditation exercise in the Zen Hall. He kicked them with his shoe and scold them with insulting words. And yet all the monks lauded him for having struck them. Once he spoke to them in the hall as follows: 'I am now growing old and should retire from the community into a hermitage to nurse my old bones. But since I know the community, I remain in office in order to help each one to break through his passions. For this reason, I chastise with insulting words or strike with the bamboo rod. This saddens me. But it is to carry out discipline in the place of the Buddha. Brothers, forgive me!' Thereupon all the monks wept.

The important story followed:

> Once more the monks were seated in nightime meditation. One of them had gone to sleep. Ju-ching noticed him and remarked, "In Zen, body and mind are cast off. Why do you sleep?" On hearing this, enlightenment suddenly broke upon Dōgen. He rushed to the Dharma Hall, kindled some incense, and gave thanks to the Buddha. Convinced of the genuineness of Dōgen's enlightenment, Ju-ching rejoiced. Dōgen, liberated from all illusion, passion, and ego-clinging, exulted in the freedom of an enlightened one.

It was in 1227, Master Nyojō gave him the Inka (mind-seal), certifying Dōgen as his dharma-heir. The Master also gave him a robe (kesa) of Master Fuyō Dōkai, who was Nyojō's fifth-generation dharma ancestor. Dōgen was again free to travel to other temples in China. In the eighth month of 1227, Dōgen wrote the first draft of *Fukan Zazen Gi* 普劝坐禅仪 (*Admonition to all on the Ceremony of Sitting-Meditation*). However, as Master Nyojō became weak and sick due to advanced age, Dōgen returned soon to take care of the old dharma teacher.

The year 1228 corresponded to the first year of the Shaoting era under Emperor Li-Tsung (Sung Dynasty) and to the second year of the Antei era under the Japanese Emperor Gohorikawa Tennō. On the seventh day of the seventh month, Tendō Nyojō entered nirvana at the age of sixty-six. Dōgen and his dharma brothers, Zuigan Gi'on and others, attended the funeral ceremonies. In the same year, Dōgen went back to Japan, bringing Myōzen's remains with him. He stayed at

Kennin-ji for a while, but he found that the temple was not quite enough for his meditation and writings. So in 1230, when he was 31 years of age, he moved to Anyō-in, near Fukakusa. In 1231, he wrote *Ben-do-wa* (*Conversation on Tao*). To quote from *Bendowa* 辨道话 (See Dumoulin-Peachey: *A History of Zen Buddhism*, p. 166):

> In Buddhism, practice and enlightenment are one and the same. Since practice has its basis in enlightenment, the practice even of the beginner contains the whole of original enlightenment. Thus while giving directions as to the exercise, (the Zen master) warns him not to await enlightenment apart from the exercise, because this (the exercise) points directly to the original enlightenment. Since enlightenment is already contained in the exercise, there is no end to enlightenment, and since it is the exercise of enlightenment, it has no beginning.

This exercise was meant to be "zazen" in Dōgen's sense. Dōgen thus answered his own question about the relationship between "innate and acquired enlightenment." Note that *Bendowa* was the first chapter of his great life work *Shōbōgenzō* (*Treasure of Knowledge Regarding the True Dharma*). Soon after, he moved to a larger building called the Kannondori-in on the site of the adjacent decrepit Gokuraki-ji (1233). There his most faithful disciple, Ko'un Ejō (1198–1280), came to follow him. As the records showed, Dōgen founded Kōshō-ji at Uji in 1233 and made a clear copy (final and revised version) of *Fukan-zazengi.* In 1234, he finished writing *Gakudō Yōshin Shū* (*On Learning the Tao and Using the Mind*). On the fifteenth day of the eighth month, Dōgen ordained Ejō. In 1235, Dōgen wrote *Sōdō Kanshin So* (*Comments on Advising to Enter the Buddha-Hall*). In 1236, the Kōshō-ji had its official opening, and Ko'un Ejō was elevated to be the Chief Priest (Shuza) on New Year's Eve. Ejō helped the Master to record his writings on *Shōbōgenzō,* a life-work of seventy-five volumes which Dōgen finished in 1253. Ejō also recorded his own evening conversations with the Master in his *Shōbōgenzō Zuimonki* (see English translation by Reiho Masunage in *A Primer of Sōtō Zen*, The University Press of Hawai'i, 1971, 1975).

In 1242, Nyojō's dharma-heirs in China, headed by Zuigan Gi'on, compiled Nyojō's *Dialogues* and asked Dōgen to write a postscript. Dōgen recorded some important questions and answers (Mondō) between Nyojō and Dōgen, which were of historical significance.

In 1243, he was invited by Hatano Yoshishige to move to Fukui. In 1244, Eihei-ji, the principal temple of the Japanese Sōtō School, had its official opening on the eighteenth day of the seventh month. The temple was originally called Daibutsu-ji, but the name was officially changed to Eihei-ji on the fifteenth day of the sixth month in 1246.

Dōgen finished writing sixteen volumes of *Shōbōgenzō* in 1243 and twenty-four volumes in 1244. Just like his teacher, Master Nyojō of Tendō, Dōgen was not interested in personal fame or honor. The Shōgun Hōjō Tokiyuri (1227–1263) in 1247 sent a special emissary to invite Dōgen to visit Kamakura. Although Tokiyuri promised to build a big temple for Dōgen, Dōgen went back to Fukui after a stay of seven months.

In 1250, the second year of the Kenchō era under the reign of Gifukakusa Tennō, the retired Emperor Gosaga Tennō, presented the "purple robe" to Master Dōgen, the highest honor to a Zen Priest from the Imperial throne. In 1253, on the fourteenth day of the seventh month, Dōgen let Ko'un Ejō be his successor as Abbot of Eihei-ji and gave him a ceremonial robe (kesa) stitched by himself. (One recalls that Dōgen got Fuyō Dōkai's Kesa from Master Tendō Nyojō.) On the fifth day of the eighth month (1253), Dōgen moved to Saido-in at the urging of Hatano Yoshishige. Twenty-three days later, Dōgen entered nirvana. Emperor Meiji bestowed the title of Shōyō Daishi 承阳大师 on him posthumously.

In the biographical records of Dōgen, we have followed the lunar calendar. The day of his passing would correspond to August 28, 1253, in the solar calendar. Dōgen left posterity with two last poems (see Dumoulin-Peachey: *A History of Zen Buddhism*, p. 159). The English translation is given below:

> On leaf and grass
> Awaiting the morning sun
> the dew melts quickly away.
> Haste thee not, O autumn wind
> who dost now stir in the fields.
> To what indeed shall I liken
>
> The world and the life of man?
> Ah, the shadow of the moon,
> When it touches in the drop of dew
> The beak of the waterfowl.

Dōgen as an original religious thinker must be given great emphasis, as expressed ably by Dumoulin. The following quotations are taken from Peachey's English translation (pp. 168–171):

> The unity of practice and enlightenment is rooted in the one Buddha-nature. Just as the Neo-Platonists boasted of their monistic metaphysical system as the crowning achievement of all Greek wisdom, so Dōgen and his disciples saw in the monistic doctrine of *zazen*, which embraced both metaphysics and ordinary phenomena, the essence of all Buddhism. Since the Buddha Law and *zazen* are not two but one, it is enough to say *zazen* or, as Dōgen says with subtle nuance, "to know *zazen* as *zazen*." "Even though one should know *zazen* as the Buddha Law, yet if he does not comprehend *zazen* as *zazen*, how then can he know the Buddha Law as Buddha Law?" Everything is comprehended in *zazen*.
>
> The enlightened one experiences himself further in his unity with nature and mankind. Dōgen's love for nature was nourished by his enlightened vision. In the kōan exercise, which Dōgen does not reject but merely relegates to secondary importance, he wishes the student not to strive desperately to penetrate the paradox. Rather, the student is asked to grasp in the concrete problem of the *kōan*, the great problem of the universe. As he sits undisturbed in the solitude of nature, he experiences the unity of all things which is the solution of all *kōan* problems.
>
> The experience of unity extends itself into life. All things are transparent to the enlightened one who sees the One in all things. For him, there is no longer a distinction between the "wonderful" and the "ordinary." The wonderful world of which all the sutras speak is this ordinary world which spreads before our eyes, a world of trees, grass, and flowers, of mountains, streams, and oceans…

…

…Dōgen explains: "All being is the Buddha-nature. A part of all being we call 'sentient beings'. Within and without these sentient beings there is the sole being of the Buddha-nature." From this view Dōgen derives the equation of being and time. All being is fused with time. Apart from time there is no being. To exist is to become. "When we say being and time, time is already being. All being is time." (See *Shōbōgenzō*, Section "Uji.") Time is the motion of absolute being. The juxtaposition of objects in the universe corresponds to the juxtaposition of points in time. Dōgen sketches this relationship concretely: "Colors are not limited to flowers, for all times likewise have their colors, such as blue, yellow, white, etc. Spring draws the flowers after it, while the flowers also draw the springtime." (See *Shōbōgenzō*, Section "Kuge.")

In this connection, time is accorded neither substance nor continuity. Like objects, moments of time stand side by side in the universe. Every moment is self-contained. In every moment, only the present exists without relationship to past or future. For this reason, Dōgen admonishes, "You must fix your heart on the exercise only today in this moment, without losing the light of time." (*Shōbōgenzō Zuimonki*, Vol. II, No. 14.) The *now* is absolute. Just as Buddha is contained in the tiniest particle, and the whole is present in every grain of rice or drop of water, so the whole of enlightenment is contained in every moment. Therefore, every moment of exercise is of infinite worth. To the enlightened one, the whole life is but a single unadulterated exercise. To the one who practices, the Buddha innate in original enlightenment comes into being at every moment of time. To experience one's fleeting life without illusion and in accordance with the truth of the Buddha is to actualize the present in the present. This and nothing else is Zen.

In concluding a special chapter on Dōgen, Dumoulin said:

The Zen Master Dōgen is a towering figure in Japanese Buddhism and a sympathetic and attractive personality to boot. Of incorruptible integrity, he combined a sharp and penetrating mind with sincere devoutness. His noble qualities won him many friends and disciples even after his death. He belongs among the great creative figures of mankind.

(Paul Peachey's English translation, p. 174.)

Dōgen's dharma-heirs were as follows: Ko'un Ejō 孤云怀奘 (1198–1280), Ekan 怀鉴, Sōkai 僧海, Zen'e 诠慧, and Ryōnen Hōmyō 了然法明 (d. 1251). Ko'un Ejō was the great grandson of a prominent official (Fujiwara family). He became the second-generation Abbot of Eihei-ji and lived to 83 years of age. Ejō's disciples were as follows: (1) Tettsū Gikai 彻通义介 (1219–1309), (2) Hōkyō Jaku'en 宝庆寂圆 (1207–1299), (3) Gi'en 义演 (d. 1314), (4) Gi'un 义云, (5) Bussō 佛僧, and (6) Dōson 道存 (d. 1289). Tettsū became a monk at Mount Hiei when he was 13 years of age. He visited Dōgen at Kōshō-ji in 1241. Later, he moved with Dōgen to Eihei-ji. In 1259, he went to China and stayed there for 4 years. In 1267, he became the third-generation Abbot of Eihei-ji. He was honorary founder of Daiji-ji at Kumamoto and lived to 91 years of age.

Note that in 1241, Ekan, Tettsū Gikai, Kangan Gi'in 寒岩义尹, and Gi'en left Kakuan of Tamu-hō to become disciples of Dōgen at Kōshō-ji. (Kakuan was a disciple of Dainichi Nōnin.) Gikai and Gi'en became Ejō's disciples. Kangan Gi'in (1217–1300) became Tettsū's disciple.

Tettsū Gikai (1219–1309) had two principal dharma-heirs: (1) Keizan Shōkin 莹山绍瑾 (1268–1325) and (2) Kangan Gi'in. Kangan Gi'in was a prince, the son

of Gotoba Tennō (r. 1183–98). He learned the Tendai teachings at Mount Hiei, and was ordained at the age of sixteen. When Dōgen came back to Japan from China, Kangan visited him at Kōshō-ji. Kangan served under Dōgen for 20 years and followed Dōgen to Eihei-ji. In 1252, when Kangan was 36 years of age, he went to Sung-China. The next year, Dōgen passed away, and Kangan came back to Japan to pay his last respects to Master Dōgen. He became a disciple of Ko'un Ejō for ten years. In 1262, he made his second trip to China, studying under Mugai (Zuigan) Gi'on 无外义远, Dōgen's dharma brother, Taikō Tokunei 退耕德宁, and Kidō Chigu (1185–1269). Kangan Gi'in brought *Dialogues of Dōgen* to China and asked Mugai Gi'on to write a preface and asked Taikō and Kidō to write postscripts. Taikō Tokunei wrote as follows:

> When wind arises from the great sea, there are thousand waves and ten-thousand billows, with infinite changes and modes. From the writings of Dōgen Zenji in Japan, the same situation has been realized.

Kidō Chigu, the famous teacher of Nampo Jōmyō, wrote as follows:

> When Reverend Gi'in brought Dōgen Oshō's *Eiheishū* from Japan, one sees the constructive ideas in depth and distance, and yet they do not fall into the pitfalls of language…

Kangan went back to Japan in 1226 and sailed on the same ship which Nampo Jōmyō took on his return journey. Since Kangan Gi'in also visited Kidō, Kangan and Nampo must have met in China. After his return, Kangan resided at Shōfuku-ji 圣福寺 (Bakuta) for 3 years. In 1269, Gi'in founded Daiji-ji at Kumamoto and made his teacher, Tettsū Gikai, its honorary founder. Kangan resided at Daiji-ji for 15 years. He lived to 84 years of age.

Hōkyō Jaku'en (1207–1299) was a disciple of Nyojō and came to Japan with Dōgen. After Dōgen's passing, he became a disciple of Ko'un Ejo. In 1261, when he was 55 years of age, he retreated from Eihei-ji to Jinwan Hō (Silver Bowl Peak), Fukui, and meditated for 18 years. His dharma-heir was Gi'un (1253–1333), who succeeded Jaku'en as Abbot of Hōkyō-ji. Later Gi'un became the fifth Abbot of Eihei-ji, succeeding Gi'en, who was a disciple of Ko'un Ejo. Gi'un remained at Eihei-ji for more than 10 years, and lived to 81 years of age.

At Eihei-ji, the second-generation Abbot was Ko'un Ejō. The third-generation Abbot was Tettsū Gikai, Ko'un's disciple, and dharma-heir. Tettsū left Eihei-ji and resided at Daijō-ji. Then, Tettsū Gikai's dharma brother Gi'en became the Fourth Abbot of Eihei-ji. Later, Gi'en was succeeded by Gi'un as the Fifth Abbot of Eihei-ji. Since Gikai, Gi'en, and Jaku'en were dharma brothers, Gi'un was a dharma nephew of Gikai and Gi'en.

In the history of Sōtō Zen, Ko'un was considered as the Second Patriarch and Tettsū Gikai was considered as the Third Patriach. Then, Keizan Shōkin (Jōkin), Tettsū Gikai's able dharma-heir, was definitely recognized as the Fourth Patriarch. Keizan Shōkin brought Sōtō Zen to a new height, as well as to a much broader base for attracting followers. Keizan and his disciples are the subject of the next chapter (Chap. 15).

Chapter 15
Keizan and His Disciples

Keizan Shōkin (1268–1325) was considered as Taiso of the Sōtō School in Japan, while Dōgen Kigen was considered as Kōso of the Sōtō School. "Tai" means "great" and "Kō" means "high." Keizan was a native of Fukui. He served under Koun Ejō (1198–1280) since he was 8 years old. He received Buddhist confirmation (jukai) at the age of thirteen. He started to travel at eighteen. He visited Hōkyō Jaku'en 宝庆寂圆 (1207–1299), who came to Japan from China with Dōgen. He learned the Tendai teachings at Mount Hiei and was enlightened by Shinchi Kakushin 心地觉心 (1207–1298), who was a disciple of the Chinese Master, Mumon Ekai (author of "Mumonkan," 1183–1260). In 1294, when he was 29 years old, he became the dharma-heir of Tettsū Gikai 彻通义介 (1219–1309), who visited Sung-China. The monks at Eihei-ji were troubled by the difference of opinion between Gikai and his dharma brother Gi'en 义圆 (d. 1314). Gikai left Eihei-ji, and Gi'en became the fourth Abbot of Eihei-ji. According to official records, Dōgen was the founder of Eihei-ji, Koun Ejō was the second Abbot, and Tettsū Gikai was the third Abbot. Gi'en was succeeded by Gi'un 义云 (1253–1333), the disciple of Koun's dharma brother, Hōkyō Jakuen (1207–1299). Since Gikai and Gi'en were both dharma grandsons of Dōgen, Tettsū Gikai was considered as the Third Patriach, succeeding the Second Patriarch Koun Ejō. Then Keizan Shōkin (Jōkin) became the Fourth Patriarch of the Sōtō School. (See for instance, "Zen Dust" by Isshū Miura and Ruth Fuller Sasaki, p. 19.)

Gikai resided at Daijō-ji 大乘寺 (The "Great Vehicle" Temple). It was Gikai's disciple, Keizan Shōkin, who expanded the Eihei-ji Group into the Sōtō-shū Group and developed the Sōtō School to great influence and high prestige. To quote from "Zen Dust," p. 19:

> Under Keizan Jōkin (1268–1325), fourth patriarch of the sect, the kōan was completely discarded, in theory at least, and zealous efforts were made to give Japanese Sōtō Zen a widespread and popular appeal. Nevertheless, the study of kōans and of the kōan collections of the Sōtō masters of Sung has continued to play an important part in Sōtō training, though undoubtedly the masters of the sect have handled this teaching device in a somewhat different manner than have the masters of Japanese Rinzai Zen.

From "Zen Dust," p. 354:

Y.H. Ku, *History of Zen*, China Academic Library,
DOI 10.1007/978-981-10-1130-6_15

"Denkō Roku"—The Record of the Transmission of the Light, by Keizan Jōkin (1268–1325), fourth patriarch of the Japanese Sōtō sect. Edited by one of his disciples: in 2 *kan*, first published in 1857.

This is a Japanese Sōtō Sect biographical compilation patterned after the *Keitoku dentō roku*. The work, written in Japanese with inserted passages of *kambun* (Chinese), opens with a life of Shakyamuni and continues through the line of Indian and Chinese patriarchs accepted by the Japanese Sōtō School up to and including the 50th patriarch, the Chinese master Tien-tung Ju-ching (Tendō Nyojō, 1163–1228). It concludes with biographies of Dōgen Kigen (1200–1253), founder of Japanese Sōtō, and his heir Koun Ejō (1198–1280), the 51st and 52nd patriarchs respectively. The preface, written for the edition published in 1857, includes a short biography of Keizan Jōkin.

Now we return to the story about the Fourth Patriach, Keizan. Under the instruction of Tettsū Gikai, Keizan studied under Tōsan Tanshō 东山湛照 (1231–1291) and Haku'un Egyō 白云慧晓 (1223–1297), both disciples of Shōichi Enji. Keizan resided at Daishō-ji 大圣寺, and later at Daiji-ji 大慈寺, founded by Keizan's dharma brother, Kangan Gi-in (1217–1300). He edited the "Denkō-roku," patterned after the "Keitoku dentō roku." After 10 years, Keizan let his disciple, Myōhō Sotetsu 明峰素哲 (1277–1350), preside over Daijō-ji 大乘寺. (Note that the founder of Daijō-ji could be Tettsū Gikai. The founder of Daiji-ji, Kangan Gi-in, was a prince, became a disciple of Tettsū Gikai, and visited Sung-China. His lineage will be reported later.)

During his retreat at Jōjū-ji 净住寺, he started to build Sōji-ji 总持寺 at Sekigawa. After a stay of 4 years at Sōji-ji, Keizan was succeeded by another disciple, Gasan Shōseki 峨山绍硕 (1274–1365). Keizan moved to Eikō-ji 永光寺, built by his lady disciple, nun Sonin 祖忍尼, and her husband, Shinjiki 信直, and stayed there for another 4 years. Then Myōhō Sotetsu became the Abbot of Eikō-ji. In 1325, at the age of fifty-eight, Keizan entered nirvana at Eikō-ji. On the fifteenth day of the eighth month, he left the following gāthā:

I plowed and I planted the leisure ground.
For several times I sold and I bought anew.
Seedlings and saplings flourished without limit.
Seen on the dharma platform was a man with a plough.

Dōgen left posterity with ninety-five volumes of *Shōbōgenzō*, and emphasized that the temples should be the zendō (Zen Halls) for *zazen* (sitting in meditation). At that time, many Rinzai masters were well versed not only in Zen teachings but also in Mikkyō 密教 (Shingon shū 真言宗 belonged to Mikkyō). Keizan, through his contacts with the Rinzai masters Tōsan Tanshō and Haku'un Egyō, adopted some of the "flavor" of Mikkyō into Sōtō Zen. He held prayer meetings for the faithful followers and gave Japanese Sōtō Zen "a widespread and popular appeal." The kōan was discarded in theory, but the masters of Sōtō "handled this teaching device in a somewhat different manner."

Keizan's two principal dharma-heirs were: Myōhō (Meihō) Sotetsu and Gasan Shōseki. Myōhō was the founder of Kōzen-ji 光禅寺, visited Yuan-China for 11 years and lived to the age of seventy-four. He had more than twenty disciples, and they were known as the Myōhō-ha 明峰派 (Group or line). Gasan Shōseki was in

charge of Sōji-ji for 40 years. He had twenty-five notable disciples, and they were known as Gasan-ha 峨山派 (Group or line). We must not forget to remind ourselves that while the Gasan line considered Sōji-ji as their base, the Myōhō line considered Eikō-ji as their base. Although both Eihei-ji and Sōji-ji were considered as Dai Hon San of the Sōtō School, Sōji-ji became more important than Eihei-ji. Sōji-ji was recently moved to Tsurumi 鹤见, near Yokohama 横浜.

Keizan had another disciple, Gida Daichi 只陀大智 (1290–1366), who served under Kangan Gi'in 寒岩义尹. Daichi studied under Nampo Jōmyō and then under Keizan. He went to Yuan-China in 1314, when he was 25 years old, and returned in 1325. He accompanied Myōhō Sotetsu in this long journey and became Myōhō's dharma-heir. He resided at Shōgo-ji 圣护寺 and lived to the age of seventy-seven. He was a great poet and left many poems.

In Apirl 1974, Sōji-ji was celebrating the six hundred and fiftieth anniversary in memory of Keizan Shōkin. There were the representatives of fifteenth thousand temples and eight million faithful followers who came from all places to pay their respects to Keizan. During the assembly, a miracle happened. It was discovered that the "real body" ("shinshin") of Master Sekitō Kisen (700–790) was among the exhibitions. So in June 1975, Sekitō was enshrined in a place of honor at Sōji-ji, at Tsurumi, near Yokohama.

Dōgen was aware of the existence of the Five Schools of Zen, but he stuck to Sōtō-Zen—or Mokushō Zen. Keizan recognized all the Five Schools of Zen, and praised the special features of different schools. In this spirit, he used the method of Kanna Zen in a modified way. He edited one hundred examples of "kōan" with his own commentaries. However, he paid high respect to the "Five Ranks," developed originally by Tōzan and Sōzan.

Gasan Shōseki (1274–1365) was the Abbot of Daijō-ji at the age of twenty-nine (1302). He emphasized the cultivation of Dō (the Way) and revitalized the thinking (philosophy) of the "Five Ranks." From now on, the central doctrine of Gasan Zen was not Dōgen's *Shōbōgenzō*, but Tōzan's "Five Ranks."

To quote from Alan W. Watts in his *The Way of Zen*, p. 103:

> Yet in the late Tang Dynasty the genius and vitality of Zen was such that it was coming to be the dominant form of Buddhism in China, though its relation to other schools was often very close… This extremely subtle and mature form of Mahayana philosophy (from *Avatamsaka Sutra*) was employed by Tung-shan (Tōzan, 807–869) in developing the doctrine of the Five Ranks (*wu-wei* or in Japanese, go-i), concerning the fivefold relationship of the absolute (*cheng* or *shō*) and the relative (*p'ien* or *hen*), and was related by his student Tsao-shan (Sōzan, 840–901) to the philosophy of the *I Ching*, the *Book of Changes*. …

Further on, pp. 160–1, and 167–8:

> The *kōan* system as it exists to-day is largely the work of Hakuin (1685–1768), a formidable and immensely versatile master, who gave it a systematic organization so that the complete course of Zen study in the Rinzai School is divided into six stages. There are, first, five groups of *kōan*: 1. *Hōsshin*, or *Dharmakaya kōan*. … 2. *Kikan*, or "cunning barrier" *kōan*. … 3. *Gonsen*, or "investigation of words" *kōan*. … 4. *Nanto*, or "hard to penetrate" *kōan*. 5. *Goi*, or "Five Ranks" *kōan*. …

> The final group of *kōan* are concerned with the "Five Ranks" (*goi*)—a schematic view of the relations between relative knowledge and absolute knowledge, thing-events (*shih* 事) and underlying principle (*li* 理). The originator of the scheme was Tung-shan (807–869), but it arises from the contacts of Zen with the Hua-yen (Kegon) School, and the doctrine of the Five Ranks is closely related to that of the fourfold Dhamadhatu. The Ranks are often represented in terms of the relative positions of lord and servant or host and guest, standing respectively for the underlying principle and the thing-events. Thus, we have:

1. The lord looks down at the servant.
2. The servant looks up at the lord.
3. The lord (alone).
4. The servant (alone).
5. The lord and the servant converse together.

> Suffice it to say that the first four correspond to the four *Dharmadhatu* of the Hua-yen School, though the relationship is somewhat complex, and the fifth to "naturalness". In other words, one may regard the universe, the *Dharmadhatu*, from a number of equally valid points of view—as many, as one, as both one and many, and as neither one nor many. But the final position of Zen is that it does not take any special viewpoint, and yet is free to take every viewpoint according to the circumstances.

In Chap. 7 on the Sōtō School in China, mention was made concerning how Shōju Rōjin gave secret transmission to Hakuin Ekaku concerning the "Five Ranks." Quoting again Ruth Fuller Sasaki's translation in "Zen Dust," p. 66:

> Shōji Rōjin has said: "In order to provide a means whereby students might directly experience the Four Wisdoms, the patriarchs, in their compassion and with their skill in devising expedients, first instituted the Five Ranks." What are the so-called Four Wisdoms? They are the Great Perfect Mirror Wisdom, the Universal Nature Wisdom, the Marvelous Observing Wisdom, and the Perfecting-of-Action Wisdom…

Gasan Shōseki (1274–1365) as a contemporary of Shūhō Myōchō (1282–1336) and Musō Soseki (1275–1351) must be given credit for his insight into the importance of the "Five Ranks." While Gasan might have adopted some practices from the Rinzai School, Hakuin would include the Five Ranks in his fifth group of kōans 400 years later.

Gasan had the following dharma-heirs: Taigen Sōshin 太原宗真 (d. 1370), Daitetsu Sōrei 大彻宗令 (1333–1408), Tsūgen Jakurei 通幻寂灵 (1323–1391), and Mugai Enshō 无外圆照 (1311–1381). Taigen Sōshin had two disciples: Baisan Bunhon 梅山闻本 (d. 1370) and Ryōdō Shinkaku 了堂真觉 (1330–1399). We shall trace one lineage from Taigen Sōshin to the present.

(1) Taigen Sōshin 太源宗真 (d. 1370)
(2) Baisan Bunhon 梅山闻本 (d. 1417)
(3) Nyochū Tengin 如仲天阖 (1363–1437)
(4) Kisan Shōsan 喜山性赞 (1377–1442)
(5) Morin Shihan 茂林芝繁 (1393–1487)
(6) Sūshi Shōtai 崇芝性岱
(7) Kenchū Hantetsu 贤仲繁喆 (1438–1512)
(8) Daiju Sōkō 大树宗光

(9) Kimpō Jusen 琴峰寿泉
(10) Tetsusō Seidon 铁叟栖钝
(11) Shūkoku Chōshun 舟谷长春
(12) Ketsuzan Tetsuei 杰山铁英
(13) Hōshi Sōon 报资宗恩
(14) Gohō Kai'on 五峰海音
(15) Tenkei Denson 天桂传尊 (1648–1735)
(16) Zōzan Monkō 像山问厚
(17) Niken Sekiryō 二见石了
(18) Reitan Roryū 灵淡鲁龙
(19) Kakujō Tōsai 觉城东际
(20) Kakuan Ryōgu 觉庵了愚
(21) Ryōka Daibai 了杲大梅
(22) Ungan Guhaku 雪岩愚白
(23) Baian Hakujun 梅庵白纯
(24) Taizan Maezumi 太山前际

The author could check this lineage from Taigen Sōshin to Tenkei Denson from the material available in Y.H. Ku: "History of Japanese Zen Masters," 1977. From Zōzan Monkō Daioshō to Taizan Maezumi Rōshi, the author was indebted to the kindness of Reverend John Daishin Buksbazen, Vice President for Education, Zen Center of Los Angeles Inc., 927 South Normandie Avenue, Los Angeles, CA. (See Chart VII A.)

From Heinrich Dumoulin's *A History of Zen Buddhism*, English translation by Paul Peachey, Pantheon Books, 1963, we like to quote the following passage, pp. 231–2:

> Manzan Dōhaku 卍山道白 (1636–1714), a member of the Sōtō sect, vigorously intervened against the abuses in the transmission of offices which, since the end of the Middle Ages, had crept in and become rampart owing to the greed of many bonzes. He wrested from the shogunate new directives regulating the succession in the temples. His influence extended widely and achieved notable improvements. A generation later another Sōtō monk, named Tenkei (1648–1735), labored successfully for a religious renaissance. The attraction and comprehensibility of his preaching won him a large audience."

Tenkei Denson 天桂传尊 (1648–1735) was Gasan Shōseki's fifteenth-generation dharma-heir, as traced above. Tenkei's ninth-generation dharma-heir, Maezumi Rōshi, came to the USA to spread the teachings of Zen.

Next we shall trace a lineage from Myōhō Sotetsu to Manzan Dōhaku and further on to the present day.

(1) Myōhō Sotetsu 明峰素哲 (1277–1350)
(2) Shugan Dōchin 珠岩道珍 (d. 1387)
(3) Tetsuzan Shikaku 彻山旨廓
(4) Keigan Eishō 桂岩英昌
(5) Chuzan Ryōun 筹山了迩 (1350–1432)
(6) Gisan Tōnin 义山等仁 (1386–1462)

(7) Shōgaku Kenryū 绍岳坚隆 (d. 1485)
(8) Kinen Hōryū 几年丰隆 (d. 1506)
(9) Teishitsu Chisen 提室智闸 (1461–1536)
(10) Kokei Shōjun 虎溪正淳 (d. 1555)
(11) Sessō Yūho 雪窗祐甫 (d. 1576)
(12) Kaiten Genju 海天玄聚
(13) Shūzan Shunshō 州山春昌
(14) Chōzan Senetsu 超山闸越 (1581–1672)
(15) Fukushū Kōchi 福州光智
(16) Meidō Yūton 明堂雄暾
(17) Hakuhō Genteki 白峰玄滴 (1594–1670)
(18) Gesshū Sōkō 月舟宗胡 (1618–1696)
(19) Manzan Dōhaku 卍山道白 (1635–1714)
(20) Gekkan Gikō 月涧义光 (1653–1702)
(21) Daiyū Esshō 大用慧照
(22) Kegon Sōkai 华严曹海
(23) Shōun Taizui 祥云太瑞
(24) Nichirin Tōgō 日轮当午
(25) Sonnō Kyōdō 尊应教堂
(26) Sogaku Reidō 祖岳灵道
(27) Daishun Bengyū 大俊鞭牛
(28) Kohō Hakugan 孤峰白岩
(29) Keidō Chisan 莹堂智璨 (1879–1967)
(30) Hōun Jiyu 法云慈友

Reverend Keidō Chisan was Chief Abbot of Sōji-ji. The author could trace the above lineage from Myōhō Sotetsu to Manzan Dōhaku and Gekkan Gikō from the material available in Y.H. Ku: *History of Japanese Zen Masters*, 1977, Chart 26, with available dates. Note that Manzan Dōhaku was the nineteenth-generation dharma-heir of Keizan through the Myōhō line, while Tenkei was the sixteenth-generation dharma-heir of Keizan through the Gasan line. The author was fortunate to extend the Gasan line from the Manzan line to the present date, through the courtesy of Reverend P.T.N.H. Jiyu-Kennett 法云慈友, Abbess of Shasta Abbey, Summit Drive, Mt. Shasta, CA. Reverend Jiyu-Kennett was a dharma-heir of Keidō Chisan Rōshi (Kōhō Zenji, 1879–1967), who was received by President Dwight D. Eisenhower at the White House during his visit to the USA. We note that the Very Reverend Keidō Chisan Zenji was the tenth-generation dharma-heir of Manzan Daioshō. (See Chart VII.)

Reverend Keidō Chisan was the author of *History of Zen School* 禅宗史 (in Japanese), first published in the eighth year of the Taishō era (1919), and the second edition published in the 49th year of the Shōwa era (1974). This History included the Zen history both in China and in Japan. Reverend Keidō Chisan was the 12th Chief Abbot (Dokujū 独住) of Saijō-ji 最乘寺 and the 18th Chief Abbot (Dokujū 独住) of Sōji-ji. In a postscript to the *History of Zen School*, Reverend

Iwamoto Shōshun, the 19th Chief Abbot of Daihonzan Sōji-ji praised Reverend Keidō Chisan very highly.

During the author's recent trip to Japan (July 1978), he was eager to find the dharma lineage of Reverend Iwamoto Shōshun, who has retired recently, and also the lineage of the present Chief Abbot, Reverend Ichikawa Kin'ei. The author, accompanied by Mrs. Ku, visited Sōji-ji at Tsurumi, near Yokohama, on July 8th. Besides paying homage to Musai Sekitō Daishi (Zenji) 无际石头大师, the author requested Reverend Yōsi Takuji (International Section, Sōji-ji) to send him the lineages of Reverends Iwamoto Shōshun and Ichikawa Kin'ei. On July 7th, the author visited Kamazawa University, 1-23-1 Komazawa, Setagayaku, Tokyo. Professor Ryosho Tanaka, through a telephone conversation, introduced the author to the University Librarian, so that he can look at the new edition of Sōtō-shu-Zensho (Complete Books of Sōtō Sect). One volume in the Complete Books gives the Keifu (lineage lists) and the Index volume is also helpful. The author visited the main office of Sōtō-Shū (2-5-2 Shiba, Minatoku, Tokyo) on July 11, in order to have more time to check the lineages of not only Iwamoto Shōshun and Ichikawa Kin'ei, but also Reverend Chin Egyoku, the present Abbot of Eihei-ji. The author is grateful to Reverend Kichijō Gemmyō 吉成元明 of the Sōtō-Shū Office for much kind assistance. The author must also acknowledge gratefully the receipt of official lineage documents of Iwamoto Shōshun and Ichikawa Kei'in from Reverend Yūshi Takagi 高木祐之 Secretary of International Section of Soji-ji, headed by Reverend Dōshō Saikawa 采川道昭.

We will start with the lineage of Iwamoto Shōshun 岩本胜俊, the 19th Chief Abbot of Sōji-ji: (See Chart IX.)

(1) Gasan Shōseki (1274–1365)
(2) Tsūgen Jakurei (1323–1391)
(3) Ryōan Emyō 了庵慧明 (1337–1411)
(4) Mukyoku Etetsu 无极慧彻 (1350–1430)
(5) Gekkō Shōbun 月汀正文 (d. 1463)
(6) Ichishū Shō'i 一州正伊 (1416–1487)
(7) Kenshitsu Jichō 贤室自超
(8) Sōnyo Zenhō 嗽恕全芳
(9) Seigan Shūyō 青岩周阳 (d. 1542)
(10) Daishū Anchū 大州安充
(11) Kōzan Keiryū 兴山圭隆
(12) Kan'ei Hin'etsu 看荣禀阅
(13) Yōzan Genshō 用山元照
(14) Jinzan Reinvo 仁山岭恕
(15) Setsutei Tonkō 雪庭顿好
(16) Daisen Hekiden 大宣碧传
(17) Taidō Shūkoku 泰道秀国
(18) Rinhō Ryōkyoku 临峰良极
(19) Nichishin Gijū 日信义重
(20) Daian Ryōgi 大安良义

(21) Onzan Ryōkyō 温山良恭
(22) Kanzan Gihō 寰山义邦
(23) Tōgai Senshū 洞外仙州
(24) Daichō Inshū 大超寅州
(25) Daigu Mansetsu 大愚万拙
(26) Kai'un Shinryū 海云真龙
(27) Bukkai Sōkoku 佛海宗国
(28) Zekkai Shōshun绝海胜俊(岩本)

Reverend Iwamoto Shōshun was honored by the Emperor with the title Shō'ō Tenshin Zenji 正应天真禅师.

The lineage of Ichikawa Kin'ei 乙川瑾映 is given below:

(1) Myōhō Sosetsu (1277–1350)
(2) Shugan Dōchin (d. 1387)
(3) Tetsuzan Shikaku 彻山旨廓
(4) Keigan Eishō 桂岩英昌
(5) Chuzan Ryōun 筹山了迈 (1350–1432)
(6) Gisan Tōnin 义山等仁 (1386–1462)
(7) Shōgaku Kenryū 绍岳坚隆 (d. 1485)
(8) Kinen Hōryū 几年丰隆 (d. 1506)
(9) Teishitsu Chisen 提室智闸 (1461–1536)
(10) Hokei Shōjun 虎溪正淳 (d. 1555)
(11) Sessō Yūho 雪窗祐甫 (d. 1576)
(12) Kaiten Genshu 海天玄聚
(13) Shūzan Shunshō 州山春昌
(14) Chōzan Sen'etsu 超山闸越 (1581–1672)
(15) Fukushū Kōchi 福州光智
(16) Meidō Yūton 明堂雄暾
(17) Hakuhō Genteki 白峰玄滴 (1594–1670)
(18) Gesshū Sōko 月舟宗胡 (1618–1696)
(19) Manzan Dōhaku 卍山道白 (1635–1714)
(20) Meishū Shushin 明洲珠心
(21) Mitsuzan Dōken 密山道显
(22) Tatsugan Jakugen 达岩寂玄
(23) Hokushū Ryōtan 北宗良潭
(24) Ichihō Kakusen 一峰觉专
(25) Daizan Senjō 台山千丈
(26) Tsuzan Tetsushun 通山哲俊
(27) Zōzan Raidō 象山来道
(28) Daitetsu Shunjō 大哲俊乘
(29) Ei'un Bunyū 英蕴文雄
(30) Zenkai Bunzan 禅海文山
(31) Yakuran Bunshi 药栏文狮
(32) Gyōzan (Keizan) Kin'ei 杉山瑾映 (See Chart VII.)

Reverend Ichikawa Kin'ei is the present (20th) Chief Abbot of Sōji-ji. The Chief Abbot is known as Kanshu 贯首. Reverend Ichikawa Kin'ei was honored by the Emperor with the title: Bukkai Shinkō Zenji 佛海真光禅师.

Now we follow the lineage of Reverend Chin Egyoku 秦慧玉, the present Abbot of Eihei-ji, Daihonzan of the Sōtō School in Japan. (See Chart VII.)

(1) Myōhō Sosetsu (1277–1350)
(2) Shugan Dōchin (d. 1387)
(3) Tetsuzan Shikaku 彻山旨廓
(4) Kei'oku Teishō 庆屋定绍 (1339–1407)
(5) Hakugan Jutei 柏岩树庭
(6) Genshitsu Chigen 玄室智玄
(7) Tōrin Ton 东林暾
(8) Morin Zen'ei 茂林善荣
(9) Chikudō Egen 竹堂慧岩
(10) Gakukai Shōbun 学海性文
(11) Ten'i Do'etsu 天怡道悦
(12) Gisan Mon'etsu 怡山文悦
(13) Iku'ō Dōyō 育翁道养
(14) Tsūzan Ekei 通山慧馨
(15) Gaiju San'etsu 快寿山悦
(16) Chōzan Eiton 朝山永暾
(17) Kengan Jaku'ei 谦岩寂英
(18) Gyokugan Raigyū 玉岩懒牛
(19) Chō'un Katsusō 朝云喝宗
(20) Raishū Daishin 雷洲大震
(21) Tanzan Ryōden 单山良传
(22) Kigai Mokuzen 机外默禅
(23) Mokuen E'an 默渊慧安
(24) Taibai Ehō 太梅慧芳
(25) Mokudō Esshō 默道慧昭
(26) Myōhō Egyoku 明峰慧玉 (秦)

The author is much indebted to Reverend Suigan Yogo 翠岩余语 of Saijō-ji 最乘寺, Daiyūzan 大雄山, Minamo Ashigawa shi, Kanagawa Prefecture, near Tokyo, for supplying the following lineage: (See Chart IX A.)

(1) Gasan Shōseki (1274–1365)
(2) Tsūgen Jakurei (1323–1391)
(3) Fusai Zenkyū 普济善救 (1347–1405)
(4) Gyokusō Ryōchin 玉窗良珍 (d. 1498)
(5) Shōkai Jikō 性海慈孝
(6) Myōshitsu Etō 明室慧灯
(7) Kokugan Shūhō 国岩周邦
(8) Suian Shōsen 水庵圣泉
(9) Jōan Shōtō 静安性腾

(10) San'ō Juin 三应寿寅
(11) Chūmyō Zenteki 中明全的
(12) Daisen Junchi 大仙淳智
(13) Fui Eiryū 不异永龙
(14) Muin Eiyū 无隐永有
(15) Ippō Sōjun 一峰宗润
(16) Kōan Sōshuku 纲庵宗祝
(17) Kōsetsu Junsa 功雪润作
(18) Shinan Gentatsu 真庵元达
(19) Gekkai Sōju 月海宗珠
(20) Nanryū Sonshun 南龙存舜
(21) Takujū Uton 晫州有暾
(22) Gokei Yōton 悟溪羲顿
(23) Kyohō Yōshū 巨峰羲秀
(24) Tengan Shunsa 天岩舜佐
(25) Ōzan Yōsa 王山羲佐
(26) Hakudō Jurin 白堂树林
(27) Getsudō Kai'in 月堂海印
(28) Gekkō Ryōmon 月江良纹
(29) Kōdō Soun 耕堂祖耘
(30) Kōhan Tesan 孝槃铁山
(31) Sōkai Tetsuryū 沧海铁龙
(32) Umon Katsuryū 禹门活龙
(33) Shudō Tekkan 守道铁关
(34) Iseki Tetsugan 维石铁岩
(35) Tainō Tetshi 碓能铁觜
(36) Zengetsu Suigan 禅月翠岩

The author wishes also to thank Reverend Zendō Matsunaga 松永善道, Abbot of Zenshū-ji, Sōtō Mission, 123 South Hewitt Street, Los Angeles, CA. 90012, for helpful suggestions.

We shall trace one lineage from Keizan's dharma brother Kangan Gi'in down to his eighteenth-generation dharma-heir.

(1) Kangan Gi'in 寒岩义尹 (1217–1300)
(2) Jinsō Jōki 仁叟净熙 (d. 1364)
(3) Nō'ō Gen'e 能翁玄慧
(4) Tai'an Ryōun 泰庵了还
(5) Kosen Rimō 古泉利蒙
(6) Jikuhō Sōsen 竺方崇仙
(7) En'ō Shō'ei 圆应正莹
(8) Shingan Gentō 心岩元统
(9) Seihō Kyōbon 清峰庆梵
(10) Tekirin Genchi 定林玄智
(11) Myōzan Shunsatsu 明山春察
(12) Daiun Genkō 大云玄广

(13) Ryūhaku Kōzui 龙伯广瑞
(14) Dai'en Kōchin 大焉广椿
(15) Man'an Eichū 万安英种 (1591–1654)
(16) Raizen Shunyū 懶禅舜融 (1613–1672)
(17) Ryūban Shō'un 龙蟠松云
(18) Baihō Jikushin 梅峰竺信 (1633–1707)
(19) Kō'un Soryō 高云祖棱 (1636–1696) (See Chart VIII.)

Note that Man'an Eichū (1591–1654) was the fourteenth-generation dharma-heir of Kangan Gi'in, who was a disciple of Tettsū Gikai, visited Sung-China twice, and founded Daiji-ji. Kangan was a prince, the son of Gotoba Tennō 后鸟羽天皇 (r. 1183–98), and served under Dōgen for 20 years. In 1252, at the age of thirty-six, Kangan visited China; but his stay came to an abrupt end when he learned about the demise of Master Dōgen. Kangan then served under Koun Ejō for 10 years. In 1262, at the age of forty-six, he went to Sung-China for the second time, and visited Mugai Gi'on 无外义远, Taikō Tokunei 退耕德宁, and Kidō Chigu 虛堂智愚. He brought Dōgen's *goroku* to these masters and asked them to write a Preface and two post-scripts. Kangan sailed back to Japan in 1266, with Nampo Jōmyō on the same ship.

Ryūban Shō'un 龙蟠松云 was Man'an Eichū's 万安英种 dharma grandson. Tenkei Denson first studied under Ryūban. Ryūban had another disciple, Baihō Jikushin 梅峰竺信 (1633–1707). Baihō retired at Rin'an-ji 临安寺. Hyōgo, while Manzan Dōhaku (1636–1714) resided at his retreat Genkō-an 源光庵 at Yōhō 鹰峰 (Hawk's Peak), outside of Kyoto. These two old masters (Baihō and Manzan) of the Sōtō School combined their efforts to protect the dharma and rectify the lineage procedures. Baihō's final residence was at Kōzen-ji 兴禅寺, where he lived to the age of seventy-five. His last gāthā reads:

> An old man approaching eighty, feels great to-day. An old ferry-boat has no passenger, but ten-thousand miles of white clouds.

Tenkei Denson (1648–1735) and Doku'an Genkō 独庵玄光 (1630–1698), a direct disciple of Gesshū Sōrin 月舟宗林 (d. 1687) and a remote dharma-heir along the Mugai Enshō 无外圆照 line, represented one group in the Sōtō School, which emphasized the "contents" of dharma, while Gesshū Sōkō 月舟宗胡 (1618–1696), a direct disciple of Hakuhō Genteki 白峰玄滴 (1594–1670) and a remote dharma-heir along the Myōhō line, and Manzan Dōhaku 卍山道白 (1636–1714) represented another group in the Sōtō School which emphasized the "formalism" rather than the "contents." Gesshū Sōkō, a seventeenth-generation dharma-heir of Myōhō (Meihō) Sotetsu, was generally considered one of the most important Masters who were responsible for the revival of the Sōtō School in the Edo era.

We have quoted Dumoulin-Peachey's *A History of Zen Buddhism*, pp. 231–2, to show the importance of Manzan Dōhaku (1636–1714) and Tenkei Denson (1648–1735). Man'an Eichū 万安英种 (1591–1654), who was 27 years older than Gesshū Sōkō, should also be considered as one of the masters who were responsible for the revival of Sōtō Zen. We might mention that Tenkei Denson, who was 36 years

older than Hakuin, was considered as a Great Master in the Sōtō School, just as Hakuin was undoubtedly the Great Master in the Rinzai School.

Now let us trace the Gasan line from Mugai Enshō to Gesshū Sōrin. (See Chart VIII.)

(1) Mugai Enshō 无外圆照 (1311–1381)
(2) Muchaku Myōyū 无着妙融 (1332–1393)
(3) Nanyō Yūkun 南阳融薰
(4) Tekirin Yūchū 的林融中
(5) Getsusan Yūshō 月山融照
(6) Daihō Yūshin 大芳融真
(7) Gyokushitsu Yūchin 玉室融椿
(8) Baikei Yūkun 梅溪融薰
(9) Getsushun Yūkan 月春融鉴
(10) Koshin Yūkyō 古心融镜
(11) Yōshitsu Yūkyō 阳室融庆
(12) Chōan Yūetsu 畅庵融悦
(13) Yōjaku Yūkyō 养寂融供
(14) Ankō Yūsatsu 安考融察
(15) Kyūgaku Yūtei 久学融贞
(16) Tōfu Yūkiku 东甫融菊
(17) Ichitei Yūton 一庭融顿 (1580–1653)
(18) Sessan Kakudon 雪山鹤昙 (d. 1649)
(19) Gesshū Sōrin 月舟宗林 (d. 1687)
(20) Dokuan Genkō 独庵玄光 (1630–1698)

We have already mentioned before that Dokuan worked closely with Tenkei Denson. Gesshū Sōrin of the Gasan line and Gesshū Sōkō of the Myōhō line were contemporaries.

The following lineage also started from Taigen Sōshin and Baisan Bunhon:

(1) Taigen Soshin 太源宗真 (d. 1370)
(2) Baisan Bunhon 梅山闻本 (d. 1417)
(3) Nyochū Tengin 如仲天阖 (1363–1437)
(4) Shingan Dōkū 真岩道空 (1374–1449)
(5) Sensō Esai 川僧慧济 (d. 1475)
(6) Dainen Jōchin 大年祥椿 (1434–1513)
(7) Dairo Ichijun 大路一遵 (1399–1518)
(8) Rin'ei Sōfu 林英宗甫 (d. 1531)
(9) Daiyō Ichirei 大阳一鸿 (d. 1569)
(10) Tenyō Ichichō 天阳一朝 (d. 1549)
(11) Senryū Etan 潜龙慧湛 (d. 1566)
(12) Tensō Zenchō 天叟善长 (d. 1572)
(13) Hōzan Tōzen 凤山等膳 (d. 1590)
(14) Ichichū Zeneki 一柱禅易 (d. 1598)
(15) Shihō Sōzan 士峰宗山 (1542–1635) (See Chart VII A.)

Note that Dairo Ichijun (1399–1518), who lived to almost 100 and 20 years of age, was the first Abbot of Kasui-sai 可睡斋, a Sōtō Zen temple at Shizuoka. Rin'ei Sōfu was the second-generation Abbot; Daiyō, the third-generation; Tenyō, the fourth-generation; Senryū, the fifth-generation; Tensō, the sixth-generation; Hōzan, the seventh-generation; Ichichū, the eighth-generation; and Shihō, the ninth-generation Abbot, respectively.

Recently, Saiyu Bokuzan 西有穆山 (1821–1910), Ishitsu Musen 维室默仙 (1847–1920), and Shūno Kōdō 秋野孝道 followed as Abbots of Kasui-sai 可睡斋. (See Appendix III.)

The Gasan line had more dharma descendants than the Myōhō line. Among Gasan's dharma-heirs, Tsūgen Jakurei (1323–1391) had many descendants. Among Tsūgen's dharma-heirs were Ryōan Emyō 了庵慧明 (1337–1441), Sekioku Shinryō 石屋真梁 (1345–1423), Tenyō Soyū 天鹰祖祐 (1336–1413), Tenshin Jishō 天真自性 (d.1413), and Fusai Zenkyū 普济善救 (1347–1405). Three lines will be given below. The Tsūgen-Ryōan line: (See Chart IX.)

(1) Tsūgen Jakurei 通幻寂灵 (1323–1391)
(2) Ryōan Emyō 了庵慧明 (1337–1411)
(3) Mukyoku Etetsu 无极慧彻 (1350–1430)
(4) Gekkō Shōbun 月江正文 (d. 1463)
(5) Taisō Myōkō 泰叟妙康 (1406–1485)
(6) Ten'an Genhō 天庵玄彭 (d. 1500)
(7) Unkō Shuntoku 雪冈舜德 (1438–1516)
(8) Kishū Genkin 喜州玄欣 (d. 1536)
(9) Setsu'an Ryōshin 节庵良筠 (1458–1541)
(10) Tai'ō Tokuyō 泰翁德阳 (1481–1555)
(11) Zeiten Sōhō 在天宗凤 (1490–1572)
(12) Kyūshitsu Genchō 久室玄长 (d. 1585)
(13) Zui'ō Shunzoku 瑞翁俊鸐 (d. 1596)
(14) Tōshitsu Iten 头室伊天 (1523–1600)
(15) Ichihō Rinsō 一峰麟曹 (1567–1623)
(16) Shinrei Chūdō 心灵中道 (d. 1655)
(17) Jūshū Hodō 十洲补道 (d. 1646)
(18) Kōgan Kundō 高岩薰道 (d. 1656)
(19) Fuchū Shūteki 不中秀的 (1621–1677)
(20) Shigan Baifu 狮岩梅腑 (1636–1680)
(21) Nyojitsu Shūhon 如实秀本
(22) Reinan Shūjo 岭南秀恕 (1675–1752)

The Tsūgen-Sekioku line: (See Chart X A.)

(1) Tsūgen Jakurei 通幻寂灵 (1323–1391)
(2) Sekioku Shinryō 石屋真梁 (1345–1423)
(3) Chikukyo Shōyu 竹居正猷 (1380–1461)
(4) Chishi Ihan 器之为璠 (1404–1468)
(5) Dai'an Su'eki 大庵须益 (1406–1473)

(6) Zengan Tōjun 全岩东纯 (d. 1495)
(7) Soku'ō Eiman 足翁永满 (1435–1505)
(8) Tenfu Zonsa 天甫存佐
(9) Kihaku Zuibō 奇伯瑞庞 (1463–1547)
(10) Jo'ō Eifu 助翁永扶 (d. 1548)
(11) Kiyō Sōkan 龟洋宗鉴 (1487–1563)
(12) Isetsu Kyōju 异雪庆珠 (1502–1564)
(13) Hankō Zon'ei 繁兴存荣 (1514–1571)
(14) Etsu'ō Jumon 阅翁珠门 (1521–1603)
(15) Ansō Juyō 安叟珠养 (d. 1604)
(16) Kiun Rei'in 贵云岭胤 (d. 1619)
(17) Tetsuson Genju 铁村玄鹫 (1567–1638)
(18) Reishitsu Zenju 岭室禅鹫 (1579–1636)
(19) Kokugi Sōchin 国嵓宗珍

The Tsūgen-Tenyō Line:

(1) Tsūgen Jakurei (1323–1391)
(2) Tenyō Soyū 天鹰祖祐 (1336–1413)
(3) Tensen Somyō 天先祖命 (1367–1458)
(4) Jiki'ō Sōren 直翁宗廉 (d. 1446)
(5) Kaisō Eibai 魁叟永梅
(6) Kyū'ō Eichō 久翁英长
(7) Ki'ei Kyōgaku 辉英庆萼
(8) Sensō Donshū 宣叟昙周
(9) Chōgaku Soshū 超鹗祖宗
(10) Sanju Shūtai 山就周泰
(11) Kyūzan Ken'etsu 久山贤悦
(12) Meisō Shūken 明叟周见
(13) Tentaku Gi'on 天泽义恩
(14) Tai'oku Monshun 碓屋文春
(15) Nichizan Jurin 日山树林
(16) Tenzan Shū'eki 天山周益
(17) Ka'un Onryō 佳云恩陵
(18) Nan'yō Donju 南阳嫩寿
(19) Tenhō Donhaku 天宝嫩白
(20) Tenkō Donryō 天江嫩良
(21) Roshū Eiteki 芦洲英荻
(22) Ichisen Shūson 乙先秀存
(23) Kyūgan Denshō 久岩传昌
(24) Shūgan Zentei 周岩全鼎
(25) Itsuzan Bakushū 逸山博秀
(26) Hokusen Sokan 北州祖关
(27) Monkei Muin 闻桂无隐
(28) Ichimyō Shōrin 一明祥麟

(29) Getsukō Kanda 月耕灌田
(30) Yōzan Sozui 要山祖髓
(31) Bokuan Sandō 牧庵山童
(32) Setsudō Gyōrin 雪堂晓林
(33) Sengai Ekidō 旃崖奕堂 (1805–1879)

Sengai Ekidō was Abbot of Sōji-ji and concurrently Kanchō 贯长 of the Sōtō-shū Group. (See Appendix II.)

Appendix I

Chief Abbots (Kanshu) of Eihei-Ji 永平寺贯首

(1) Dōgen 道元 (1200–1253)
(2) Koun Ejō 孤云怀奘 (1198–1280)
(3) Tettsū Gikai 彻通养介 (1219–1309)
(4) Gi'en义演 (d. 1314)
(5) Gi'un义云 (1253–1333)
(6) Donki 昙希
(7) Iichi 以一
(8) Kishun 喜纯
(9) Sōgo 宋吾
(10) Eichi 永智
(11) Soki 祖机
(12) Ryōkan 了鉴
(13) Kenkō 建纲
(14) Kenzei 建撕
(15) Kōshū 光周
(16) Sōen 宗缘
(17) Ikan 以贯
(18) Sotō 祚栋
(19) Sokyū 祚久 (d. 1610)
(20) Daien Monkaku 大圆门鹤 (d. 1615)
(21) Kaigen Sōeki 海岩宗奕 (d. 1621)
(22) Jōchi Soten 常智祚天 (d. 1631)
(23) Butsuzan Shūsatsu 佛山秀察 (d. 1641)
(24) Kohō Ryūsatsu 孤峰龙札 (d. 1646)
(25) Hokugan Ryōton 北岸良顿 (d. 1648)
(26) Tenkai Ryōgi 天海良义 (d. 1650)
(27) Ryōgan Eishun 岭岩英俊 (d. 1674)
(28) Hokushū Monsho 北洲门渚 (d. 1660)
(29) Tesshin Gyoshū 铁心御州 (d. 1664)

(30) Kōshō Chidō 光绍智堂 (d. 1670)
(31) Gesshū Sonkai 月洲尊海 (d. 1682)
(32) Dairyō Gumon 大了愚门 (d. 1687)
(33) San'in Tetsuō 山阴彻翁 (d. 1700)
(34) Fukushū Kōiku 馥州高郁 (d. 1688)
(35) Handō Kōzen 版桡晃全 (d. 1693)
(36) Yūhō Honshuku 融蜂本祝 (d. 1700)
(37) Sekigyū Tenryō 石牛天梁 (d. 1714)
(38) Ryokugan Gonryū 绿岩岩柳 (d. 1716)
(39) Shōten Sokuchi 承天则地 (d. 1684)
(40) Daiko Katsugen 大虚喝玄 (d. 1736)
(41) Gikō Yūzen 义晃雄禅 (d. 1740)
(42) Kōjaku Engetsu 江寂圆月 (d. 1750)
(43) Ougen Mitsugan 央元密岩 (d. 1761)
(44) Daikō Etsushū 大晃越宗 (d. 1758)
(45) Hōzan Tankai 宝山湛海 (d. 1771)
(46) Misan Ryōjun 弥山良顺 (d. 1771)
(47) Tenkai Tōgen 天海董元 (d. 1786)
(48) Seizan Taimyō 成山台明 (d. 1793)
(49) Daikō Kokugen 大耕国元 (d. 1794)
(50) Gento Sokuchū 玄透即中 (d. 1807)
(51) Reigaku Egen 灵岳惠源 (d. 1806)
(52) Dokuyū Senpō 独雄宣峰 (d. 1835)
(53) Busshin Ikai 佛星为戒 (d. 1818)
(54) Bakuyō Mankai 博容卍海 (d. 1821)
(55) Ensan Dai'in 缘山大因 (d. 1826)
(56) Mu'an Ungo 无庵云居 (d. 1827)
(57) Saian Urin 载庵禹隣 (d. 1845)
(58) Dōkai Daishin 道海大信 (d. 1844)
(59) Kanzen Chōsō 观禅眺宗 (d. 1848)
(60) Ga'un Dōryū 卧云童龙 (d. 1870)
(61) Kankei Mitsuun 环溪密云 (d. 1884)
(62) Tekkan Setsukō 铁肝雪鸿 (d. 1885)
(63) Rosan Takusō 鲁山琢宗 (1836–1897)
(64) Daikyū Goyu 大休悟由 (1833–1915)
(65) Fukusan Mokudō 福山默童 (d. 1916)
(66) Ishitsu Mokusen 维室默仙 (1846–1920)
(67) Hokuno Genhō 北野元峰 (d. 1933)
(68) Mokudō Esshō 默道慧昭 (d. 1944)
(69) Hakuryū Tenzan* 白龙天山 (d. 1941)
(70) Katsuryu Zenkai* 活龙禅戒 (d. 1947)
(71) Gyokudō Ryūsen* 玉堂珑仙 (1876–1968)
(72) Kunzan Gen'i* 训山玄彝 (d. 1944)

(73) Sogaku Taizen* 祖学泰禅 (d. 1968)
(74) Baku'ei Taishun 博嚧泰舜 (d. 1975)
(75) Shūhō Reirin 鹫峰灵林 (山田)
(76) Meihō Egyoku 明峰慧玉 (秦)

*Also Chief Abbot (Dokujū) of Sōji-ji

Appendix II

Chief Abbots (Dokūju) of Sōji-Ji 总持寺独住

(1) Sengai Ekidō 旃崖奕堂 (1805–1879)
(2) Daioka Bais'en 大冈楳仙 (1825–1901)
(3) Bokuzan Kinei 穆山瑾英 (1821–1910)
(4) Bokugyū Sodō 牧牛素童 (d. 1920)
(5) Bokuei Sekizen 穆英石禅 (d. 1927)
(6) Genkō Dōzan 玄光道山 (d. 1929)
(7) Shuno Kōdō 秋野孝道 (1858–1934)
(8) Raiju Taion 雷澍泰音 (d. 1934)
(9) Tenyū Dōkai 天祐道海 (d. 1940)
(10) Hakuryū Tenzan* 白龙天山 (d. 1941)
(11) Katsuryū Zenkai* 活龙禅戒 (d. 1947)
(12) Gyokudō Ryūsen* 玉堂珑仙 (1876–1968)
(13) Hōun Kaiju 宝云界珠 (d. 1943)
(14) Jissan Tokuryū 实山笃立 (d. 1943)
(15) Kunzan Gen'i* 训山玄彝 (d. 1944)
(16) Sogaku Taizen* 祖学泰禅 (d. 1968)
(17) Hongyō Genshū 本行玄宗 (d. 1963)
(18) Keidō Chisan 莹堂智灿 (1879–1967)
(19) Zekkai Shōshun 绝海胜俊 (Iwamoto 岩本)
(20) Gyōzan Kinei 形山瑾英 (Ichikawa 乙川)

* Also Chief Abbot (Kanshu) of Eihei-ji

NOTE: The author wishes to acknowledge his indebtedness to Reverend Nobuko Yokoyama of Sōji-ji for supplying the information for Appendices I and II at the end of this chapter.

Appendix III

Abbots of Kasui-sai (Sōtō School) 可睡斋历代住持

(1) Nyochū Tengin 如仲天阖 (1363–1437)
(2) Shingan Dōkū 真岩道空 (1374–1449)
(3) Sensō Esai 川僧慧济 (d. 1475)
(4) Dainen Jōchin 大年祥椿 (1434–1513)
(5) Dairo Ichijun 大路一遵 (1399–1518)
(6) Rin'ei Sōfu 林英宗甫 (d. 1531)
(7) Daiyō Ichirei 大阳一鸿 (d. 1569)
(8) Tenyō Ichicho 天阳一朝 (d. 1549)
(9) Senryū Etan 潜龙慧湛 (d. 1566)
(10) Tensō Zenchō 天叟善长 (d. 1572)
(11) Hōzan Tōzan 凤山等膳 (d. 1590)
(12) Ichichū Zeneki 一柱禅易 (d. 1598)
(13) Shihō Sōzan 士峰宋山 (1542–1635)
(14) Ichiki Esaku 一机慧策 (d. 1626)
(15) Dōchū Untatsu 道中云达 (d. 1633)
(16) Taiden Sonkō 泰传存康 (d. 1633)
(17) Ichitō Shūten 一东秀天 (d. 1642)
(18) Katei Tonshū 华亭豚秀 (d. 1654)
(19) Fugai Tōden 不外东传 (d. 1658)
(20) Meizan Daiyo 名山大誉 (d. 1658)
(21) Kigai Rei'iku 贵外岭育 (d. 1666)
(22) Tanzan Reikō 丹山岭香 (d. 1672)
(23) Ichisō Tsūten 一松通天 (d. 1679)
(24) Keigan Jusen 桂岩寿仙 (d. 1680)
(25) Tairei Insaku 太岭寅朔 (d. 1696)
(26) Mokugai Monshitsu 默外门室 (d. 1701)
(27) Kyōjaku Geikun 教寂艺训 (d. 1700)
(28) Tōshū Shinkai 东洲真海 (d. 1718)
(29) Daitsū Kandō 大通贯道 (1658–1736)
(30) Getsukan Tanryō 月关湛亮 (d. 1722)
(31) Daishō Kōkoku 大昶光国 (d. 1753)
(32) Dairyō Zentō 大梁禅栋 (d. 1752)
(33) Dōzan Shuken 道山守贤 (d. 1776)
(34) Tenrin Kō'in 天伦光晋 (d. 1784)
(35) Kankoku Kōsui 观国光锥 (d. 1796)

(36) Jōgen Dai'in盛元大胤 (d. 1794)
(37) Rodō Tankyū 鲁道担休 (1738–1802)
(38) Inkō Kyūkaku 因孝休党 (d. 1836)
(39) Kankai Kyūhō 宽海休丰 (d. 1836)
(40) Daikō Jitsu'ei 大光实英 (d. 1843)
(41) Dōkai Kyōzen 道快亨全 (d. 1848)
(42) Tenrei Gendō 天岭玄童 (d. 1856)
(43) Jōgan Ryōzen 靜岩亮禅 (d. 1868)
(44) Suigan Kōshū 碓山兴宗 (d. 1868)
(45) Rinhō Yozen 林峰要禅 (d. 1870)
(46) Kyogaku Genrei 巨岳玄龄 (d. 1872)
(47) Bokuzan Kin'ei 穆山瑾英 (1821–1910)
(48) Ishitsu Mokusen 维室默仙 (1846–1920)
(49) Dainin Kōdō 大忍孝道 (1858–1934)
(50) Kandō Butsusen 乾堂物先 (1867–1930)
(51) Gyokudō Ryūsen 玉堂珑仙 (1876–1968)
(52) Dainin Kin'ei 大忍金荣 (1895–1971)

33–# 39, # 43 and # 44 belonged to the Jaku'en line 寂圆派
40–# 42 belonged to the Shingan line 真岩派
45–# 47 belonged to the Myōhō line 明峰派

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Chapter 16
Shinetsu Kōchū and Forty-Six Sects

Shinetsu Kōchū (1642–1696) was the founder of Shinetsu Sect (Ryū) in Japan. There were altogether forty-six Sects (or Ryū's) in Japanese Zen. Each Sect or Ryū had a founder. These founders were either Zen Masters who came to Japan from China or Japanese Zen Masters who visited China in the Sung Dynasty or Yuan Dynasty. In time sequence, Ingen Ryūki was the founder of the forty-fifth Sect or Ryū, and Shinetsu Kōchū was the founder of the forty-sixth Sect or Ryū. Ingen's Sect was also known as the Ōbaku School in Japan.

In Chap. 14, the lineage of Dōgen Kigen (1200–1253) was traced from Tōzan Ryōkai (807–869) to Fuyō Dōkai (1043–1118) and then through Fuyō Dōkai's disciple Tanka Shijun (1064–1119) to Tendō Nyojō (1162–1268), the teacher of Dōgen. It was stated that Fuyō Dōkai had two principal disciples: Tanka Shijun (1064–1119), whose disciples flourished in the southeastern part of China, and Rokumon Jikaku (d. 1117), whose dharma descendants flourished in northern China. In fact, the Tanka Shijun line led to Dōgen Kigen, who was the founder of the Sōtō School in Japan. The Rokumon line led to Shinetsu Kōchū, the founder of the forty-sixth Sect in Japan. The lineage from Rokumon to Shinetsu is given below. (See Chart X.)

(1) Rokumon Jikaku (d. 1117) 鹿门自觉
(2) Fushō Kiben (1081–1149) 普照希辩
(3) Reigan Sōhō (1114–1173) 灵岩僧宝
(4) Ōsan Shitei 王山师体
(5) Seggan Eman (d. 1206) 雪岩慧满
(6) Manshō Kōshū (1166–1246) 万松行秀
(7) Shōshitsu Fukuyu (1203–1275) 少室福裕
(8) Shōshitsu Buntai (d. 1289) 少室文泰
(9) Hō'ō Fukugū (1245–1313) 宝应福遇
(10) Shōshitsu Bunsai (1273–1352) 少室文才
(11) Man'an Shigen 万安子严
(12) Gyōnen Ryōkai (1335–1421) 凝然了改
(13) Gukū Keihyō (1383–1452) 俱空契斌
(14) Muhō Kashō (1420–1483) 无方可从

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(15) Gesshū Bunsai (1452–1524) 月舟文载
(16) Sōkyō Sōsho (1500–1567) 宗镜宗书
(17) Unkū Shōchū (1514–1588) 蕴空常忠
(18) Mumyō Ekei (1548–1618) 无明慧经
(19) Tō'en Genkyō (1577–1630) 东苑元镜
(20) Kakurō Dōshō (1592–1659) 觉浪道盛
(21) Katsudō Daibun 阔堂大文
(22) Shinetsu Kōchū (1642–1696) 心越兴俦

Since Fuyō Dōkai was the eighth-generation dharma-heir of Tōzan Ryōkai, and Shinetsu was the twenty-first-generation dharma-heir of Fuyō Dōkai, Shinetsu became the twenty-ninth-generation dharma descendant of Tōzan Ryōkai, the founder of the Sōtō School in China.

Shinetsu was a native of Hangchow (Chekiang Province). He was born in 1642, the fifteenth year of the Chung-chen (Sūtei) era under the reign of the last Emperor of the Ming Dynasty. He became a monk at Pao-En Temple (Hōen-ji). At the age of thirty (1671), he was a disciple of Katsudō Daibun, who was Mumyō Ekei's third-generation dharma descendant. Katsudō was Tō'en Genkyō's dharma grandson and a direct disciple of Kakurō Dōshō (1592–1659). Note that Kakurō was born in the same year 1592 as Ingen Ryūki (1592–1673), who went to Japan in 1654. The first Emperor Shun-Chih (Junji) of the Ch'ing Dynasty reigned from 1644 to 1661. When Shinetsu was 33 years old, in 1674, the thirteenth year in the era of Emperor Kang-Shi (Kōki), he was enlightened and received the Inka from Katsudō. Shinetsu resided at Yun-Fu Temple (Eifuku-ji) at the West Lake (Hangchow) and led a quiet religious life. Abbot Chen I (Chōitsu), who went to Japan earlier and resided at Kōfuku-ji at Nagasaki, secretly sent a message to Shinetsu inviting him to go to Japan. So in 1677, the sixteenth year of the Kang-Shi era, Shinetsu sailed to Nagasaki, Japan. Since Shinetsu was a direct dharma descendant of the Chinese Sōtō School, many members of the Japanese Sōtō School came to pay high respect to him. A number of courtesy poems were exchanged between the new master and the Japanese admirers.

Mokushitsu 默室 and Ryūtai Gosan 龙泰鳌山 were with Shinetsu since his arrival at Nagasaki. Ryūtai Gosan presented the Master with the following welcome poem:

For thirty years we have been searching for knowledge.
Ordinarily we wish to talk about the source of Sōtōshū.
On our first meeting, suddenly we could not find words.
It is like the children meeting their unfamiliar mother.

Shinetsu replied:

From the South I have tried to find out the real meaning.
The lock of VOID breaks and the true source is revealed.
One realizes the unique transmission coming from the West.
The non-duality dharma-gate opens widely in all ten directions.

On the New Year's Day of 1694, Shinetsu addressed the assembly of faithful followers:

> All wind and light fill my eyes and present a new vista.
> It is propitious to meet on the New Year Day of three beginnings. (First year, first month and first day)
> The festival suitable for the occasion is celebrated everywhere.
> The Imperial designs should be fulfilled in the coming months and years.
>
> It is the New Year Day. It is the fresh Spring.
> Both the season and the day have functions true to nature.
> The plum blossoms at the corner of the wall look at Spring.
> We are glad that the plum blossoms have possessed the Spring.
>
> We humbly wish that we begin the New Year by worshipping Buddha.
> The days of Emperor SHUN (Legendary) will always be bright.
> All crops will have good harvest, and things are abundant.
> The Imperial wind will spread like the warm wind from the South.
>
> All peace and tranquility are maintained throughout the Four Seas.
> The Emperor of Peace pays homage to Heaven on the New Year Day.
> All is quiet and clear in eight directions.
> Envoys from ten-thousand countries will come to pay homage to the Imperial Throne.
> AH!

On his first arrival, Shinetsu was courteously welcomed by General (Shogun) Ommon. At Tentoku-ji 天德寺, seventeen thousand faithful followers assembled to receive his blessings. In 1694, when Shinetsu was 53 years old, Tentoku-ji was renamed Gien-ji 只园寺. His dharma disciples included Mokushitsu (Chief Priest), Ryūtai Gosan, Goun Hōdon, Tenshū Hōrei, Sōyō Tanshin 总窞丹心, Daichū Kensan 大中建山, Seishō Nyojitsu 青松如实, and Keisan Dokuan 经山独庵. Shinetsu was well versed in poetry, painting, and music. He played the seven-string "chin" and left sixteen music compositions. His two music disciples were as follows: Jinken Chikudō 人见竹洞 and Sanho Kinsen 杉浦琴川. He lived to the age of fifty-seven.

Goun Hōdon 吴云法昙 had the following dharma-heirs: (1) Rasan Kaiten 兰山界天, (2) Tenshin Kaikō 天真界高, (3) Daijaku Kaisen 大寂界仙, and (4) Zensan Kai'en 禅山界圆.

Tenshū Hōrei 天湫法礼 had the following dharma-heirs: (1) Daishi Kai'en 大志界圆, (2) Daichū Kaimō 大虫界猛, (3) Taisan Kaitsū 泰山界通, (4) Misan Kaiga 眉山界峨, (5) Tairei Kai'un 泰岭界云, (6) Dai'en Kaitan 大渊界湛, (7) Daitetsu Kaigo 大彻界悟, (8) Daikō Kaisō 大纲界宗, (9) Hyakusen Kaigō 百川界合, (10) Mitsugan Kai'un 密岩界云, and (11) Genkai Kaishin 玄海界心.

Rasan had five disciples whose names were known. Similarly, Daijaku had six disciples, and Zensan had five disciples.

As Shinetsu was the forty-sixth and the last Zen Sect's founder, and Ingen Ryūki was the founder of the forty-fifth Zen Sect, both represented the last two Masters who were invited to Japan from China. The Zen Schools in China—from the end of Ming Dynasty to the beginning of the Chinese Republic (1912)—belonged to the Rinzai

and Sōtō schools. However, in Japan, Ingen Ryūki founded a third school—the Ōbaku School. Now, Gien-ji, the home base of Shinetsu, was considered in Japan as belonging to the Ōbaku School. Note that Ingen was from the Chinese Rinzai School, while Shinetsu was from the Chinese Sōtō School. However, both represented Zen priests of late Ming period. In the era of Edo, there were many Chinese merchants from Nanking, Foochow, and Changchow (Fukien Province), who wished to establish their own Buddhist temples and invite Zen Masters from China to preside over them. Thus, Kōfuku-ji 兴福寺, Fukusai-ji 福济寺, and Sūfuku-ji 崇福寺 were established. As the word "fuku" means blessing, these temples were known as the temples of three bliss (or three "temples of bliss"). There were numerous Chinese Zen monks in these three temples, as well as at the Shōfuku-ji 圣福寺. All these temples were incorporated into the Ōbaku Sect. As a late comer, and as a master without bringing some twenty disciples of his own from China, Shinetsu faced some difficulties in developing his own Sect into a big school of his own.

The forty-six Sects (Ryū's) of Zen in Japan were listed below. (The Masters who came from China would be designated by an asterisk*).

(1) Myōan Eisai (1141–1215) 明庵荣西
(2) Dōgen Kigen (1200–1253) 道元希玄
(3) Tenyū Shijun 天佑思顺
(4) Enji Ben'en (1202–1280) 圆尔辩圆
(5) Seisai Hōshin (1150–1250) 性才法心
(6) Myōken Dōyū (1201–1256) 妙见道祐
(7) Gottan Funnei* (1197–1276) 兀庵普宁
(8) Ryōnen Hōmyō (d. 1251) 了然法明
(9) Mugaku Sogen* (1226–1286) 无学祖元
(10) Shinchi Kakushin (1207–1298) 心地觉心
(11) Rankei Dōryū* (1213–1278) 兰溪道隆
(12) Shōzen Muden 圣禅无传
(13) Tōden Shōso 东传正祖
(14) Daikyū Shōnen* (1215–1289) 大休正念
(15) Mushō Jōshō (1234–1306) 无象静照
(16) Shōkoku Keisen 樵谷桂仙
(17) Kyōdō Kakuen* (1244–1306) 镜堂觉圆
(18) Nampo Jōmyō (1235–1308) 南浦绍明
(19) Kyōsan Shigen 巨山志源
(20) Shōrin Kyūrin 盛林琼林
(21) Saikan Sudon* (1249–1306) 西涧子昙
(22) Issan Innei* (1247–1317) 一山一宁
(23) Tōri Kō'i* (d. 1318) 东里弘会
(24) Tōmyō Enichi* (1272–1340) 东明惠日
(25) Tōryō Eisho* (d. 1365) 东陵永屿
(26) Reisan Dō'in* (1255–1325) 灵山道隐
(27) Seitetsu Shōchō* (1274–1339) 清拙正澄
(28) Myōkyoku Soshun* (1262–1336) 明极楚俊

(29) Jikusen Bonsen* (1242–1348) 竺仙梵仙
(30) Getsurin Dōkyō (1293–1351) 月林道皎
(31) Sekishitsu Zenkyū (1294–1389) 石室善玖
(32) Betsuden Myō'in 别传妙胤
(33) Onkei Soyū (1286–1344) 远溪祖雄
(34) Muin Genkai (d. 1358) 无隐元晦
(35) Myōshū Seitetsu (d. 1347) 明叟齐哲
(36) Gyōkai Honjō (d. 1352) 业海本净
(37) Kosen Ingen (1295–1374) 古先印元
(38) Fuku'an Sōki (1280–1358) 复庵宗己
(39) Kansai Ginan 关西义南
(40) Chūgan Engetsu (1300–1375) 中岩圆月
(41) Mumon Gensen (1323–1390) 无文元选
(42) Ikō Ken 以亨兼
(43) Daisetsu Sonō (1313–1377) 大拙祖能
(44) Guchū Shūkyū (1323–1409) 愚中周及
(45) Ingen Ryūki* (1592–1673) 隐元隆琦
(46) Shinetsu Kōchū* (1642–1696) 心越兴传

There were 16 Masters who came from China, 15 Masters who visited Sung-China, and 15 Masters who visited Yuan-China.

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List of Charts

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Chart I From Daruma to Enō 从达摩到慧能

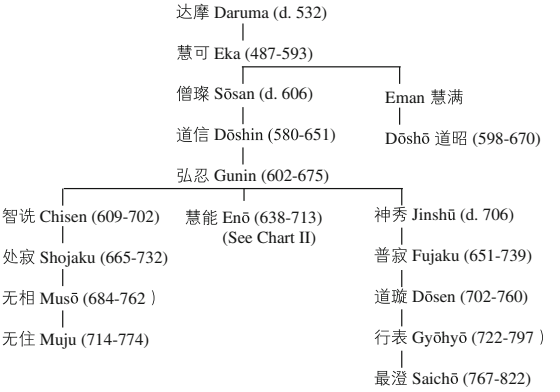


Chart II From Enō to Eisai and Dōgen 从慧能到荣西与道元

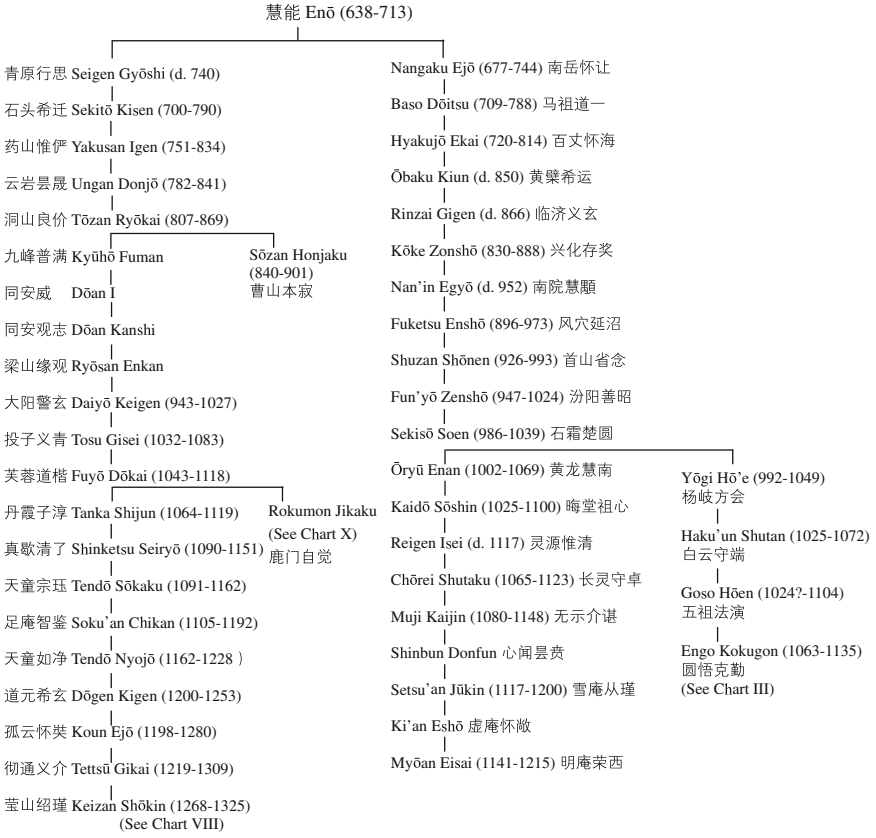


Chart III From Engo Kokugon to Hakuin 从圆悟到白隐

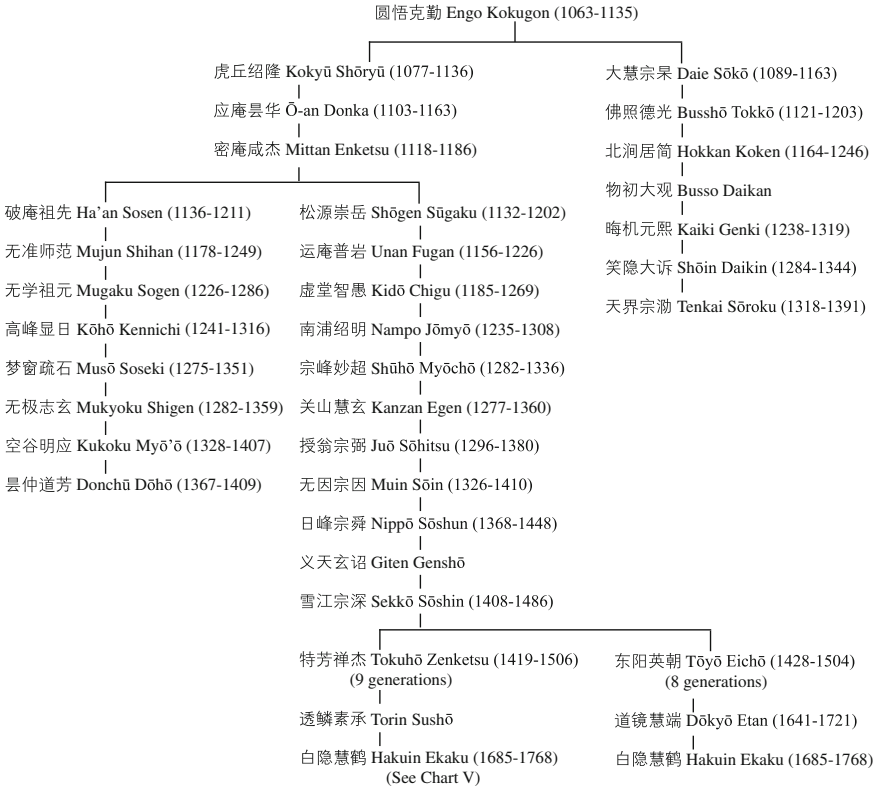


Chart IV From Kanzan Egen to Hakuin 从关山到白隐

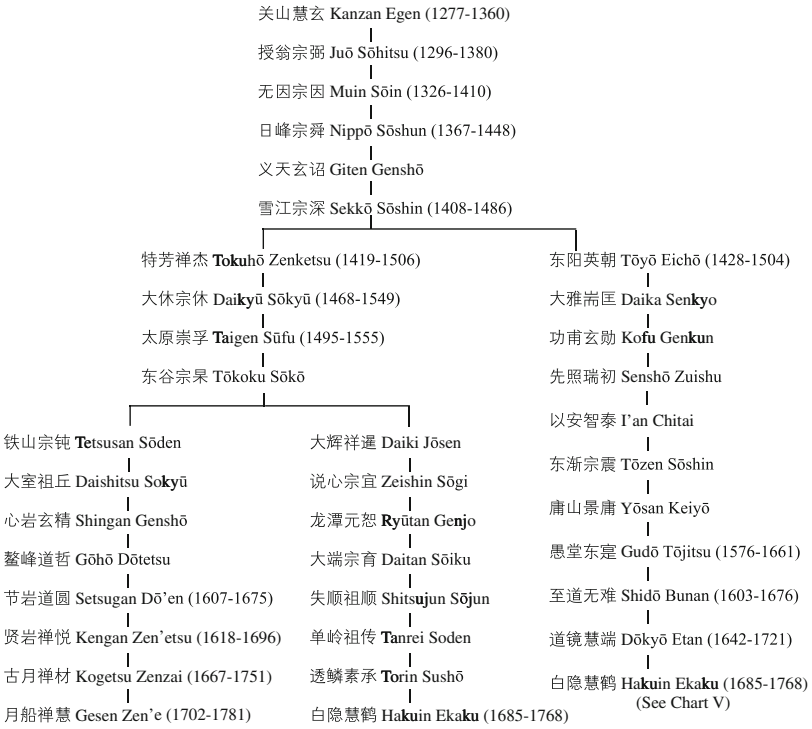
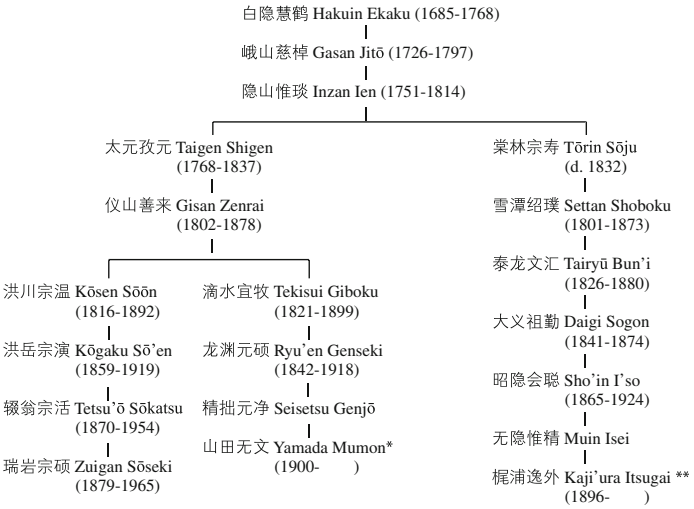


Chart V From Hakuin to Takujū Line 从白隐到卓洲系

Chart V A From Hakuin to Inzan Line 从白隐到隐山系



* Present Abbot of Myōshin-ji 妙心寺独住
** Recently retired Abbot of Myōshin-ji

Chart VI From Engo Kokugon to Kozan, Kōmin, and Ingen Lines 从圆悟到鼓山、高旻与隐元系

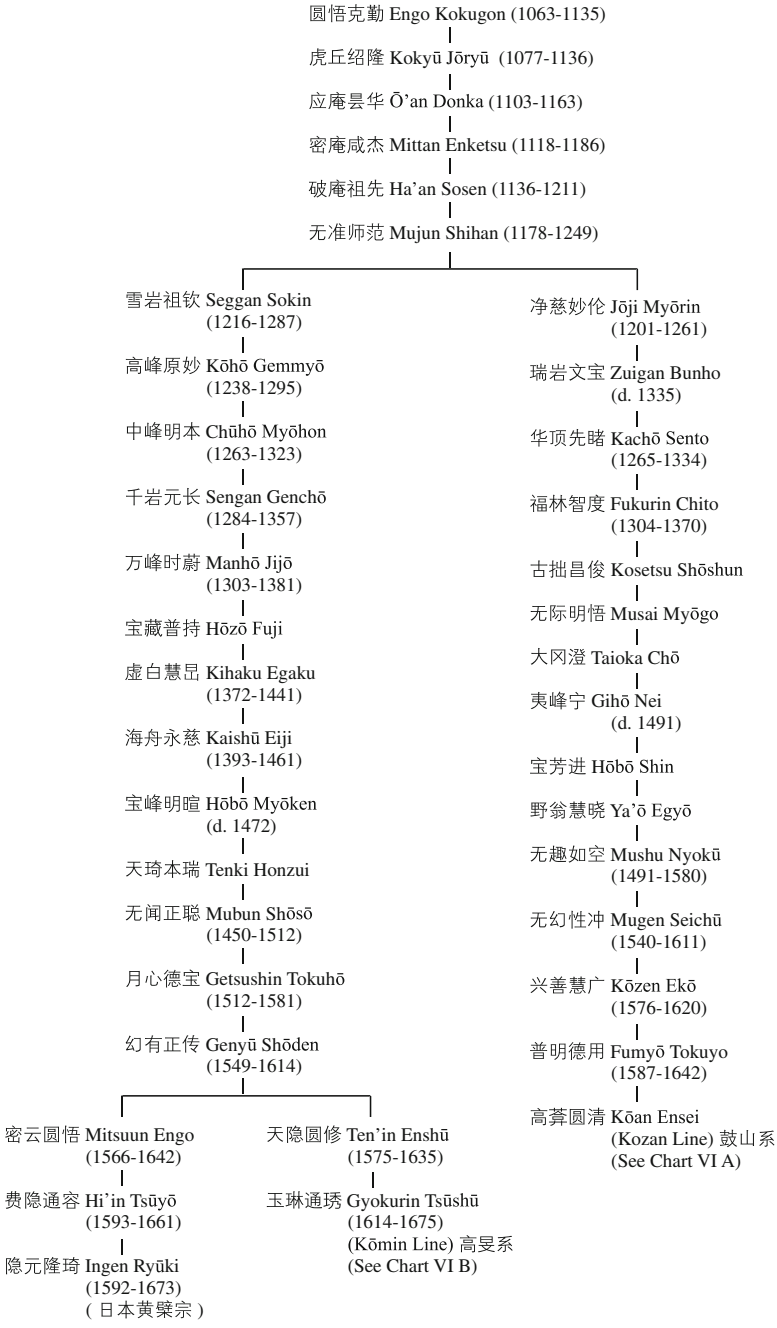


Chart VI A The Kozan Line 鼓山系

高庵圆清 Kōan Ensei (?-1522)
本智明觉 Honchi Myōkaku
紫柏真可 Shikaku Shinke (1543-1603)
端旭如弘 Tankyoku Nyokō
纯洁性奎 Junketsu Shōki
慈云海俊 Jiun Kaishun
质生寂文 Tetsushin Jakubun
端员照华 Tan'en Shōka
其岸普明 Chigan Fumyō
弢巧通圣 Taikyō Tsūshō
悟修心空 Goshū Shinkū
宏化源悟 Kōka Gengo
祥青广松 Shōsei Kōshō
守道续先 Shudō Zokusen
正岳本超 Shōgaku Honchō
永畅觉乘 Eishō Kakujō
方来昌远 Hōrai Shō'on
豁悟隆参 Katsugo Ryūsan
维超能灿 Ichō Nōsan
奇量仁繁 Kiryō Jinhan
妙莲圣华 Myōren Shōka
鼎峰果成 Teihō Kajō
善慈常开 Zenji Shōkai
演彻德清 Entetsu Tokusei (Kiun, 1840-1959) 虚云
宽印佛慧 Kan'in Butsu'e
宏妙灵源 Kōmyō Reigen (1902-)
惟定知生 Itei Chishin 惟柔知刚 Iju Chigō

NOTE: Reverend Myōren Shōka, also known as Myōren Chika 妙莲地华 belonged to both the Rinzai School and the Sōtō School. (See *Dharma Records of Abbot Hsu Yun*, Vol. 8, page 265.) His dharma-teacher Kiryō Jinhan, also known as Kiryō Tetsuhan 奇量彻繁 belonged to both the Rinzai and Sōtō Schools. According to *Ku-shan Lieh-tsu Lien-fang Chi* 鼓山列祖联芳集, Kiryō, the 123rd Abbot, belonged to the 44th generation in the Sōtō School, and Myōren, the 126th Abbot at Ku-shan, belonged to the 45th generation. Tracing backward, Jōkū Ken'in (d. 1875) 净空兼印, the 118th Abbot, belonged to the 43rd generation, and Nōji Tenshō (d. 1848) 能持天性, the 116th Abbot, belonged to the 42nd generation. (See also Chart X B). Now Abbot Hsu Yun, the 130th at Ku-shan, considered himself belonging to the 47th generation in the Sōtō School. His dharma name was Kogan 虚云古岩. "Ko" was common to Enrō Kogetsu 圆朗古月, the 127th Abbot, who succeeded Myōren in 1902 and passed away in 1919, and Shinkō Koki (d. 1924) 振光古辉, the 128th Abbot.

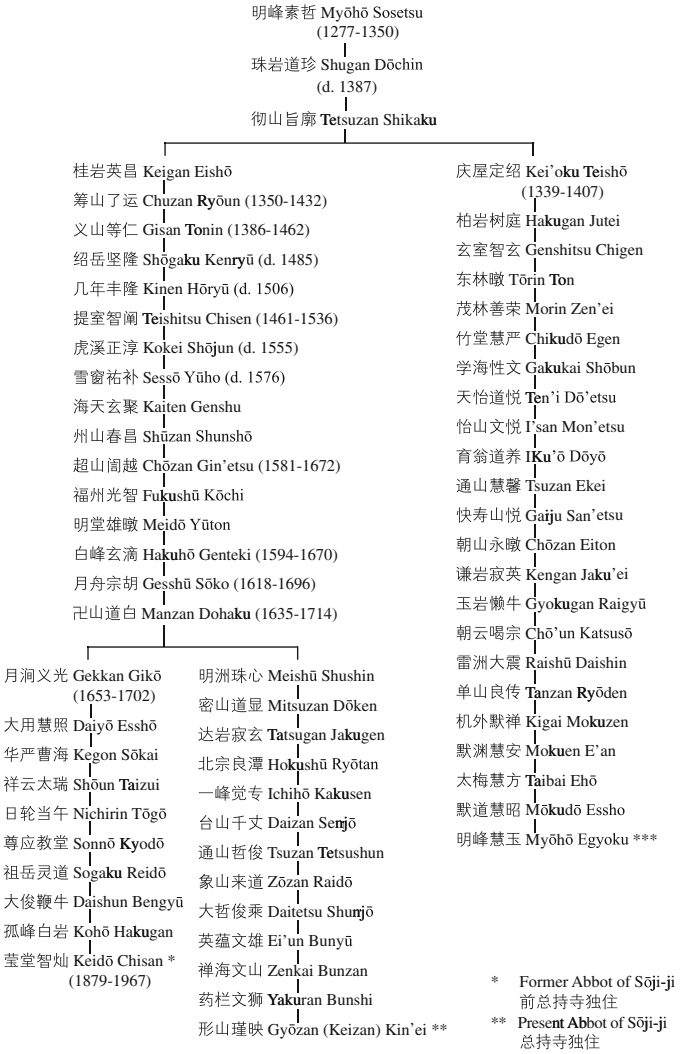
Chart VI B The Kōmin and Zengen Lines 高旻及禅源系

NOTE: Gyokūrin Tsūshū was considered the Honorary Founder of Kao-min (Kōmin) Temple 高旻寺, Yangchow. The lineages (keifu) of the Kao-min (Kōmin) line and the Ch'an-yuan (Zengen) line were taken from Mōgetsu Shinkyō's *Bukkyo Dainen Hyō* 望月信亨: 佛教大年表, 4th edition, page 52. The author is indebted to Reverend Lun-tsan 伦参法师 of Hong Kong and Reverend Yen-chih 严持法师 of Hua-Lien Buddhist Lotus Institute, Taiwan, for the information from Gyokūrin to Raika. Reverend Po-Yun (Haku'un) 白云上座 kindly supplied the name of Yin-yuan Li (Ōgen Ri) 应元理 between Tokūji Kū'en and Rōki Riji. Note that Shōgetsu Ryōtei 昭月了贞 and Hōrin Saigen 宝轮际源 were the compilers of *Shōgen Ryakushū* 正源略集 and Hōrin Tatsuchin 宝林达珍 was the compiler of its Supplement.

Chart VI C The Kōten and Tennei Lines 江天及天宁系

NOTE: Jaku'an (Rian) Ts mon, dharma-heir of Ten'in Enshū 天隐圆修 (1575-1635) and co-complier of *Zokutō Sonkō* 续灯存稿, was the Honorary Founder of Kiang-tien (Kōten) Temple 江天寺, Chinshan (Kinzan) 金山. Five generations later, Nansen Saikai became the Founder of Tien-ning (Tennei) Temple 天宁寺, Changchow (Kiangsu). The lineage from Tetsushū Kōkai to Inju Mitsuzō and the lineage from Nansen Saikai to Yakai Seiyō were taken from Mōgetsu Shinkyō's *Bukkyō Dainen Hyō* 望月信亨: 佛教大年表, 4th edition, page 52. The author wishes to thank Reverend Yen-chih 严持法师 of Hua-lien Buddhist Lotus Institute for supplying additional names. (In the Kōten line, Daigyō Jitsutetsu 大晓实彻 had other disciples: Tokukō Sai'en 德宏际圆, Sōkō Saichū 沧洪际注, Fukō Saimei 扶功际明 and Saikaku 际觉. In the Tennei line, Jōtoku Ryōgetsu 净德了月 had other disciples: Teisei Tatsuden 鼎成达传, Sekisen Tatsutei 石泉达鼎, Ekyo Tatsurin 慧炬达轮, Kōsan Tatsumei 广参达明, Rōshō Tatsu'iku 朗照达昱 and Ryōtō Tatsu'u 染栋达宇.)

Chart VII The Myōhō Sosetsu Line 明峰素哲系

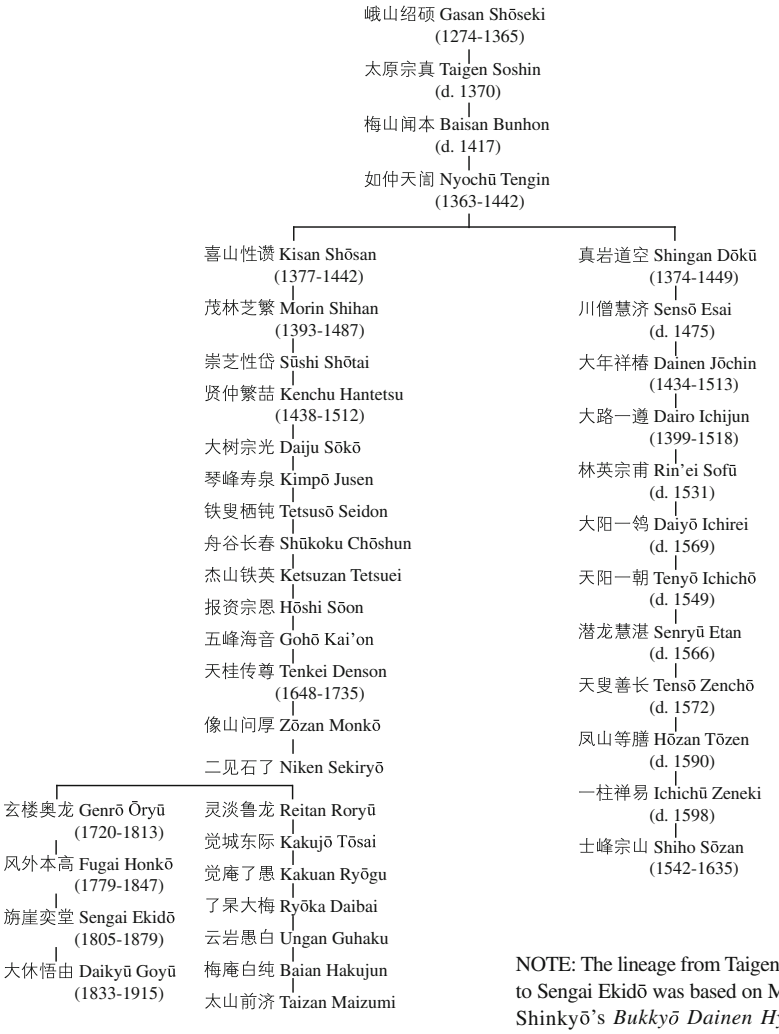


* Former Abbot of Sōji-ji 前总持寺独住

** Present Abbot of Sōji-ji 总持寺独住

*** Present Abbot of Eihei-ji 永平寺住持

Chart VII A The Gasan Shōseki Line 峨山绍硕



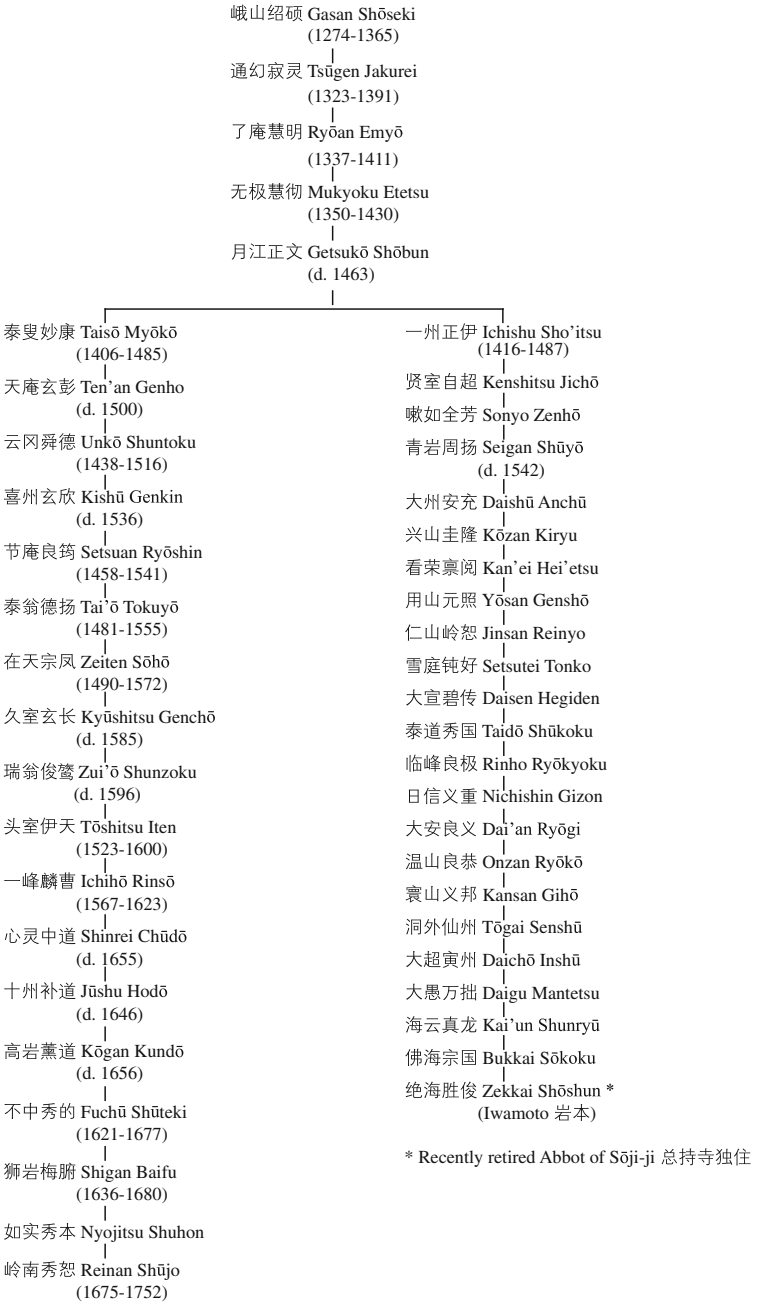
NOTE: The lineage from Taigen Sōshin to Sengai Ekidō was based on Mōgetsu Shinkyō's *Bukkyō Dainen Hyō*, 4th edition, page 58. Sengai Ekidō was Chief Abbot (Dokuju 独住) of Sōji-ji and concurrently Kanchō 贯长 of the Sōtō-shū Group. He was succeeded by Daioka Baisen (1825-1910) 大冈楳仙 and Mokusan Kin'ei (1821-1910) 穆山瑾英.. Daikyū Goyū was Chief Abbot (Kanshu 贯首) of Eihei-ji, succeeding Rosan Takushū (1836-1897)鲁山琢宗.

Chart VIII The Keizan and Kangan Lines 莹山与寒岩系

寒岩义尹 Kangan Gi'in
(1217-1300)
|
仁叟净熙 Jinsō Jōki
(d. 1364)
|
能翁玄慧 Nō'ō Gen'e
|
泰庵了运 Tai'an Ryōun
|
古泉利蒙 Kosen Rimō
|
竺方宗仙 Jikuhō Sōsen
|
圆应正莹 En'ō Shō'ei
|
心岩元统 Shingan Gentō
|
清峰庆梵 Seihō Kyōbon
|
定林玄智 Tekirin Genchi
|
明山春察 Myōzan Shunsatsu
|
大云玄广 Daiun Genkō
|
龙伯广瑞 Ryūhaku Kōzui
|
大焉广椿 Dai'en Kōchin
|
万安英种 Man'an Eichū
(1591-1654)
|
懒禅舜融 Raizen Shunyū
(1613-1672)
|
龙蟠松云 Ryūban Shō'un
|
梅峰竺信 Baihō Jikushin
(1633-1707)
|
高云祖棱 Kōun Soryō
(1636-1696)

莹山绍瑾 Keizan Shōkin
(1268-1325)
|
峨山绍硕 Gasan Shōseki
(1274-1365)
|
无外圆照 Mugai Enshō
(1311-1381)
|
无着妙融 Muchaku Myoyū
(1332-1393)
|
南阳融薰 Nanyō Yūkun
|
的林融中 Tekirin Yūchū
|
月山融照 Getsusan Yūshō
|
大芳融真 Daihō Yūshin
|
玉室融椿 Gyokushitsu Yūchin
|
梅溪融薰 Baikei Yūkun
|
月春融鉴 Getsushun Yūkan
|
古心融镜 Koshin Yūkyō
|
阳室融庆 Yōshitsu Yūkyō
|
畅庵融悦 Chōan Yūetsu
|
养寂融供 Yōjaku Yūkyō
|
安考融察 Ankō Yūsatsu
|
久学融贞 Kyūgaku Yūtei
|
东甫融菊 Tōfu Yūkiku
|
一庭融顿 Ichitei Yūton
(1580-1653)
|
雪山鹤昙 Sessan Kakudon
(d. 1649)
|
月舟宗林 Gesshū Sōrin
(d. 1687)
|
独庵玄光 Dokuan Genkō
(1630-1689)

Chart IX From Tsūgen to Ryōan Line 从通幻到了庵系



* Recently retired Abbot of Sōji-ji 总持寺独住

Chart IX A From Tsūgen to Fusai and Sekioku Lines 从通幻到普济与石梁系

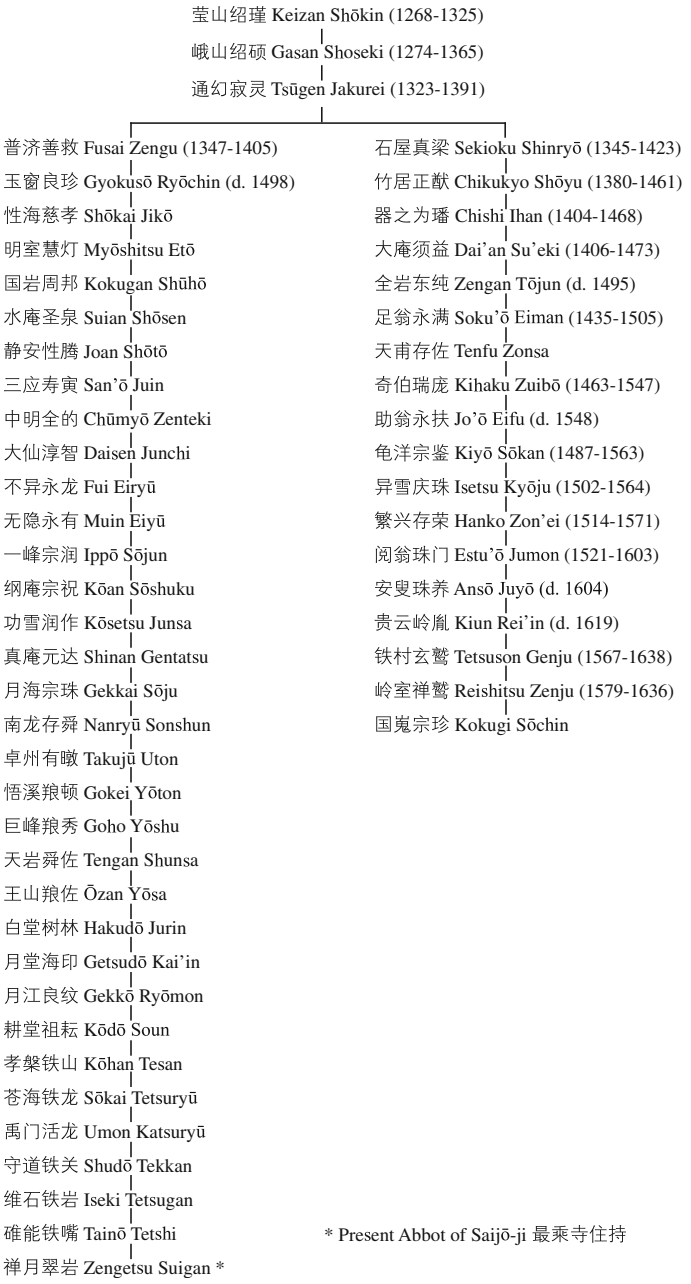


Chart X From Rokumon to Shōzan, Shinetsu, and Irin Lines 从鹿门到焦山、为霖与心越系

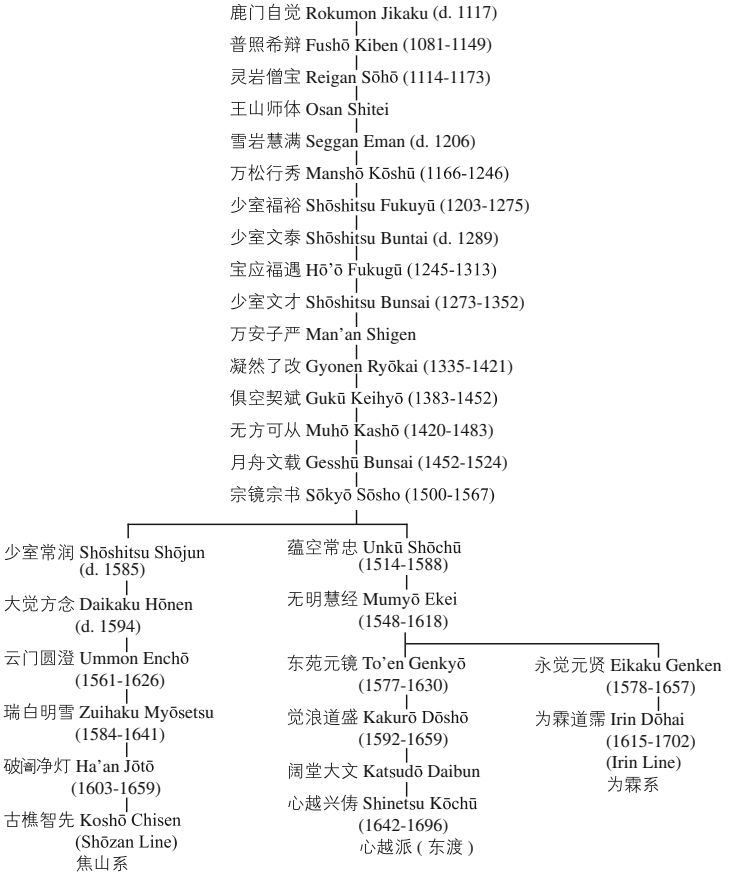


Chart X A The Shōzan Line 焦山系

古樵智先 Koshō Chisen
|
鉴堂德镜 Kandō Tokukyō
|
硕庵行载 Seki'an Gyōsai
|
敏修福毅 Minshū Fukuki (d. 1790)
|
碧岩祥洁 Hekigan Shōketsu (1703-1765)
|
济舟澄洮 Saishū Chōtō (d. 1737)
|
澹宁清镜 Tan'un Seikyō
|
巨超清恒 Kyo'etsu Seikō
|
秋屏觉灯 Shūhei Seikō
|
性源觉诠 Shōgen Kakusen
|
墨溪海荫 Mukkei Kai'in
|
月辉了禅 Getsuki Ryōzen
|
流长悟春 Ryūchō Goshun
|
芥航大须 Kaikō Daishu
|
云帆昌道 Unhan Shōdō
|
德俊 Tokushun
|
吉堂 Kitsudō
|
智光弥性 Chikō Mishō (1888-1963)
|
东初镫朗 Tōsho Tōrō (1908-1977)
|
慧空圣严 Ekū Shōgen (1930-)

Chart X B The Irin Line 为霖系

为霖道霈 Irin Dōhai (1615-1702)
|
恒涛大心 Kōtō Daishin (d. 1728)
|
遍照兴隆 Henshō Kōryū (d. 1775)
|
清淳法源 Seijun Hōkō
|
东阳界初 Tōyō Kaisho
|
道源一信 Dōgen Ichishin
|
继云鼎善 Kei'un Teizen
|
增辉新灼 Zōki Shinshaku
|
圆智通完 Enchi Tsūkan
|
能持天性 Nōji Tenshō (d. 1848)
|
云程兼慈 Untei Kenji
|
净空彻印 Jōkū Tetsuin
|
悟源地本 Gogen Chihon
|
圆瑛耀性 En'ei Yōshō (1877-)
|
慈航古开 Jikō Kokai (1895-1954)
|
严持复戒 Genji Fukukai (1929-)

NOTE: According to Mōgetsu Shinkyō's *Bukkyō Dainen Hyō* 望月信亨: 佛教大年表, 4th edition, page 48, the Ku-shan (Kozan) line 鼓山系 started from Ku-shan Yuan-hsien [Kozan Genken 鼓山元贤 (1578-1657)], followed by Irin Dōhai (1615-1702). The next was Ijo Dōan 惟静道安 . Then Kōto Daishin (d. 1728), who was Dōhai's dharma-heir, followed. Then the list gave: Engyoku Kōgō 圆玉兴五, Zōsen Hō'in 象先法印, Tannen Hōbun 淡然法文, Jōmin Hōjun 常敏法濬, before Henshō Kōryū (d. 1775), who was Kōtō's dharma-heir. So Mōgetsu's lineage was the "garan" line 伽蓝系, but not the" dharma" line. This" garan" line checked with the list of Abbots given in *Ku-shan Lieh-tsu Lien-fang Chi* 鼓山列祖联芳集, reprinted in *Dharma Records of Abbot Hsu Yun* 虚云和尚法汇, Vol. 9, pages 266–297.

Note that Irin Dohai was the 96th Abbot at Ku-shan, Kōtō was the 98th Abbot, Henshō was the 103rd Abbot, Seijun was the 104th Abbot, Tōyō was the 105th Abbot, Dōgen was the 106th Abbot, and Kei'un was the 107th Abbot. Now Enchi was the 111th Abbot, while his dharma-teacher Zōki was the 113th Abbot. Enchi's dharma-heir Nōji was the 116th Abbot, and Nōji's heir Untei was the 117th Abbot.

The author wishes to thank Reverend Yen-chih (Genji) 严持法师 for supplying the above lineage.

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