

Contents

Foreword to the English Edition	ix
Prologue	xi
Linguistic Conventions	xv
Introduction	xvii

Part One: Beginnings and Roots in India

1. Śākyamuni, the Enlightened One	3
The Figure of the Buddha	
The Great Experience	
The Transmission of Enlightenment	
The Zen Buddhist View of Śākyamuni	
2. The Yogic Element in Buddhism	13
Essential Characteristics of Yoga	
The Practice of Meditation in Indian Buddhism	
Nirvāṇa: The Final Goal of the Buddhist Way	
The Roots of Zen in Yoga	
3. The Essentials of Mahāyāna	27
The Beginnings of Mahāyāna	
The Bodhisattva Ideal	
Buddhology	
The History of Mahāyāna Buddhism	
4. The Mahāyāna Sūtras and Zen	41
The Spiritual and Intellectual Context of Zen	
The Sūtras of Perfect Wisdom—Prajñāpāramitā	
The Doctrine of Totality—Avataṃsaka (Hua-yen)	
The Response of Silence—Vimalakīrti	
Psychological Perspectives—The Laṅkāvatāra Sūtra	

Part Two: Origins and Blossoming in China

- | | | |
|----|---|-----|
| 5. | Preparations in Chinese Buddhism | 63 |
| | The Historical Understanding of Zen | |
| | The Reception of Buddhism in China | |
| | Kumārajīva and the School of the "Middle Way" | |
| | Seng-chao | |
| | Tao-sheng | |
| 6. | The Early Period | 85 |
| | Bodhidharma—History and Legend | |
| | The Image of Bodhidharma in Zen History | |
| | Hui-k'o and Seng-ts'an | |
| | Tao-hsin and Hung-jen | |
| 7. | The Split between the Northern and Southern Schools | 107 |
| | The "Suddenness" of the South and "Gradualness"
of the North | |
| | The Northern School | |
| | The Claim of the Southern School | |
| | The Ox-Head School | |
| 8. | The Sūtra of the Sixth Patriarch | 123 |
| | The Tun-huang Text and its Sources | |
| | The Biography of Hui-neng | |
| | Sudden Enlightenment as Seeing into One's Nature | |
| | The Mahāyāna Doctrines of No-Mind and the
Buddha Nature | |
| 9. | The Zen Movement after Hui-neng | 155 |
| | The Beginnings of the "Zen of the Patriarchs" | |
| | Schools and Currents | |
| | The Two Main Lines of Chinese Zen | |
| | Strange Words and Extraordinary Actions | |
| | Monastic Life | |

10. Lin-chi	179
The Generational Line	
From the Life of Lin-chi	
Themes from the <i>Rinzairoku</i>	
Lin-chi and His School	
11. Characteristics of the Five Houses	211
The Persecution of Buddhism	
The "Five Houses"	
Kuei-yang: Experience in Action	
Lin-chi: Threefold and Fourfold Formulas	
Ts'ao-tung: "The Five Ranks"	
Yün-men: "The One-Word Barriers"	
Fa-yen: The Interpenetration of Attributes	
12. The Sung Period: A Time of Maturation	243
Zen and the Spirit of the Age	
Kōan Practice and Kōan Collections	
Aspects of the Kōan Method	
The Two Mainstreams of Zen	
13. Developments in Culture and Society	265
The "Five Mountains" and "Ten Temples"	
Zen Buddhism and the Neo-Confucians	
Zen Art	
Syncretistic Tendencies and Decline	
Epilogue	297
Appendix 1: Abbreviations	305
Appendix 2: Chronological Table	309
Appendix 3: Chinese Characters	311
Appendix 4: Genealogical Tables	327
Index of Names and Titles	339
Index of Terms and Subjects	345

Index of Names and Titles

- Abhidharmakośa, 224
- Account of the Treasure of the Dharma Tradition. See *Den hōbōki*
- Amida Buddha. See Amitābha
- Amitābha (Amida), 33, 34, 44, 67, 99, 101, 116, 286
- Amitāyur-dhyāna Sūtra, 101
- Analects (*Lun-yü*), 274. See also Confucius
- Ānanda, 9–10
- An Lu-shan, 131, 155, 187, 265
- An Shih-kao, 64, 65
- Āryadeva, 10, 70
- Asaṅga, 31, 35
- Asṭasāhasrikā-prajñāpāramitā Sūtra, 30, 66
- Aurobindo, 13
- Avalokiteśvara, 31
- Avatamsaka Sūtra, 35, 45–49, 69, 161, 244, 269
- Biographies of Eminent Monks Compiled during the Sung Period. See *Sō kōsōden*
- Blue Cliff Record. See *Hekiganroku*
- Bodhidharma, 8, 69, 85–94, 110, 136, 141, 155, 156, 162
- Bodhidharma's Short Treatise on the Four Practices for Entering the Mahāyāna Way, 93
- Book of Changes (*I-ching*), 66, 218, 224, 229
- Book of the Way and the Power (*Tao-te-ching*), 66, 148. See also Lao-tzu
- Buddha, the:
- as *nirmānakāya*, 33
 - as perfect sage, 287
 - dhyāna practices and, 17
 - religious career and enlightenment of, 3–7, 10–11
 - transmission of the enlightened mind of, 8–11, 85, 112, 113, 115, 156, 298
 - Zen view of, 10–11
- Buddhabhadra, 46, 69
- Buddhaghosa, 27
- Chan, Wing-tsit, xi
- Ch'ang-ch'ing Hui-leng, 169
- Chang Ming-yüan, 249
- Chang Tsai, 268–269
- Ch'ang Yüeh, 108
- Chao-chou Ts'ung-shen, 167–168, 186
- Chao K'uang-yin, 243
- Chao-lun, 71
- Chao Meng-fu, 282
- Ch'en Ch'u-chang, 159
- Ch'eng Hao, 268, 269–271, 274
- Ch'eng I, 268, 269–271, 274
- Ch'eng-kuan, 226, 284
- Ch'en Tsun-su (Mu-chou Tao-tsung, Tao-ming), 230
- Chiang Shen, 187
- Chia-t'ai Comprehensive Record of the Lamp (*Chia-t'ai p'u-teng lu; Katai futōroku*), 9
- Chien-chung Ching-kuo Supplementary Record of the Lamp (*Chien-chung ching-kuo hsiu-teng lu; Kenchū seikoku zokutōroku*), 8
- Chih-ch'e, 135
- Chih-ch'eng, 135
- Chih-hsien, 108, 128, 159, 162
- Chih-i, 109
- Chih-men Kuang-tsu, 233
- Chih Min-tu, 66
- Chih-shen, 286
- Chih-tao, 135, 145
- Chih Tun, 66
- Chih-t'ung, 135
- Chih-wei, 115–116, 286
- Chih-weng, 278
- Chih-yao, 131
- Ch'ing-chü, 280
- Ching-chüeh, 88, 109–110, 157
- Ching-shan, 115, 116
- Ching-te Record of the Transmission of the Lamp (*Ching-te ch'uan-teng lu; Keitoku dentō-roku*), 8, 137, 160, 235, 250, 285
- Ch'ing-yüan Hsing-ssu, 159–160, 165
- Chinju Rinzai Eshō zenji goroku (*Chen-chou Lin-chi Hui-chao ch'an-shih yü-lu*), 180
- Ch'i-sung, 244, 286

- Chi-tsang, 70
 Chou Tun-i, 268
Chronicle of the Lañkāvatāra Masters (Leng-ch'ieh shih-tzu chi; Ryōga shijiki), 88–89, 109, 129, 157
Ch'uan fa-pao chi. See *Den hōbōki*
 Chuang-tzu, 65, 68, 72, 77, 195
 Ch'üan Te-yü, 162
 Ch'u-chi, 128, 159
 identified as Master T'ang, 162
 Chū-chih, 170
 Chu Hsi, 268, 270, 271–275
 Chu-hung, 286
 Chung-feng Ming-pen, 282
 Ch'ung-yüan, 112–113
Collection of Essential Material from the Zen Sect's Successive Records of the Lamp (Tsong-men lien-teng hui-yao; Shūmon rentō eyō), 9
Collection of Four Houses (Ssu-chia yü-lu; Shike goroku), 179
Commentary on the Chuang-tzu, by Hsiang Hsiu, 66
 Confucius (K'ung-tzu), 75, 189, 268, 287. See also *Analects*
 Daiō Kokushi. See Nampo Jōmyō
Daśabhūmika Sūtra, 30, 46
 Demiéville, Paul, xi
Den hōbōki (Ch'uan fa-pao chi), 97, 108, 114
 Dharmakṣema, 76
 Dharmakṣa, 66
Dharmatrāta-dhyāna Sūtra, 69
 Dhyāna Master Yüan, 131, 146
Diamond Sūtra (Vajracchedikā Sūtra), 44–45, 131, 132, 136, 142, 144, 284
Discourses of Shen-hui (Shen-hui yü-lu), 130, 143, 148, 160
Doctrine of the Mean (Chung-yung), 286
 Dōgen Kigen, 77, 260, 261
Dvādaśanikāya Śāstra (Shih-erh men lun; Jūni-mon-ron), 70
 Eisai, 247
 Eliade, Mircea, 14
 Enni Ben'en, 282
 Ennin, 297
Essentials of Zen, 259
 Fa-chen, 135
 Fa-chih, 116, 286
 Fa-ch'ung, 95, 97, 158
 Fa-hai, 124, 125, 126, 127, 135
 Fa-ju, 108–109, 135, 156
 Fa-jung, 115–116
 Fa-lang, 70
 Fa-t'ai, 74
 Fa-ts'ai, 129, 130
 Fa-tsang, 47, 48, 234
 Fa-yao, 77
 Fa-yen Wen-i, 48, 213, 230, 233–236
 Fa-yüan, 77
 Feng-hsüeh Yen-chao, 188, 219
 Feng Tzu-chen, 282
 Fen-yang, 233
 Fen-yang Shan-chao, 188, 219, 229, 244, 246
Five Gates of Tao-hsin, 100, 109
Five Records of the Lamp. See *Wu-teng-lu*
 Fo-chao Te-kuang, 276
 Fo-t'u-teng, 67
Fun'yōroku (Feng-yang lu), 230, 246
Further Biographies of Eminent Monks (Hsü kao-seng chuan). See *Tao-hsüan*
 Furuta Shōkin, xii
Gaṇḍavyūha Sūtra, 46
Gate of Repose (An-hsin fa-men; Anjin hōmon), 93
 Gennin-ron. See *Treatise on the Origin of Humanity*
 Gundert, Wilhelm, xxii
 Guṇabhadra, 52, 110, 130, 157
 Hakuin, 224, 255, 260
 Han-shan (Kanzan), 279
 Han-shan Te-ch'ing, 72, 286
 Han Yü, 189, 190, 267
Heart Sūtra, 42, 44, 157
Hekiganroku (Pi-yen lu; Blue Cliff Record), 73, 233, 248
 Ho Hung-ching, 187
 Hō'nyō zenji gyōjō, 156
 Ho-shan Wu-yin, 73
Hōrinden (Pao-lin chuan), 127, 129, 137
 Hsia Kuei, 283
 Hsiang Hsiu, 66
 Hsiang-yen Chih-hsien, 156, 215–217
 Hsiao-ming (emperor), 86
 Hsiao-wen (emperor), 77
 Hsieh Liang-tso, 271
 Hsieh Ling-yün, 74
 Hsing-hua Ts'ung-chiang, 186, 187, 188
 Hsing-t'ao (also Ling-t'ao), 128, 131

- Hsüan-kao, 69
 Hsüan-lang, 115, 127
 Hsüan-sha Shih-pei, 251
 Hsüan-shih, 159
 Hsüan-su, 116, 126, 127
 Hsüan-tsang, 50
 Hsüan-tse, 108–110
 Hsüeh-feng I-ts'un, 169, 230, 251
 Hsüeh-tou Ch'ung-hsien, 233, 244, 248, 249
Hsü kao-seng chuan. See Tao-hsüan
 Hsü-t'ang Chih-yü, 282
 Huai-jang. See Nan-yüeh Huai-jang
 Huang-lung Hui-nan, 244, 247
 Huang-po Hsi-yün, 179, 180, 181–185, 190
 Hu-ch'iu Shao-lung, 282
 Hui-an, 108, 159
 Hui-chi (7th century), 131
 Hui-chung, 116
 Hui-k'o, 86, 87–89, 91–92, 94–98, 110, 112
 Hui-kuan, 77
 Hui-man, 95
 Hui-ming, 108, 132, 133–134
 Hui-neng (Sixth Patriarch), 45, 51, 52, 72, 77, 109, 111, 112, 123–137, 141, 142, 143, 144, 146, 147, 155, 156–158, 159, 162, 165, 260, 284
 Hui-t'ang Tsu-hsin, 247, 271
 Hui-teng, 72
 Hui-tsung, 243, 248
 Hui-yen Chih-chao, 214
 Hui-yüan, 66–67, 69, 71, 74
 Hung-cheng, 159
 Hung-chih Cheng-chüeh, 248, 250, 256–257, 259–261
 Hung-jen, 98–101, 107–110, 112, 116, 128, 129, 130, 131, 132, 133, 135, 147
 Hu Shih, xix, 63
I-ching. See *Book of Changes*
 I-fu, 110–113, 115
 "Inscribed on the Believing Mind," 97–98
Juko hyakusoku (*Sung-ku pai-tse*), 250
 K'ai-fu Tao-ning, 271
 K'ai-hsi Tao-ch'ien, 272
 K'ang Seng-hui, 65
 Kao-feng Yüan-miao, 259, 260
 Kao-tsung, 248
 Kāśyapa. See Mahākāśyapa
Katai futōroku. See Chia-t'ai Comprehensive Record of the Lamp
 Kawamura Kōdō, xii
Keitoku dentōroku. See Ching-te Record of the Transmission of the Lamp
Kenchū seikoku zokutōroku. See Chien-chung ching-kuo Supplementary Record of the Lamp
Kidō oshō goroku (*Hsü-t'ang ho-shang yü-lu*), 282
 Kṣitigarbha, 31
 Kuan-hsi Chih-hsien, 187
 Kuei-shan Ling-yu, 184, 215–218, 223
 Kumārajīva, 50, 68–70, 71, 74, 77
 Kung-ch'eng, 187
 K'uo-an Shih-yüan, 279
Laṅkāvatāra Sūtra, 51–55, 93, 95–97, 109–110, 156, 158, 164
 Lao-tzu, 65, 68, 77, 196, 266, 287. See also *Book of the Way and the Power*
 Liang K'ai, 278, 279
 Li Ao, 189, 267
 Li Chih-fei, 157
 Li Ching, 233
 Li Hua, 115, 127
 Lin-chi I-hsüan, 179–203, 218–222, 246, 256, 261, 298
 Ling-yüan Wei-ch'ing, 271
Li-tai fa-pao chi. See *Rekidai hōbōki*
 Li Tsun-hsü, 201, 246
 Li T'ung (Li Yen-p'ing), 272
 Liu Chih-lüeh, 131
 Liu I-min, 71
 Lokakṣema, 66
 Lo-p'u, 186
 Lo Ts'ung-yen, 272
Lotus Sūtra. See *Saddharmapuṇḍarīka Sūtra*
 Lu Chiu-yüan (Lu Hsiang-shan), 270, 274–277
 Lu Hsiang-shan. See Lu Chiu-yüan
 Lung-t'an Ch'ung-hsin, 169, 230
Madhyamaka Śāstra (*Chung-lun; Chū-ron*), 70
 Ma Fang, 180
 Mahākāśyapa (Kāśyapa), 8–10, 85, 115, 298
 Mahāmati, 53, 54
Mahāparinibbāna Sutta, 15–16, 76
Mahāparinirvāṇa Sūtra, 35, 76–77, 130, 131, 134, 136, 142, 144, 145, 146, 147, 269
 Maitreya, 10, 31, 47, 161
 Mañjuśrī, 32, 51, 186
 Māra, 18

- Ma-tsu Tao-i, 128, 159-160, 161-165, 166, 172, 179, 180, 190, 249, 252, 299
- Ma Yüan, 283
- Mencius, 267, 271
- Mi-an Hsien-chieh, 282
- Miao-hsieh, 172
- Miura Isshū, xi
- Mu-ch'i, 278, 283
- Mūlamadhyamakakārikā, 43. *See also* Madhyamaka Śāstra
- Mumonkan (Wu-men kuan), 9, 73, 250-252
- Nāgārjuna, 10, 31, 34, 43-44, 70, 298
- Nampo Jōmyō (Daiō Kokushi), 282
- Nan-ch'üan P'u-yüan, 164, 167-168
- Nan-yang Hui-chung, 160-161, 217
- Nan-yüan Hui-yung, 188, 246
- Nan-yüeh Huai-jang, 73, 159-160, 162-163
- Nenku hyakusoku (Nien-ku pai-tse), 250
- Ninden gammoku (Jen-t'ien yen-mu), 214
- Nishimura Eshin, xii
- Otto, Rudolph, xx
- Pai-chang, 170-172, 179, 180, 215
- Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra (Sūtra on the Perfection of Wisdom in 25,000 Lines), 66, 67, 71
- P'ang Yün, 299
- Pao-lin chuan. *See* Hōrinden
- Pao-shou Yen-chao, 186, 187
- Patañjali. *See* Yoga Sūtra
- P'ei Hsiu, 182
- Pien-tsung lun, 74-75
- Pi-yen lu. *See* Hekiganroku
- Platform Sūtra, 123-148, 160, 161, 298
- P'o-an Tsu-hsien, 282
- Prajña (monk), 46
- Prajñāpāramitā sūtras (Wisdom sūtras), 30, 35, 41-45, 66, 99, 100, 125, 130
- Prajñātāra, 162
- P'u-chi, 110-114, 159
- P'u-hua, 186
- Pu-tai, 279
- Ratnakūta Sūtra, 35
- Rekidai hōbōki (Li-tai fa-pao chi), 127, 128, 130, 162
- Rinzairoku, 180, 246
- Saddharmapundarikā Sūtra (Lotus Sūtra), 36, 76, 135, 235
- Saichō, 128, 155
- Śākyamuni. *See* Buddha, the
- Sandōkai (Ts'an-t'ung-ch'i), 166
- Saṅghadeva, 74
- San-sheng Hui-jan, 180, 186
- Śāriputra, 50
- Sasaki, Ruth Fuller, xi
- Śata Śāstra (Po-lun; Hyaku-ron), 70
- Satyasiddhi Śāstra (Ch'eng-shih lun; Jōjitsu-ron), 70
- Seal of Silent Illumination (Mo-chao ming; Mokushōmei), 256
- Seckel, Dietrich, xii
- Seng-chao, 66, 70-74, 77
- Seng-ch'üan, 70
- Seng-lang, 70
- Seng-na, 95
- Seng-ts'an, 94-98, 108, 115
- Shao-hsiu, 234
- Shen-hsiu, 108-115, 117, 132, 133, 135, 137, 159, 190
- Shen-hui, 108, 117, 123, 125, 126, 127, 130, 135, 137, 141, 146, 147, 155, 156-158, 159, 259
- Shih K'o, 278
- Shih-shuang Ch'u-yüan, 188, 230, 244, 246
- Shih-te, 279
- Shih-t'ou Hsi-ch'ien, 73, 159-160, 161, 165-166, 168, 224, 230, 299
- Shōdōka ("Hymn on the Experience of Truth"), 161
- Shou-shan Sheng-nien, 188
- Shōyōroku (Ts'ung-jung lu), 250
- Shubun, 279
- Shūmon jikki-ron (Tsun-men shih-kuei lun), 213, 235
- Shūmon rentō eyō. *See* Collection of Essential Material from the Zen Sect's Successive Records of the Transmission of the Lamp
- Śikṣānanda, 46
- Sixth Patriarch. *See* Hui-neng
- Sōanka (Ts'ao-an-ko), 166
- Sodōshū. *See* Tsu-t'ang chi
- Sōkei Daishi betsuden (Special Transmission of the Great Master of Ts'ao-ch'i), 127, 128, 131, 137, 155
- Sō kōsōden (Biographies of Eminent Monks Compiled during the Sung Period), 129, 137, 162, 165
- Special Transmission of the Great Master of Ts'ao-ch'i. *See* Sōkei Daishi betsuden

- Śrīmālādevīsīṃhanāda Sūtra*, 88
 Sudhana, 48
Sugyōroku (*Tsung-ching lu*), 235, 285
Sung kao-seng chuan. See *Sō kōsōden*
 Sung Yün, 86
Sūtra of the Sixth Patriarch. See *Platform Sūtra*
Sūtra on Concentration by Practicing Respiratory Exercises, 64
Sūtra on the Perfection of Wisdom in 25,000 Lines. See *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*
 Su-tsung (emperor), 160
Suvarṇaprabhāsa Sūtra, 35
 Suzuki, D. T., ix, xii, xix, xxii, 21, 31, 41, 46, 52, 53, 54, 63
 Ta-chüeh, 186
 Ta-chu Hui-hai, 172
 Ta-hui Tsung-kao, 248, 249, 250, 251, 256–260, 265, 272, 276
 Tai-tsung (emperor), 160
 Tan-hsia Tzu-ch'un, 250
 T'an-lin, 88–90, 93
 Tan-yüan Ying-chen, 217
 Tao-an, 66–67
 Tao-heng, 94
 Tao-hsin, 98–101, 107, 108, 109, 110, 115, 116
 Tao-hsüan, 87–88, 90, 95–96
 Tao-sheng, 69, 70, 71, 74–77, 147
Tao-te ching. See *Book of the Way and the Power*
 Tao-ts'an, 124
 Tao-yu, 77, 87
 Tao-yüan, 235, 285
 Ta-yu, 181–185
 Te-ching. See *Han-shan Te-ching*
Tenshō kōtōroku. See *T'ien-sheng Record of the Widely Extending Lamp*
 Te-shan Hsüan-chien, 45, 168–169, 186, 230
The Beholding Mind (*Kuan-hsin lun*; *Kanshin-ron*), 109
 T'ien-huang Tao-wu, 230
 T'ien-lung, 170
T'ien-sheng Record of the Widely Extending Lamp (*T'ien-sheng kuang-teng lu*; *Tenshō kōtōroku*), 8, 180, 246
 T'ien-t'ai Te-shao, 235, 285
 T'ien-t'ung Ju-ching, 261
 Ting Shang-tso, 186
 Tou-shuai Ts'ung-yüeh, 247
 T'ou-tzu I-ch'ing, 250
Tract on the Meditation of Dharmadhātu, 48
Transmission of the Dharma in the True School (*Ch'uan-fa cheng-tsung chi*; *Dembō shōshū-ki*), 286
Treatise on the Origin of Humanity (*Yüan-jen lun*; *Gennin-ron*), 48, 190, 285
Treatise on the Priceless Treasure, 73
 Ts'ao-shan Pen-chi, 222–225, 249, 259
 Tsui-shang-ch'en lun (*Saijōjō-ron*), 101
 Ts'ung-chiang, 187
Tsung-men lien-tung hui-yao. See *Collection of Essential Material from the Zen Sect's Successive Records of the Transmission of the Lamp*
 Tsung-mi, 48, 137, 159, 190, 284–285
 Tsu-t'ang chi (*Sodōshū*), 137, 162, 165
 Tu Fu, 111
 Tu-ku P'ei, 156
 Tung-shan Liang-chieh, 222–225, 249, 259
 Tung-shan Shou-ch'u, 232
Tun-wu ju-tao yao-men lun, 172
 Tu-shun, 48, 234
Two Entrances and Four Acts, 88
Two Ways of Entrance (*Erh-chung-ju*; *Nishu'nyū*), 93
 Tzu-te, 280
Ummonroku (*Yün-men lu*), 231
 Vairocana, 48
Vajrasamādhi Sūtra, 93
 Vasubandhu, 34
Vimalakīrti Sūtra, 49–51, 71, 72, 93, 113, 141
 Vinaya Master Yüan, 162
Visuddhimagga, 27
 Wang Shao-i, 186
 Wang Shou-chen. See *Wang Yang-ming*
 Wang Wei, 111, 130
 Wang Yang-ming (*Wang Shou-chen*), 274
 Wan-sung Hsing-hsiu, 250
 Wei Ch'ü, 124, 127
 Wisdom sūtras. See *Prajñāpāramitā sūtras*
 Wu, Emperor (*Liang Wu-ti*), 86, 112
 Wu, Empress, 128, 130
 Wu-chu, 128, 159, 162
 Wu-chun Shih-fan, 282
 Wu-hsiang, 128, 159, 162
 Wu-men, 54, 55, 259
 Wu-men Hui-k'ai, 233, 251

- Wu-men kuan*, See *Mumonkan*
Wu-teng lu (*Gotōroku*), 7
 Wu-tsu Fa-yen, 247, 248, 251, 271
 Wu-tsung (emperor), 211, 212, 243
 Yājñavalkya, 4, 298
 Yampolsky, Philip B., xi
 Yanagida Seizan, xi, xii
 Yang Chien, 274, 275
 Yang-ch'i Fang-hui, 244, 247
 Yang Hsüan-chih, 86-89
 Yang-shan Hui-chi (9th century), 156, 184, 215-218
 Yang Shih, 271, 272
 Yen-ch'i Kuang-wen, 278
 Yen Hui, 75
 Yen-t'ou Ch'üan-huo, 169
 Yin-tsung, 129, 130, 134
Yoga Sūtra, 13, 18, 19-20
 Yonezawa Hiroshi, xii
Yüan-chüeh ching (*Engaku-kyō*), 284, 285
 Yüan-chüeh Tsung-yen, 180
Yüan-jen lun. See *Treatise on the Origin of Humanity*
 Yüan-wu K'o-ch'in, 248-249, 251, 256, 258, 265, 272, 282
 Yüeh-an Shan-kuo, 251
 Yüeh-lin Shih-kuan, 251
 Yüeh-shan Wei-yen, 230
 Yün-chü Tao-ying, 223, 224, 249, 250, 259
 Yung-chia Hsüan-chüeh, 160-161
 Yung-ming Yen-shou, 235, 285-286
 Yün-men, 230-233
 Yün-yen T'an-sheng, 223, 224, 225
 Yu Tso, 271
Zengen shosenshū tojo (*Ch'an-yüan chu-ch'üan-chi tu-hsü*), 190
 Zürcher, Erik, xi



Index of Terms and Subjects

- Ālaya-vijñāna* ("storehouse consciousness"), 35, 52
- Ānāpānasmṛti* (breath control), 64–65
- Anattā* (*anātman*, insubstantiality of individual existence), 17
- Anicca* ("impermanence"), 17
- An Lu-shan Rebellion, 131, 155, 265
- Appamañña* ("immeasurables"), 16, 69
- Bodhicitta* ("resolve for enlightenment"), 29
- Bodhisattva, ideal in Mahāyāna Buddhism, 29–32; stages (*bhūmi*) in the religious career of, 29–30; vows (*praṇidhāna*) of, 29, 32; as possessed of *prajñāpāramitā* ("perfection of wisdom"), 30; Theravāda view of, 30
- Brahmavihāra* ("Brahma abodes"), 16
- Buddha nature, and the bodhisattva ideal, 29; inherent in all beings, 33; universality of asserted by the *Mahāparinirvāṇa Sūtra*, 76; Tao-sheng's doctrine of, 76–77; as void of substantiality, 76, 144–146; as nonduality, 134; as identical with "own nature," 144; as identical with no-mind, 144; as ultimate reality, 146–147; not restricted to sentient beings, 146; as all beings "just as they are," 192
- Buddhology, in the Mahāyāna, 32–43; triple body doctrine, 33
- Calligraphy, influence of Zen upon, 277
- Ch'i* ("ether, matter"), 274
- Chih-kuan* ("cessation and insight"), T'ien-t'ai practice of, 96
- Chinese Buddhism, origins, 64–68; pre-eminence of Mahāyāna in, 65–68, 266; Taoist influence on, 65–68, 70; seminal impact of Seng-chao on the formation of, 73–74; changes in monastic structures in, 99, 170–173; "new Buddhism" of the eighth century, 155, 179; effect of An Lu-shan Rebellion on, 155; Confucian criticism of, 211–212; suppression of under Wu-tsung (845), 211–213, 265; survival of Pure Land and Zen in the Sung period, 243–244; impact of imperial patronage upon, 265; Neo-Confucian response to, 266–277
- Circle, symbolism of in Zen, 217–218, 225–230
- Confucianism; critique of Buddhism, 211; renaissance during the Sung period, 243. *See also* Neo-Confucianism
- Cosmotheism, of the *Avataṃsaka Sūtra*, 47
- Dāna* ("giving"), 30
- Dharma, as doctrine, xv; as element of existence, xv, 35, 42–43; as universal Buddha reality, xv
- Dharmadhātu* ("dharma realm," reality), 42, 48
- Dharma Eye, 9, 199–200
- Dharma Gate of the East Mountain tradition, 99, 101, 108
- Dharmakāya* (cosmic body of the Buddha, Buddha as the Absolute), 33, 48; *samādhi* of, 72; identical with the True Self (*chen-wo*) and with Buddha nature in the thought of Tao-sheng, 76
- Dhyāna* (*jhāna*, contemplative concentration), 15, 17–19, 30, 64–65, 96, 101, 156
- Dōryū* ("followers of the Way"), Lin-chi's notion of, 197–201
- Doubt, spiritual, in Ta-hui's thought, 258–259
- Dukkha* ("suffering"), 17, 42
- Eightfold Path, 7, 15
- Enlightenment, of Śākyamuni Buddha, 5–7, 10; ineffability of, 6, 44; Zen view of the Buddha's, 6–7, 10–11; as view of things "just as they are," 7; transmission of the Buddha mind of, 7–11, 85; as perfect emptiness (*śūnyatā*), 42–43; in the *Prajñāpāramitā sūtras*, 42–45; in the *Avataṃsaka Sūtra*, 47–48; in the *Vimalakīrti Sūtra*, 51; in the *Laṅkāvatāra Sūtra*, 52–53; as sudden, 74–77; as gradual, 75–77; as realization of absolute Buddha reality, 101; as identical with the deluding passions, 140; Lin-chi's views concerning, 195–201. *See also* Nirvāṇa

- Ensō (*yüan-hsiang*, "perfect marks"), in the Kuei-yang school, 217–218
- Fa-yen (Hōgen) school, 233–236
- Five Houses, the, 211–236, 244
- Five Mountains and Ten Temples system, 265–266
- Five Ranks (*wu-wei, goi*), formula of the, 224
- Formless Precepts of the Three Refuges, 125, 127
- Four Dharma Realms (*ssu fa-chieh, shi hokkai*), of Ch'eng-kuan, 226
- Four Noble Truths, 15
- Fourfold negation, of Nāgārjuna, 43, 219
- Goroku ("collected sayings"), 179; as new literary genre, 188–189
- Gradual enlightenment, in the *Laṅkāvatāra Sūtra*, 53; Seng-chao's views concerning, 73; in fifth-century Chinese Buddhism, 75–77; as alleged stance of the Northern school, 107, 113; in the *Platform Sūtra*, 138–139
- Great Dharma Assembly of Hua-t'ai, 111–113
- Guhō nyūsō ("journeying to Sung [China] in search of the Dharma"), 297
- Heian period, Buddhist schools of, 36
- Hinayāna, as pejorative term, 27; in China, 64–65; teachings characterized by Tsung-mi, 190
- Ho-tse (Kataku) school, 159; Tsung-mi's characterization of, 190–191
- Hsin ("mind"), in Neo-Confucian thought, 274–275
- Hsin-hsüeh (Study of the Mind), 270
- Hsüan-hsüeh (Dark Learning), 65–66
- Hua-yen (Kegon) school, 219, 265; relationship to Zen, 45–46, 48–49, 225–230, 234–235, 267, 284–285; interpenetration of *li* ("principle") and *shih* ("phenomena") in, 47–48, 226–227; as "supreme vehicle," 190
- Huang-lung (Öryū) school, 214, 244
- Humanism, in Chinese thought, 189–190; of Lin-chi, 189–202
- Iddi ("powers"), 16, 17
- I-hsing san-mei* ("samādhi of one practice"), 99–100
- Impermanence, 7. See also *Anicca*
- Indra's net, analogy of, 47
- Indus Valley civilization, evidence for yogic practices in, 13, 16
- Kaivalya ("isolation"), in Yoga, 19–20
- Kamakura period, Buddhist schools of, 36
- Kanna Zen. See Kōan-gazing Zen
- Kanshin ("viewing the mind"), 139
- Kappatsu patsuji (*huo-p'o-p'o-ti*, "brisk and lively"), 193–194
- Karunā ("compassion"), 16, 31
- Kṣānti ("patience"), 30
- Kaśīna, 18
- Ko-i ("matching meanings"), 67
- Ko-wu ("investigation of things"), 273–274
- Kōan, development of kōan practice and kōan collections, 245–252, 256–261; interpretation of the kōan method, 252–256; Ta-hui's advocacy of, 257–259
- Kōan-gazing (*k'an-hua, kanna*) Zen, versus silent-illumination (*mo-chao, mokushō*) Zen, 256–261
- Kuei-yang (Igyō) school, 214–218
- Lamp, transmission of, as metaphor for transmission of the Buddha mind, 7–10
- Laṅkāvatāra school, 52, 95–96; connection with early Zen patriarchs, 109–110; link with Wisdom sūtras, 158
- Li ("principle"), relationship with *shih* ("phenomena"), 225–230; in Neo-Confucian thought, 269, 273
- Lin-chi (Rinzai) school, 201–202, 218–222, 244; *dharma* heirs to Lin-chi listed, 188; critique of Ts'ao-tung practice, 256–261
- Lokottaravāda school, 32
- Mādhyaṃika (Middle Way) school, 34, 41, 43, 46, 71, 74, 125, 219, 298; as "destruction of *dharma-lakṣaṇas*," 190. See also Three Treatise school
- Mahāśāṃghika school, 32
- Mahāyāna Buddhism, origins of, 27–29; bodhisattva ideal in, 29–32; buddhology of, 32–43; historical development of, 34; major scriptures of, 41–55; as dominant form of Chinese Buddhism, 65–68, 266
- Meditation, in Indian Buddhism, 15–19, 21–22; Mahāyāna approach to, 50–51; Bodhidharma and, 85–86, 92–93, 96; among followers of the Laṅkāvatāra tradition, 96; T'ien-t'ai practice of *chih-kuan*, 96; Tao-hsin and, 99–100; Hung-jen and, 101; Ox-head school view of, 116; Southern school views

- of, 139–141; Northern school views of, 139–141; as identical with *prajñā* in Zen, 141; Neo-Confucian views of, 270–273. *See also* Yoga, *Dhyāna*, and *Samādhi*
- Metta* ("loving kindness"), 16
- Middle Way, the, 15, 20, 34
- Mind, identical with Buddha, 49, 163–165; connotations of in Chinese Buddhism, 168
- Mokushō* Zen. *See* Silent-illumination Zen
- Monastic life, Pai-chang's rule, 170–173; Confucian criticism of, 211; agricultural labor performed by Zen monks, 99, 211; Sung-dynasty developments, 265
- Nan-tun pei-chen* (*nanton hokuzen*, "suddenness of the South, gradualness of the North"), 107
- Nara period, Buddhist schools of, 36
- Nature ("own nature, self nature, original nature"), 139, 140–141, 144. *See also* Buddha nature
- Nembutsu* (recitation of the name of Amitābha Buddha), 67, 235, 286. *See also* Pure Land Buddhism
- Neo-Confucianism, 243, 266–277
- Nichiren sect, 36
- Nirmāṇakāya* ("apparitional body" of the Buddha), 33
- Nirvāṇa school, 77
- Nirvāṇa, etymology of term, 19; goal of Buddhist practice, 19–21; "in the this-worldly order," 19; "without remainder," 19; as extinction, 19; as "realm of the immortal," 19, 20; ineffability of, 20, 44, 51; development of a Mahāyāna view of, 28; identified with Buddhahood, 28, 33; as identical to *saṃsāra*, 42, 139. *See also* Enlightenment
- Nivaraṇa* ("hindrances"), 17
- No-mind (*wu-nien*, *munen*), in the *Vimalakīrti Sūtra*, 49; doctrine of, 142–148; as core of sudden enlightenment doctrine, 143; as identical with Buddha nature, 144
- Nonduality, of nirvāṇa and *saṃsāra*, 42, 51; of all *dharma*s, 51; as Buddha nature, 134
- Northern school, 107, 108–111; *Chronicle of the Laṅkāvatāra Masters* affiliated with, 109; role of the *Laṅkāvatāra Sūtra* in, 109–110; term coined by Shen-hui, 111, 157; Shen-hui's critique of, 112–115; as advocates of gradual enlightenment, 112–115; and doctrine of sudden enlightenment, 137; survival into the ninth century, 159; Tsung-mi's characterization of, 190; Lin-chi's critique of, 194, 200
- Ox-head (Niu-t'ou, Gozu) school, 115–117, 159; role in the formation of the *Platform Sūtra*, 125–128
- Oxherding pictures, 220, 279–281
- Paradox, in the *Prajñāpāramitā* sūtras, 44–45; Zen esteem for, 45; Seng-chao's affinity for, 71; as element in *kōan*, 245, 247, 253
- Paramārtha-satya* (absolute truth), 44, 71
- Pāramitās* ("perfections" of the bodhisattva), 28, 30
- Parāvṛtti* ("conversion of consciousness"), 53
- Patriarch-Buddha, the, 191–192
- Patriarchate, as transmission of the Buddha mind, 8–10, 85, 107, 112–113, 156, 180, 281; historicity of Bodhidharma in, 90–94; historicity of the early Chinese patriarchs, 98; controversy regarding the Sixth Patriarch, 107–115, 130; transmission of Bodhidharma's robe as conferring legitimacy in, 112–113; Southern school's criteria for, 114
- Pen-wu* ("fundamental being"), 66, 67
- Pi-kuan* ("wall-gazing"), 93, 96
- Prajñā* ("wisdom," transcendental insight), 30, 31, 35, 42, 142; Seng-chao's understanding of, 71; inherent in all beings, 138; as identical with meditation in Zen, 141. *See also* *Prajñāpāramitā*
- Prajñāpāramitā* ("perfection of wisdom"), 30, 41–45; as essence of enlightenment, 42; as foundation of Mahāyāna thought, 158
- Prakṛti* (nature), in *Sāṃkhya*, 20
- Prasaṅga* (*reductio ad absurdum*), of Nāgārjuna, 44
- Pratītya-samutpāda* (causal nexus), 7, 69
- Pratyekabuddhas*, 29, 30
- Pure Land Buddhism, and the *nembutsu*, 33; Hui-yüan and, 67; vitality following Wu-tsung's suppression of Buddhism, 243; syncretism with Zen, 286–287. *See also* *Nembutsu*
- Puruṣa* (self), in *Sāṃkhya*, 20
- Resso-zō* ("generational portraits"), 281–282

- Sagehood, Neo-Confucian notion of, 269
- Samādhi* (contemplation), 15, 64; of *dharma-kāya*, 72
- Samatā* ("sameness"), 42
- Śamatha* (cessation), 96
- Sambhogakāya* ("enjoyment body" of the Buddha), 33
- Saṃsāra* (cycle of birth and death), identical to *nirvāṇa*, 42
- Samvṛti-satya* (mundane truth), 44
- San-lun (Sanron) school. *See* Three Treatise school
- Sanku* ("three statements"), of Lin-chi, 221–222
- Sankyō itchi* ("unity of the Three Teachings"), 287
- Sarvāstivāda school, 27, 32
- Sassatavāda* (eternalism), 20
- Sati* ("mindfulness"), 18
- Shamanism, and Yoga, 13–14
- Shingon school, 36
- Śīla* (morality), 15, 30
- Silence, in the *Prajñāpāramitā* sūtras, 42; in *Nāgārjuna's* thought, 44; in the *Vimalakīrti Sūtra*, 49–51; in the *Laṅkāvatāra Sūtra*, 54; Buddha's transmission of the Dharma the warrant for in Zen, 54. *See also* Silent-illumination Zen
- Silent-illumination (*mo-chao*, *mokushō*) Zen, versus *kōan-gazing* (*k'an-hua*, *kanna*) Zen, 256–261
- Skandhas* ("groups," constituents of the empirical person), 42, 69
- Sokushin sokubutsu* ("identity of mind and Buddha"), 99
- Southern school, 107, 111–115, 126, 157; Tsung-mi's characterization of, 190–191
- Ssu-liao-chien* (*shiryōken*, "four alternatives"), in the Lin-chi school, 219–220
- Sudden enlightenment, in the *Laṅkāvatāra Sūtra*, 53; Tao-sheng's views on, 74–77; as stance of the Southern school, 107, 113; also propounded by devotees of the Northern school, 137; as seeing into one's nature, 137–142; in the *Platform Sūtra*, 138–139; as transmission of the Buddha mind, 180; Lin-chi and, 198; influence on Neo-Confucian thought, 275–276
- Śūnyatā* ("emptiness"), 34–35, 42; and no-mind, 142–143
- Svabhāva* ("inherent nature"), 42
- Syncretism, of Yoga with Buddhism, 13; in the formation of Chinese Buddhism, 65–68, 147–148, 287, 298; Zen as product of, 167; of Zen and other Buddhist schools during Sung times, 284–287
- T'ai-chi* ("supreme ultimate"), 66, 268
- Tantric Buddhism, 34, 155, 171
- Tao-hsieh* (Study of the Tao), 268. *See also* Neo-Confucianism
- Taoism, congruency with Buddhism, 65–68, 147–148, 298; elements incorporated into Zen, 167
- Tathāgata Zen ("Zen of the Perfected One"), 112, 156
- Tathāgatagarbha* ("womb of the Perfected One"), 52
- Tathatā* ("thusness"), 42, 53, 67
- Tendai school, 36
- Tevijjā* ("cognitions"), 17
- Theravāda, 27; Pāli Canon as scriptures of, 27
- Three Jewels (*triratna*), 297
- Three Treatise (San-lun, Sanron) school, 70, 158, 265. *See also* Mādhyamika
- T'i-yung* ("substance and function"), 66
- T'ien-t'ai school, 155, 245, 265
- True Human (*chen-jen*, *shinjin*), the, in Lin-chi's thought, 191–197
- Ts'ao-tung (Sōtō) school, 222–230, 244; critique of Lin-chi practice in, 256–261
- Ucchedavāda* (annihilationism), 20
- Upāya* ("skillfull means"), 30, 50, 218
- Upekkhā* ("equanimity"), 16, 17
- Vedānta, 76
- Vijñānavāda. *See* Yogācāra
- Vijñaptimātra* ("mind only"), 46, 190
- Vimutti* ("liberation"), 16
- Vipaśyanā* (insight), 96
- Vīrya* ("energy"), 30
- Wisdom. *See* *Prajñā* and *Prajñāpāramitā*
- Wu-wei* ("nonaction"), 67, 71
- Yang-ch'i (Yōgi) school, 214, 244, 266
- Yoga, origins of, 13; elements of in Buddhism, 13–22; and magic powers, 14; fundamental techniques and aims of, 14; influence on Zen meditation, 21–22

- Yogācāra school, 34, 46, 52, 168, 190
Yün-men (Ummon) school, 230-233
Zen of the Patriarchs, 123, 128, 142,
155-159, 179, 180, 216
Zen, recent scholarship on, xi-xii, xix-xx;
historical and ahistorical interpretations of,
xix-xx, 63; and other schools of Buddhism,
5, 28-29; as transmission of the enlighten-
ment experience of the Buddha, 5-10, 85;
and Yoga, 21-22; and Hua-yen thought,
46, 48-49, 226-230, 234-235, 267; influ-
ence of Seng-chao's thought on, 72-74; as
fusion of Mahāyāna and Taoism, 167; and
Neo-Confucian thought, 266-277; influence
on Chinese art, 277-284; continuation of
spiritual vitality of in Japan, 287, 297, 300