

EDITORS FOREWORD
by Christmas Humpereys

Daisetz Teitaro Suzuki was Professor of buddhist Philosophy in Kyoto, Japan at the Otani University. He was one of the greatest authorities of Buddhist philosophy of his day. He has studied works in Sanskrit, Pali, Chinese, and Japanese. Although Professor Suzuki was not ordained a priest in any of the sects of Buddhism, he was always welcomed in any temple he visited because of his profoundness. Suzuki was among the first to write on the subject of Zen for the western world. His works include in french German and English. He was born in 1869.

This book is comprised of seven articles and lectures written by Suzuki. The articles cover a forty-seven year span of time. Here are some notes of interest about the seven articles of this text.

1.The Zen Sect Of Buddhism. This is reprinted from The Journal of the Pali Text Society in 1906. When permission was granted by Suzuki to include this article in this volume he asked that the following comment be added:

"This was written in 1906 and was the first article I have ever wrote on Zen Buddhism. It is based on traditional history of Zen as transmitted by historians. It does not include recent material later discovered in the Tung-huang MS. Few corrections have been made in light of my subsequent studies but in the main the article stands as originally written.

2. Zen Buddhism. This article is also considered an early work. It has been reprinted from Monumenta Nipponica in 1938. Suzuki says it as written before his views on Zen Buddhism were changed in the light of mature thought and recent discoveries.

3. An Interpretation of Zen Experience. This was first published for Philosophy-East and West in 1944. The paper was read in the East-West Philosophers' Conference held in the University of Hawaii during the summer of 1939.

4. Reason And Intuition in Buddhist Philosophy. This paper was taken from the Essays in East-west philosophy. It was published by the University of Hawaii Press in 1951. It was read in person by Suzuki at the second East-West Philosophers' Conference held in Honolulu in the summer of 1949. This article is regarded as by many as one of the greatest of the authors works.

5.Zen: A Reply to Dr.Hu Shih. This article was in reply to an article written in the April 1953 issue of Philosophy East and West.

6.Mondo. This originally apperared in August 1953 issue of he Middle Way The journal for the Buddhist Society London.

7. The Role of Nature in Zen Buddhism. This paper was read at the Ascona, Switzerland in August 1953. It appeared in the Eranos Jahrbuch 1954.

The Zen Sect of Buddhism

Foreword

Buddhism in the far east has been split within the last twenty centuries into many different sects. They can all find their lineage back to the Indian founder. The people were introduced by Indian missionaries but it can be said that the present state of development is largely contributed by the elaboration of the Chinese and Japanese geniuses.

With all the sects that have developed in Buddhism there is a unique sect that claims to be able to transmit the essence and spirit of Buddhism directly from its author. It also claims that this transmission is done without the use of the written word. Its is the sect of Buddha-Heart, more popularly known as the Zen Sect. (Dhyana in Sanskrit, .jhanain Pali, Ch'anin Chinese)

The Zen sect is unique in Buddhism but also in the history of religion generally. It is said that Zen is as different to Buddhism

as buddhism is to Christianity. Its doctrines are very mystical sometimes it is only those that have gone through proper training that can gain any understanding to some of the antidotes. Zen is most concerned with the individuals spiritual enlightenment. Spiritual enlightenment is attained by the practice of concentrated contemplation. The practice is called Dyana or channa' (in China) and zenna (in Japan).

History of the Zen Sect

India

Zen scholars believe that their origination took place when the Buddha showed a nosegay of some golden colored flowers to a congregation of followers on Mount Vulture. The incident is known as the Dialogue on of the Buddha and Mahapitaka Brahmaraja. The followers asked the Buddha if it would be possible for the Buddha to preach the Dharma. Without saying a word the Buddha displayed the flowers to the crowd. No one in the crowd comprehended the meaning of this action but one man. Mahakashyapa smiled and nodded at the Buddha saying that he indeed understood the mystery of what is real and unreal. The Buddha handed down his command to Mahakashyapa knowing that his followers will be in good hands.

Mahakashyapa handed down his authority to Ananda when Ananda asked Mahakashyapa what was it that he received from the Buddha besides the robe and the bowl. Mahakashyapa instructed Ananda to take the flag pole down from the front gate. When Ananda received this order he experienced enlightenment. Mahakashyapa handed over his authority to his junior disciple.

The Zen sect acknowledges twenty-eight Indian patriarchs after Buddha who successfully transmitted the Mind-Seal to Bodhidharma. For future reference they are as follows: 1)Mahakashyapa; 2)Ananda; 3)Sanavasa; 4)Upagupta; 5)Dhrtaka; 6)Micchaka; 7)Vasumitra; 8)Buddhananda; 9)Buddhamitra; 10)Parsva; 11)Punyayasha; 12)Asvaghosha; 13)Kapimala; 14)Nagarjuna; 15)Kanadeva; 16)Rahurata; 17)Sanghananda; 18)Kayasata; 19)Kumarata; 20)Jnayata; 21)Vasubandhu; 22)Manura; 23)Haklena; 24)Simha; 25)Bhagasita; 26)Punyamitra; 27)Prajnatara; 28)Bodhidharma.

China

Bodhidharma was the twenty-eighth Patriarch in India as you saw in the list of patriarchs but he was also the patriarch of China. Bodhidharma (Dharma for short) became a monk after he had reached manhood. He became the leader after the death of Prajnatara and fought for some sixty years against Heterodox schools. After this he sailed away to China under the instruction he had received from Prajnatara. When he arrived the Emperor Wu invited him to Nanking. The Emperor Wu was a devote Buddhist and had spent much effort in promoting the faith in his country. He did all this however with personal considerations. He asked Dharma what he thought his reward would be for promoting the faith in the manner that he had done. Dharma replied "No merit." Emperor Wu then asked what Dharma felt was the primary principle of the "Holy Doctrine." Dharma reply was "Vast emptiness and nothing within." The emperor was unable to understand the meaning of his words. HE then asked "who is he, then, that now confronts me?" Dharma reply was "I do not know."

Dharma was convinced that the emperor was not ready to understand the faith, so he moved on. He moved on to the Sholin monastery in the state of Northern Wei. At the Sholin monastery he

spent nine years sitting against a wall in deep meditation. He was known as "the wall gazing brahmin".

Shen Kuang Second Patriarch of China

The second Patriarch of China was known as Hui-k'o originally named Shen Kuang. Shen Kuang was a Confucian scholar who was not satisfied with his teachers teachings. He sought out Dharma but Dharma would not give him any attention. Shen-kuang was so determined however that he stood out in the snow in front of the Dharma for seven days and nights. He became so desperate for instruction that he cut off his arm with his sword and presented it to Dharma, Saying "I have been seeking peace of mind these many years to no avail, Pray your reverence that my soul be pacified."

Dharma finally answered "where is your soul? Bring it out before me, and i shall have it pacified." Shen Kuang said that this was his problem. He could not find his soul. When Shen kuang said that he could not find his soul Dharma exclaimed "I have pacified your soul!" This was Shen kuang mile stone for then he understood. All his struggles vanished. Dharma finally died in 528 A.D. at the age of 150 years old according to tradition.

Patriarchal Order In China

1)Bodhidharma; 2)Hui-k'o; 3)Seng-ts'an; 4)Tao-hsin; 5)Hung-jen; 6)Hui-neng.

After Hung-jen the school broke off into two parts. One school prospered in the south while the heterodox school died in the north. The sixth Patriarch continued to lead the orthodox followers. This orthodox school is not so popular today in China but is flourishing and developing even today in Japan.

Hui-neng bought the faith back into the lime light when it was about to hide from the populous. He began his missionaries soon after the death of Hung-jen. He sent out his disciples and formed many schools. Two of the schools Soto and Rinzai developed and prospered through the T-ang (618-905) and the Sung (9690-1278) dynasties. This was the golden age of Zen.

The Transmission from Hung-jen to Hui-neng

Hung-jen once announced to his disciples that his successor would be anyone that can prove a thorough comprehension of the religion. All the disciples knew that the head monk Shen-Hsiu should be the one that succeeded after Hung-jen. Shen-Hsiu then took upon himself to write a stanza on his view of the religion. He posted outside the meditation hall this:

This body is the Bodhi-tree;
The soul is like a mirror bright:
Take heed to keep it always clean,
And let no dust collect on it.

These lines greatly impressed everyone but the following morning another message was posted alongside it:

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?

Hui-neng wrote the latter lines and to Hung-jen they did describe the religion's view. That night Hung-jen secretly gave the robe and the bowl to Hui-neng. It did not take long however before everyone in the monastery knew what had happened. A

gathering of monks assembled to try to stop Hui-neng who at this point was trying to leave the monastery. The leader of this group was a monk named Ming. Ming caught up with Hui-neng. Hui-neng said to Ming "This robe and bowl represent out patriarchal faith, it is not to be taken by force, pick it up if you desire it so." Ming then reached down to get when he found out that it was as heavy as a mountain. In awe Ming trembled and said "I come here for faith not the robe, Oh my brother monk, pray to dispel my ignorance."

After Hui-neng died the sect divided into two schools. These schools were known as the Nangaku (Nan-yuen) and the seigen (Ching-yuan). Hui-neng did not hand down the patriarchial to one of his disciples because of what happened to him. Hui-neng was the last patriarch of the Zen sect. Hui-neng changes in the sect led to a more open system of thought. No more was there a question of being orthodox or heterodox. Both of the new schools were equally orthodox. From this time through the Tang dynasty until about the Sung dynasty Zen developed and was the main stream faith of those centuries in China. It was particularly accepted among the educated. It lost a lot of the Indian garb and the faith flourished into a Chinese faith. It is interesting to learn however that the faith in China is dead.

Japan