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Selected Works of D. T. Suzuki, Volume I: Zen ed. by Richard M. Jaffe, and:
Zen Dust: The History of the Koan and Koan Study in Rinzai (Lin-chi) Zen
by Isshū Miura and Ruth Fuller Sasaki (review)

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fast-moving patch of color is accompanied by the notion of “mountain lion,” it is more likely to be evaluated as displeasure (provided one finds fear unpleasant).

The amount of space that has been devoted in this review to minor errata should not in any sense be taken as evidence of the reviewer’s displeasure. While I would argue that getting details right is important even in a broad overview, I would also say that so much in this book is gotten right that it is a work that is likely to be consulted for many years to come and will amply repay anyone who reads it with care and then rereads it. It is a rich feast to be digested slowly.

Selected Works of D. T. Suzuki, Volume I: Zen. Edited by Richard M. Jaffe. Oakland, CA: University of California Press, 2014. Pp. lviii + 273. Hardcover \$59.95, ISBN 978-0-520-26919-4.

Zen Dust: The History of the Koan and Koan Study in Rinzai (Lin-chi) Zen. By Isshū Miura and Ruth Fuller Sasaki. Pp. xx + 531. Paper \$83.00, ISBN 978-1-922169-12-9.



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The two fine books under review represent in different but complementary ways very successful efforts to revise and reprint what can be considered modern “classic” writings on Zen Buddhist thought, with a strong emphasis on the Rinzai sect, that were produced either by an eminent Japanese scholar or an American working in collaboration with a Japanese researcher and were initially circulated in the West through the 1960s. These writings had a remarkably influential impact on the course of Zen studies at the time, but in the intervening years have largely fallen into disuse or a decline in reputation. However, they are richly deserving of the current editorial exercises leading to a recovery and rehabilitation so that a new audience can appropriate in the twenty-first century their rightful historical place as well as ongoing utility, since the writings remain highly effective and in many ways up-to-date resources on the topic.

Both books can be evaluated in terms of (1) editorial issues, or how well they repackage the original materials, given the multitude of recent changes in standards involving the use of foreign terminology and scholarly annotations, among other concerns, and (2) content issues, or the significance and relevance of the writings that are being disseminated anew for today’s understanding of Zen. In the case of the D. T. Suzuki volume, the second item for assessment also includes the matter of appraising whether and to what extent the relatively short pieces that were selected from among the author’s vast corpus on Zen are sufficiently representative. A related issue pertains to how the set of writings holds up in light of sometimes withering

criticism beginning in the 1990s by a variety of Japanese and Western scholars of Suzuki's putative ahistorical and nationalistic claims about Zen.

The volume of Suzuki writings, *Selected Works of D. T. Suzuki, Volume I: Zen*, edited by Richard Jaffe, a noted scholar of Meiji-era Zen and its aftermath who also contributed an introductory essay for the 2010 reprint of Suzuki's seminal *Zen and Japanese Culture*, is the first of four volumes to be released with Jaffe serving as general editor. The other three books dealing with Pure Land as well as comparative and miscellaneous topics all have volume-specific editors. The series highlights the fact that Suzuki, "a committed Zen layman" (p. xlix) for the most part without formal institutional affiliation, is best known as an expositor of Zen for the West at a time when it was becoming well regarded in the first half of the twentieth century and was soon capturing the imagination in the 1950s of writers and musicians, such as Jack Kerouac and John Cage. Yet, that was only a part of Suzuki's life mission, as he also vigorously promoted many other aspects of Buddhist studies, including translations from Sanskrit, Chinese, and Japanese, in addition to wide-ranging cross-cultural dialogues involving the philosophy and psychology of world religions. This approach, as influenced by the pioneering investigations of William James, who also had a strong effect on Suzuki's hometown friend from Kanazawa, the founder of Kyoto School philosophy Nishida Kitarō, had a special focus on the function of mystical consciousness or "religious experience" (*shūkyōteki keiken*) as a basic hermeneutic category in Eastern and Western traditions.

From an editorial standpoint, Jaffe (and other editors for the later volumes) have had to reckon with wide-ranging concerns, including regularizing the romanization of Japanese and Chinese terms, with the latter originally in various renditions of Wade-Giles rather than the now conventional pinyin, and standardizing discrepancies between multiple editions or in some cases divergent translations of Suzuki's writings. The thirteen guidelines spelled out in the "Editorial Note" (pp. lvii–lviii) succinctly help give us an appreciation for what has been accomplished.

In the "Introduction," Jaffe offers a fascinating account of Suzuki's life and intellectual development. Born in 1870, Suzuki began his career as a young interpreter for Zen master Imakita Kōsen's exceptional disciple, Shaku Sōen, at the 1893 World Parliament of Religions held in Chicago, and he stayed remarkably productive until he died in 1966. He was able to live long enough to see his writings not only read widely but also appropriated in ways that, according to Jaffe, "more generally made him one of the most culturally influential Asians of the twentieth century" (p. xi). Suzuki passed away well before a significant backlash began to set in against apparent deficiencies in research tendencies that would tend to undermine his role as spokesperson for Zen and Japan. Jaffe discusses (pp. xii–xix) and partially defends Suzuki against charges of support for Japanese imperialism in the name of Buddhist ideals plus a conflation of Zen thought with the *bushidō* warrior code. It is up to each reader to weigh the evidence and try to penetrate through the at times polarizing rhetoric that lingers on both sides of the fence.

Some of the many highlights brought out by Jaffe's examination include the sense of freedom Suzuki felt when he was first appointed and joined by his wife at Ōtani

University in Kyoto in 1919 (a position held until he retired in 1960); the prolific number of works published in English and Japanese; how Suzuki was a supporter of fine and literary as well as martial arts, but tended to reject the interface of religion and science; the establishment of his personal library and archive at Matsugaoka Bunko in Kamakura near Engakuji temple, where he trained; the way he preserved the works of Sengai with support from the Idemitsu corporation; how so much of his Tokyo collection was destroyed by the end of the war; the global prominence he attained with a host of prominent interlocutors, including thinkers and artists. Overall, Jaffe emphasizes that Suzuki tried to maintain the stance of an intellectual maverick in regard to Zen's institutional establishment by calling "for a contemporary 'Bankei,'" or an independent monk "who 'has been trained in the mold and then decides to go forward on his own'" (p. lvi).

The writings chosen for this volume constitute fourteen chapters in chronological order based on the time of composition starting with 1900 and ending in 1964. Collectively, the chapters clearly demonstrate that, even though Suzuki had a strong apologetic streak that conflates historical particularity with cultural exceptionalism as rooted in the demands of a very different age and stage of scholarship, his capacity for undertaking compelling philosophical analysis based on groundbreaking textual research was sufficiently strong as to remain compelling for a current readership. Chapter 4 on "The Secret Message of Bodhidharma" from 1926 is particularly interesting for analyzing fourteen categories of responses to the perennial Zen query about why the first patriarch came from the west; and chapter 5 on "Life of Prayer and Gratitude" from 1934 further shows a command of diverse and at times obscure Chinese sources to examine the relationship between the seemingly contrary trends of discipline and iconoclasm in Zen monastic training. Although usually cited for his emphasis on the Rinzai sect and neglect of Sōtō Zen, two sections including chapter 6 on "Dōgen, Hakuin, Bankei" from 1943 and chapter 11 on "The Koan and The Five Steps" from 1960 feature important cross-sectarian discussions. However, Suzuki's extensive research on the Mahāyāna Buddhist scriptures that greatly influenced Zen, such as the *Prajñāpāramitā Sūtras* and the *Laṅkāvatāra Sūtra*, will likely be included in a later volume of the series.

The reprint of *Zen Dust: The History of the Koan and Koan Study in Rinzai (Lin-chi) Zen* showcases the enduring value of the multifaceted contributions of Ruth Fuller Sasaki in investigating and translating classical Chinese and Japanese Zen texts. Sasaki began collaborating in the mid-1950s with Isshū Miura, who came to the First Zen Institute of America, founded in 1930 by her husband, Sasaki Sōkei-an, to produce what was at the time the initial extensive study of the multitude of writings that gave rise to the diverse streams of the Zen kōan tradition; literally hundreds of works are mentioned here, most of which still have not been and may never be translated. In comparing Sasaki to Suzuki, however, we can note that while both mention the important late Ming text *Changuan cejin*, which is now available in two English versions, only Suzuki cites the equally significant *Chanlin leiju* from 1307. The other main contribution by Sasaki, which was accomplished in collaboration with a team of Japanese and American scholars based in Kyoto, was the translation of *The Record*

of *Linji* (Chin. *Linjilu*, Jpn. *Rinzairoku*). This was first printed in an abbreviated edition in 1975 and was reissued in 2008 with a major overhaul by Thomas Kirchner, who restored the detailed historical, linguistic, and doctrinal annotations that were central to Sasaki's original plan.

The task for the editorial team of *Zen Dust* was much more moderate in scope than for the Suzuki series, yet it was similar in terms of updating transliterations with the use of pinyin. This effort greatly affects the alphabetical listings of the Bibliography (pp. 299–423), which remains one of the most valuable components of the book along with the incredibly detailed notes (pp. 131–295). Some of the materials in the ample Appendixes (pp. 426–454), which were so distinctively esteemed at the time of publication, can now be found in various works on Zen history. But, along with the other sections that continue to offer many helpful nuggets of information and insight, this section helps make the work an important contemporary reference tool.

In short, all scholars of traditional Zen thought will surely want to turn to the pages of the reissued Suzuki and Isshū/Sasaki writings in order to enhance and sustain their studies.

Just This Is It: Dongshan and the Practice of Suchness. By Taigen Dan Leighton. Boston: Shambhala, 2015. Pp. viii + 285. Paper \$18.95, ISBN 978-1611802283.



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In *Just This Is It: Dongshan and the Practice of Suchness*, Taigen Dan Leighton has written a rich introduction to the teachings of Dongshan Liangjie (807–869) (Jpn. Tōzan Ryōkai), one of the Chinese founders of the Caodong (Jpn. Sōtō) branch of Chan/Zen Buddhism. Drawing on his expertise as both a scholar and a Zen teacher, Leighton analyzes Dongshan's *Recorded Sayings*, especially its encounter dialogues, the teaching poem "Jewel Mirror Samādhi," and the doctrine of the five degrees, while also taking up anecdotes about Dongshan that appear in koan collections. Given the historical fog surrounding classical Chan figures and their texts, Leighton's focus is "not the literal historical personage of Dongshan, but rather his position as an exemplary, iconic figure in Chan lore" (p. 4).

Leighton's analysis of Dongshan's stance revolves around the doctrine of suchness and approaches to its teaching, to "revealing and imparting awareness of suchness" (p. 42), to helping people "glimpse the underlying reality of all things mutually arising together" (p. 40). In particular, as flagged in the subtitle of the book, Leighton focuses on "the practice of suchness," on how one can "receive and express intimations of suchness" (p. 41). After offering an introduction to Dongshan in his historical context, Leighton organizes his exposition in three sections: "the search for