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

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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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