

# On the *Record of Rinzai*

## PART FIVE

### HISAMATSU SHIN'ICHI

#### Independent of All Things

In the *Record*, Rinzai addresses the assembly as follows:

Followers of the Way, if you want insight into the Dharma as is, just don't be deluded by others. Whatever you encounter, either within or without, slay it at once. On meeting a buddha, slay the buddha; on meeting a patriarch, slay the patriarch; on meeting an arhat, slay the arhat; on meeting your parents, slay your parents; on meeting your kinsmen, slay your kinsmen—only then do you attain emancipation. By not cleaving to things, you freely pass through.

He tells them, "Followers of the Way, if you want insight into the Dharma as is, just don't be deluded by others." This insight is the "true insight" mentioned earlier in the *Record*. It is beyond our discriminating mind. Should you desire to realize this insight, and penetrate the True Buddha, the True Dharma, and the Formless Self, you mustn't get confused by anything outside yourself. Not only people but also things separate from the Self are delusive, and you can't let them confuse you. You must awaken to the Self that is never deluded by others.

Rinzai drives this point home: "Whatever you encounter, either within

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\* This is the fifth installment of a series of talks which the author began at the fall session of the FAS Society in September 1963. These talks were later included in his *Collected Works*, Volume VI: *Kyōroku-shō* (Risō-sha, 1973), the present ones being found on pp. 267–290. Quotations of the *Record* are from Ruth Fuller Sasaki (tr.), *The Record of Lin-chi* (Kyoto: Institute for Zen Studies, 1975), pp. 25, 42; portions have been adapted. Footnotes have been provided by the translators.

or without, slay it at once!" Each and every thing you come upon must be dealt a blow of that staff and a loud "*Kaah!*" The word "within" refers to all the mental phenomena that arise in our minds; "without" indicates the countless external things in the world. We mustn't get confused by any of them. Since they prevent the true, formless Self from awakening, Rinzai tells us to "slay" them all, to negate each and every one of them. This killing must be absolute. Destroying things or depriving a body of life falls short of what Rinzai speaks of. So does mere mental or logical negation. In his negating, all things disappear together. As indicated by such expressions as "Originally, not-a-single-thing," and "like empty space," nothing is there, not even a speck of dust. This is what Rinzai means by slaying. If you think you have slain by taking life, that thought will have to be slain, too.

"Whatever you encounter, either within or without," you must destroy completely. Sparing nothing, you obliterate everything, and only then do you find tranquility. But if you should get attached to the slaying, you will mistake it for true insight and end up seeing only the slaying. If that happens, the slaying will never bring about anything positive or active. This is an extremely important point.

All things are slain together when the Formless Self presents itself. Such is true, immediate Awakening, the self-awakening of the Formless Self. People who emphasize only negation teeter on the brink of utter darkness. And those who speak of affirmation in the usual sense are merely affirming things within or without. The true affirmation, on the other hand, is that which has thoroughly negated all things. It is the true insight into Dharma as is. It has eliminated all confusion caused by others and all perplexity about the Buddha. In fact, in this true insight, delusion can't even begin to arise.

With this in mind, Rinzai says, "On meeting a buddha, slay the buddha." In Buddhism, nothing is more revered than a buddha. Yet quite often a so-called "buddha" must be slain, for we can get confused about it. In other words, whenever a buddha is something apart from us, we become perplexed about it. Hence we must slay it—if we don't, the true Buddha will never appear. And when you meet a patriarch, "slay the patriarch," too. Bodhidharma, Rinzai, Dōgen—none of them is anything true. But since we consider them true, we get caught up in their acts and words, and so doing, lose sight of the True Self. Kill the patriarchs, too! If you merely pay homage to such disciples of the Buddha as the sixteen

or 500 arhats, you'll never attain true insight.

Rinzai goes even further: "On meeting your parents, slay your parents." As far as our physical bodies are concerned, our gratitude finds no greater object than our mother and father. But if we regard them as sacrosanct, they, too, will delude us. This is true for other close relatives as well, so Rinzai says, "On meeting your kinsmen, slay your kinsmen." Only by slaying all such people do you attain emancipation. "Emancipation" is our shaking free from all of them, even buddhas. This is the only way we can become totally free.

Except for the true insight—the True Self—there is nothing sacred. Even so, the True Self isn't to be discriminated as sacred. Apart from the True Self just as it is, the solitarily emancipated, non-dependent Self, the Original Face which is not-a-single-thing, there is no true Buddha. Anything other than this True Self is delusive. So if you don't penetrate the Self, you will never attain emancipation.

Rinzai refers to sutras, precepts, and sastras—the so-called twelvefold division of teachings in the Three Vehicles—as "just so much paper to wipe off privy filth." Ordinarily, people would consider it sacrilegious to speak of them in that way. But from what standpoint do we judge Rinzai's statement to be sacrilegious? Very few of us have realized the true holiness of these teachings from their source. We tend to regard them as holy because they are said to be holy, or because they are the teachings of Śākyamuni, Vasubandhu, Dharmākara,<sup>1</sup> or other patriarchs. But have we actually realized their holiness in the depths of our hearts? If we haven't, our reverence is but deluded belief, a simple adherence to dogma. At the base of our being we can realize that such teachings are deserving of reverence. But if we don't penetrate to that depth, taking something as holy will be delusive—Dharma delusion, as it were—are hence anything but sacred.

Emancipation, then, is neither a feeling nor a temporary experience: it is the very way of being of the Formless Self. Accordingly, for Zen,

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<sup>1</sup> Dharmākara is not a historical person but a Way-seker mentioned in the Larger Pure Land Sutra. He is said to have attained great awakening by realizing his Original Vow to have every sentient being that meditates on him attain true life in the land of bliss or the so-called Pure Land, that is, nirvana functioning as ultimate purification. The Awakened one's name is the "Infinite-Life-and-Light" (Amitāyus-amitābha) or Amida Buddha.

*kenshō* is crucial. To see the Self, to bring about the self-awakening of the True Self, is our primary concern, for if we fail to awaken, everything is delusion, and we become inextricably caught up in our binding passions. Accordingly, such occurrences in Zen mondō as abrupt hitting with staffs and the yelling of “*Kaah!*” should not be interpreted in our ordinary way of thinking. If all internal and external things are truly slain upon the blow of the staff, the staff itself is holy and deserving of gratitude. But it is not the staff that has done the slaying—nothing is given by the staff, nothing at all. What happens is that the Self awakens to itself. If we mistake our ordinary self for the True Self, any attempt to awaken by means of it will be like looking for fish in a tree. People often speak of self-power and other-power, with Zen supposedly corresponding to the former. Ordinary self-power, however, cannot become true self-power if it doesn’t disappear. Self-power is true self-power only when the “self” involved is the Formless Self. This Formless Self awakens only through itself; more accurately put, the Formless Self self-awakens.

I speak of awakening to the Formless Self. It is important to note that we do not have someone else awaken us, for we can awaken only by ourselves. Rinzai tells his disciples that in attaining emancipation, one does not cleave to things. As the Formless Self, we don’t cling to anything internal. In this way we never get stuck, not even in ourselves. So if that which we take to be the Formless Self gets stuck, it is anything but the true Formless Self I speak of here.

Awakened, “you pass freely through.” Since we adhere to nothing, we are free. There are no obstructions; we are unhindered and self-abiding. This is quantitatively and qualitatively different from being free in the usual sense. In passing freely, we don’t get attached to things. But, if we get caught up in this non-attachment, it becomes a mere condition or state of mind. More than our not being attached, the lack of any attachment whatsoever is true existence. There is no need for support from others.

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In the *Record*, Rinzai states:

Among all the students from every quarter who are followers of the Way, none have come before me without being depen-

dent on something. Here I hit them right from the start. If they come forth using their hands, I hit their hands; if they come forth using their mouths, I hit their mouths; if they come forth using their eyes, I hit their eyes. Not one has come before me in solitary freedom. All are clambering after worthless contrivances of men of old. As for myself, I haven't a single dharma to give to people. All I can do is cure illnesses and unloosen bonds. You followers of the Way from every quarter, come before me without being dependent upon things. Then I will confer with you.

“Among all the students from every quarter who are followers of the Way, none have come before me without being dependent on something.” I want to focus on this statement, for it is central to today's talk. Rinzai tells the assembly that no one has come forward without being attached. He urges his disciples to come forth without being dependent on anything. Whoever can do so is beyond attachment to any internal or external thing. But what is it that comes forth in this way?

Our mutual investigation and negotiation of the Way must emerge without our being dependent on anything. If we find in this mutual investigation that we are attached, we must slay all things, no matter what they are. Wherever you are, come forth without being dependent on anything!

Rinzai continues his talk, saying, “Here this mountain monk hits them right from the start.” The mountain monk is Rinzai, and he is letting us know that he strikes anyone who comes forth dependent on something. He doesn't let them open their mouths. Such severity is found throughout Zen. Hearing this, some people might consider Zen unapproachable. Having difficulty entering into Zen, they might complain that it is distant and unrelated to them. Yet as long as it seems distant, we can't possibly come forth without being dependent on anything.

To strike, strike, and strike again; to be struck, struck, and struck again. Meeting a buddha, killing the buddha; meeting a patriarch, killing the patriarch. The more something seems holy, the more you must kill it. Whatever we are attached to is likely to appear sacred, and this is the greatest source of confusion.

Rinzai tells us, “Here I hit them right from the start. If they come forth using their hands, I hit their hands.” If people show up doing

something with their hands, Rinzai strikes them there right away. In Zen, we find many instances of people bowing with their hands pressed together, slapping others on the cheek, and doing various things with staffs. It is clear from Zen records that no other teaching expresses itself in its use of the hands as opposed to speech. Assuming this is true, it is highly significant.

But, by generating assorted forms and postures with such hand movements, people have imitated Zen expressions. Rinzai tells his disciples that he strikes without hesitation whenever the use of the hands is mere imitation or the result of someone scheming this or that. Whether the person comes with a palm, hand, fist, arm, or grasped object, Rinzai strikes it. Such is the sharpness of Rinzai's functioning. It approves nothing. People might ask why nothing is acceptable. Why isn't anything acceptable? Things aren't acceptable because they aren't. This is a truth. There isn't even any need to say, "because they are unacceptable they are not acceptable."

"If they come forth using their mouths, I hit their mouths." If someone steps forth saying something, Rinzai will hit the person on the mouth. People utter various words and phrases, but Rinzai doesn't accept any of them. The mouth he speaks of here is that which gives reasons, speaks in a loud or soft voice, or is silent. No matter how the mouth is used, whoever comes forth relying on it is immediately struck by Rinzai.

"If they come forth using their eyes, I hit their eyes." If people step before him doing something with their eyes, Rinzai will immediately poke them. Eyes do many things: they open, close, blink, stare, glance to the side, and look at things. Zen often uses the expression, "Raising the eyebrows and blinking the eyes." To raise the eyebrows or blink the eyes is, in truth, a living technique, a vivid act of Awakening. And yet the eyes tend to be used in ways which call for a blow.

As a group, these actions of the hands, mouth, and eyes correspond to the body, mouth, and mind—the deeds, words, and thought referred to in Buddhism as the three categories of karmic actions. These actions are not limited to the hands, mouth, or eyes, though. No matter what part of the body is relied upon when a person comes forth, Rinzai will strike it. "Body" here indicates any part of the body or the body as a whole. Whenever people come forth using the body, they are struck. If you come forth using the mouth, you will be struck in the mouth. No matter what you say or what sounds you make, Rinzai will hit you im-

mediately. If you come forth using the eyes, he'll hit your eyes. Though he doesn't discuss them individually, Rinzai is referring to the six consciousnesses—the five sense organs and that which we usually call consciousness. He doesn't specifically mention the mind in the *Record*, but fundamentally he is dealing with the body, mouth, and mind as the three categories of action, and the eye, ear, nose, tongue, body, and mind as the six consciousnesses.

“Not one had come before me in solitary freedom.” This is the same as his statement, “None have come before me without being dependent on something.” “Something” here doesn't indicate matter or an entity with a three-dimensional form. In “solitary freedom,” one is not dependent on *any* sort of “thing” in any way at all. To Rinzai, no one has come forth in solitary freedom—everyone has shown up dependent on something.

“All are clambering after worthless contrivances of men of old.” The Zen patriarchs preceding Rinzai said and did various things which have become occasions for the Awakening of others. If we merely imitate them, our behavior will fall short of living action. In modern Zen, the use of old-case koans often amounts to nothing more than a “clambering after worthless contrivances of men of old.” Although *living* koans are most important in Zen, koans tend to become mere forms, or are seen as pertaining to men in times gone by. Koans often are mere imitations and emasculations of living Zen, and thus lack vitality. At present this is one danger with koans, an evil they have universally fallen into. Even in his day Rinzai cautioned against this. Of course, at that time there were no koans as we presently know them, but many people turned to the occasions of the awakening of past Zen masters and came forth trying to make use of them.

When truly alive people make use of something in all its vitality, they do not get caught up in distinctions between old and new. Usually, though, the old is mere dregs or remnants and the new an imitation or fabrication. In light of this danger, we must come forth in solitary freedom, independent of all things. You don't need to rely on ancient masters. Right now, truth is presenting itself—it is immediately present. This is the true insight. No immediately-present truth is found apart from the True Buddha, the True Dharma, or the Formless Self.

So Rinzai says, “As for myself, I haven't a single dharma to give to them.” All is originally possessed by each and everyone of you, by

everyone. By everyone, with no exceptions: YOU are that truth. Sometimes, when people hear what Rinzai says here, the True Self immediately awakens. Indeed, you have everything you need just as you are this very moment. "Just as you are"—there are no truer words than these.

When people hear the expression, "Just as you are," they wonder if it only refers to their present condition. In the T'ang dynasty, Emyō (Hui-ming), one of the disciples of Fifth Patriarch, ran after the Sixth Patriarch, who Emyō assumed had gone away with the transmission of Zen from the Fifth Patriarch. Hoping to get the transmission, Emyō overtook the Sixth Patriarch, who said to him, "Think not of good, think not of evil. At that very moment, let me see your original face." Told in effect, "Isn't it you, just as you are right now?" Emyō immediately opened up Great Awakening. Therefore, *not* being just as you are is false, a sort of lie, as it were. If we penetrate the statement that we are fulfilled just as we are, our investigation will arrive at the manifestation of the true Original Face, the immediately present truth.

People often ask questions about the nature of Zen, the Buddha, or the Dharma, but their questions cannot be answered by those who are questioned. The answer is in the questioner. There's no need to ask. Rinzai's "I haven't got a single dharma to give" means the same thing as a well-known statement by Tokusan (Te-shan), the master who burned his commentaries on the Diamond Sutra: "In my teaching, there are no utterances to make." There is nothing which ought to be discussed in Zen. This is quite reasonable and matter of fact. That's why both men, and other masters, make such statements.

Musō the National Teacher, founder of the Tenryūji Temple in Kyoto, practiced under a master named Nei Issan (Ning Yi-shan). Musō is not regarded as Issan's Dharma heir, but he received the benefit of Issan's instruction and has much in common with him. For example, Musō's calligraphy originated in Issan's works, and this is evident in the strong stylistic resemblance. Early in his training, Musō went to Issan and said to him, "The very matter of my true Self is still unclear." The elucidation of our true Self is none other than Zen practice. Musō was asking for instruction so as to clarify his Self, like many people had done. In response, Issan said, "In my teaching, there are no utterances to make. I haven't a single truth to give to people." Tokusan and Rinzai had already said this, so it might seem that Issan was trying to improvise



with borrowed expressions. But his were not words of empty imitation. What he said came from deep within his being; his statement was an expression of the True Self. Were he not expressing the True Self by uttering such ultimate words, he would be lapping up the dregs left over by others before him. In Rinzai's terms, he would be "clambering after the worthless contrivances of men of old." If Issan were an imitator, he would have to be told to kill all the patriarchs he met.

Though it varies slightly depending on the speaker, the expression, "I haven't a single truth to give to others," comes forth from the True Self. It stresses that there is nothing to teach or to be taught, and that a mind that desires to be taught deviates from the truth. We should not think of having others teach us about *satori* or give it to us: what counts is the investigation and elucidation of one's own matter.

The statement that there is nothing to give is highly significant. Awakening isn't something that can be given to another. Rinzai tells his disciples that all he can do is "cure illnesses and unloosen bonds." He can only remove obstacles. That from which obstacles are removed is unmistakably the Self. It would be completely wrong, though, to think that curing diseases and removing obstacles is all there is awakening to the Self. If having someone cure our illnesses and unloosen our bonds were enough, such a self would be totally empty. The view that such a removal is enough results from worthless emphasis on emancipation and negation. As stated by the Sixth Patriarch, originally we have no illnesses or bonds: "Originally, not-a-single-thing, so where is the dust to cling?" Bonds and illnesses cannot exist in the Self.

"You followers of the Way from every quarter," all of you seekers pursuing the Way, "try coming before me without being dependent on things." Rinzai said earlier that no one had come before him without being dependent on something. Now he asks his disciples to actually come forth without relying on anything. He asks them to step forth so he can meet their True Self and negotiate the Way with them. This is the true encounter. No other way of encounter comes close—it is the consummation of a Zen *mondō*. As we saw before, a *mondō* is never a matter of the hands, mouth, or eyes, nor of movements, vocalizations, or thoughts: it hinges upon that which comes forth without being dependent on anything—the true agent of *mondō*, the host and the guest.

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Further he states:

Five years, nay ten years, have passed, but as yet not one person has appeared. All have been ghosts dependent on grasses or attached to leaves, souls of bamboos and trees, wild fox spirits. They recklessly gnaw on all kinds of dung clods. Blind fools! Wastefully squandering the alms given them by believers everywhere and saying, "I am a renouncer of home!" all the while holding such view as these.

I say to you there is no Buddha, no Dharma, nothing to practice, nothing to realize. Just what are you seeking thus in the highways and byways? How blind! You're putting a head on top of the one you already have. What do you yourself lack?

"Five years, nay, ten years have passed, but as yet not one *person* has appeared," says Rinzai. No one has come forth as the YOU who is listening to the Dharma. Rinzai's statement makes it hard for us to talk lightly about satori or koans. He in effect says to his disciples, "What are you if you haven't penetrated that great matter?" Koans that are passed through one by one are mere contrivances of men of old. We mustn't fall into such delusion concerning our koan practice. Zen has declared that it never descends to the level of sutras, commentaries, or precepts, yet it has fallen into these contrivances of men of old. It has gotten itself chained to old-case koans. Zen is of no use if it fails to be an immediate manifestation of truth.<sup>2</sup>

Those who fail to attain this are all ghosts "dependent on grasses or attached to leaves, souls of bamboos and trees." Though we might not be attached to grasses and leaves, we, too, can be spirits caught up in all sorts of internal and external things.

Solitarily emancipated and non-dependent, we are what we truly are. Otherwise, we aren't worthy of mutual investigation with Rinzai. But when we are what we truly are, the mutual investigation is over even before it begins.

"They recklessly gnaw on all kinds of dung clods." How revolting! Yet everyone acts that way. The blind fools without true insight waste

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<sup>2</sup> *Genjō-kōan*. A term well-known for its use by Dōgen. Literally, it means the "originally manifested resolution of a kōan," so it may be more accurately rendered as "the ultimate contradiction of being, manifested in its original-immediate resolution," that is, as the functioning of the Formless True Self.

the alms given by the faithful. All they do is collect alms and dissipate them on clothing, food, and shelter. They go about "wastefully squandering the alms given them by believers everywhere, saying, 'I am a renouncer of home!'" They profess themselves monks or renouncers of the world, but contradict such self-designations with their actions. Wearing purple garments and robes of gold brocade, seated as guests of honor in parishioners' homes, they self-complacently pronounce themselves monks. "All the while," they are "holding such views as these." Rinzai comes down hard on them. He asks his disciples if monks who are no different from maggots burrowing in dung qualify as true renouncers of home. His critical power is in a class of its own.

Back then, there were problems like those Rinzai points out. What about now? Over a thousand years have passed since Rinzai's time. Those long years must surely have had a maturing effect. Contrary to what you might expect, though, with the passage of time, Zen has begun to dote. It is now gasping for life.

"I say to you there is no Buddha, no Dharma, nothing to practice, nothing to realize. Just what are you seeking thus in the highways and byways?" People search outside for the Buddha or the Dharma that is majestically present in themselves; they practice zazen, and try to open up satori. Rinzai asks them what it is they are searching for external to themselves. He asks them, in effect, "Why don't you look inside yourself? What are you going to seek outside? Isn't it your Original Face that you are searching for?"

Rinzai continues, "How blind! You're putting a head on top of the one you already have." It's like putting a roof over the one already on the house, or holding a bamboo hat over the one already on your head. You have it right now! Zen literature offers many statements about searching. A section in Hakuin's *Zazen wasan* (Hymn in Praise of Zazen) reads, "It's no different from someone being born a child in the house of a rich man, yet getting lost in an impoverished village." The *Record of Rinzai* tells of how Yajnadatta "lost his head." The commentary on the Ten Oxherding Pictures tells of an oxherd who thinks he has lost his ox, even though it has never been lost. Not knowing where to look, he wanders around vacantly, searching in mountains and fields. Finally, he realizes that what he has been seeking all along is the searcher himself. Well aware of what can happen to one in that situation, Rinzai

addresses those who come to him as “YOU who are listening to the Dharma.”

“What do you yourself lack?” Through what deficiency are you searching? That which knows sufficiency is itself complete. Everything is provided. There is an infinite treasury in the midst of not-a-single-thing. Nothing is lacking. As I’ve mentioned before, only by realizing in yourself the true words spoken by Rinzai can you read and listen to his *Record*.

### Not At All Thus

As I discussed in my last talk, Rinzai asks his disciples to come forth without being dependent on anything. This is described in the section of the *Record* entitled, “Critical Examinations,” which refers to mutual examination of the depth and penetration of one another’s way of being. Ordinarily a seeker of the Way engages in a *mondō* with a master. The master probes the student, and the student probes the master. This mutual investigation of the Way unfolds vigorously in the interaction between Rinzai and Fuke (P’u-hua, n.d.):

Fuke was always going around the streets ringing a little bell and calling out:

*If you come as brightness, I hit the brightness;  
Come as darkness, I hit the darkness;  
Come from the four quarters and eight directions,  
I hit like a whirlwind;  
Come from empty sky, I lash like a flail.*

The Master told his attendant to go and, the moment he heard Fuke say these words, to grab him and ask, “If coming is not at all thus, what then?” (The attendant went off and did so.)

Fuke pushed him away, saying, “There’ll be a feast tomorrow at Daihi-in.”

The Master said, “I’ve always wondered about that fellow.”

Fuke lived in Chinshu (Jen-chou) from before Rinzai established the Dharma there on the bank of the Koda (Hu-tuo) River. His teacher was Banzan Hōshaku Zenji (P’an-shan Pao-chi, n.d.), an outstanding Zen master. The occasions and opportunities Banzan provided to help others awaken to the Dharma are now used as koans. He once said in a talk,

“The three realms [of desire, form, and formlessness in meditation] are without any characteristics, so in what place do you seek your Self?” This parallels the question the old woman asked Tokusan on his pilgrimage: “If the past self is unattainable, the present self unattainable, and the future self unattainable, what self do you intend to refresh?” Zen records abound with such questions.

Now this Banzan Hōshaku was a disciple and Dharma-heir of Baso Dōitsu (Ma-tsu, d.788), which makes Fuke a grand-disciple of Baso. Historical data on Fuke is lacking, so it is not known where or when he was born. From all indications, he was quite eccentric. And yet he wasn't a nobody, or a mere off-beat monk. Rather, he was a highly capable master, whose conduct happened to be out of the ordinary.

This does not pertain directly to the subject at hand, but, as you might know, those who play the shakuhachi (bamboo flute) as a form of Zen practice are referred to as the Fuke School. This school is named after Fuke, and the monks regard him as their patriarch. They have an organization called Meian Kyōkai, the Brightness-Darkness Church, whose members— itinerant Fuke priests—carry dark begging bags dyed with the white characters *Mei-An* (brightness-darkness).

Near where Rinzai lived, Fuke went around the streets ringing a bell. As he walked, he announced, “If you come as brightness, I hit the brightness.” “Brightness” refers to discriminations, things which are clear and totally manifested. As a thousand differences and ten thousand distinctions, countless things are presenting themselves in brightness. In terms of Tōzan's Five Ranks, this is the rank of the determined part, a distinct entity, and it is represented by a white circle. Whenever this brightness comes, Fuke hits it; when the part shows up, he deals it a blow.

Fuke says more: “Come as darkness, I hit the darkness.” In opposition to brightness, “darkness” refers to that which is without discrimination. In total darkness, we can't see anything, so distinct objects can't even begin to appear. In terms of the Five Ranks, this is the whole, the place of nondiscrimination and equality. It is depicted by a totally blackened circle. The condition of knowing nothing while in total darkness is not ignorance in the usual sense, for in Tōzan's view, the whole and part, equality and discrimination, are “brightness and darkness as an inseparable pair,” or “the part in the whole, the whole in the part.”

As I said in my last talk, the true Buddha is without form, and the true Dharma without shape. This formless, shapeless Original Face is

expressed by the black circle. It is totally different from ordinary ignorance, for ignorance (*avidyā*) has been broken through and has become true knowledge (*vidyā*) or *prajñā*. The black circle thus stands for the unique, formless True Self of equality and nondiscrimination. To regard it as ignorance is to confuse heaven and earth. In Buddhist terminology, darkness refers to Nirvana, Nirvana as Emptiness or Nothingness. Brightness is its functioning, the discriminations which appear as the expressions of Nothingness, and hence is anything but discriminations as in the ordinary sense.

This, then, is the darkness that is none other than brightness, and the brightness that is none other than darkness. Neither is effected alone, for it is only when they are one that they can be, respectively, brightness and darkness. First Fuke talks about brightness: when brightness comes along, he hits it. Next he tells us that when darkness shows up, he strikes that, too. Neither brightness nor darkness is acceptable, so Fuke announces that he hits them both.

This is not the first place in the history of Zen that we encounter "brightness and darkness." They appear before Fuke's time both as individual terms and in such expressions as "brightness and darkness as an inseparable pair." It is Fuke, however, who first darts about the streets, ringing a bell and telling everyone that "If you come as brightness, I hit the brightness; come as darkness, I hit the darkness." The activity that takes up brightness and darkness, that very way of being, is widely known as Fuke's unique Zen functioning. So, whenever we hear the words, "Come as brightness, I hit the brightness," we are immediately reminded of him. In fact, the expression is so unique to him that it seems to be tied up with his very being.

Since Fuke walks the streets talking about how he hits brightness and darkness, other pedestrians see him as deranged, and wonder what he's talking about. He wanders around ringing a bell, and indeed, performing a Buddhist mass while playing a tune of brightness and darkness is a fine model for itinerant monks: "Come as brightness, I hit the brightness; come as darkness, I hit the darkness. I strike them both down."

"Come from the four quarters and the eight directions, I hit like a whirlwind." Fuke lets everyone know that when people come from any of the many possible directions with no gaps between them, considering or calling themselves "something," he whirls about and strikes them

down. Many things show up from the four quarters and eight directions: sometimes enemies and at other times buddhas and bodhisattvas. Even if all of them were to show up together from every direction, Fuke would knock them all down.

When you “come from empty sky, I lash like a flail.” In more common parlance, “empty sky” is space. Space has no form, so even if you come without form, Fuke will “lash like a flail.” The flail spoken of here is a tool for threshing rice, millet, and other grains. Nowadays there are advanced machines for doing such work, but in the past grains were threshed by an assortment of tools. Some were T-shaped instruments, and others were staffs. The flail Fuke speaks of is a pole with short rods fastened to the end, so with a single movement the tool strikes the grain in several places at once. In any case, should empty sky appear, Fuke will lash at it again and again without a moment’s delay. No matter what comes, regardless of the direction, be it brightness or darkness, and even if it should be “without form,” Fuke will strike it down. This he lets everyone know, as he walks down the street ringing a bell.

Seen from an ordinary perspective, Fuke takes negation to an extreme. He sweeps everything away. He says he negates each and every thing that comes along. This is the total negation expressed by the words, “Meeting a buddha, kill the buddha; meeting a patriarch, kill the patriarch.” It spares nothing. Were but a single grain of millet to remain, his action would fall short of true negation, the Original Face of not-a-single-thing. He must strike both being and non-being, “is” and “is not.” His Awakening is so penetrating that he accepts nothing. If he didn’t take negation to this extent, it would fall short of true negation, and would never result in the way of being of not-a-single-thing. He is the one who comes forth completely independent. In a sense, he walks around challenging people to “come forth without being dependent on anything.”

Given their shared way of being of “not-a-single-thing,” we must regard Fuke and Rinzai as intimate friends. Although he was a disciple of Banzan Hōshaku, Fuke helped Rinzai in his teaching in Chinshū. He is highly praised by Rinzai himself, and hence occupies an important position in the *Record*. In the episode in question, Rinzai hears that Fuke is hanging around the streets. Eager to investigate him, he devises a scheme to find out how Fuke handles things and where he stands in his Awakening (*kyakka*). He tells his attendant to go to Fuke, and the moment he hears

him utter his unique words, to grab him and say, "If coming is not-at-all-thus, what then?" Rinzai thus sends an attendant to check Fuke out.

The attendant is said to be Rakuho (Le-p'u). Although he is not mentioned by name in the *Record* nor in any of the commentaries on the text, apparently he was staying at Rinzai's place, serving the master as an assistant. Since Rakuho, too, is a man of ability, Rinzai chooses him to test Fuke. He tells him that if he sees Fuke walking around ringing a bell and saying, "Come as brightness, I hit the brightness," he should grab him and ask, "If coming is not-at-all-thus, what then?" "Thus" here means "in such a manner," and the negative is best expressed directly, as "not like that," "not in such a manner," or "not-at-all-thus."

When someone comes not-at-all-thus, what then? Rinzai in effect says to Rakuho, "Go ask Fuke about when someone comes not as brightness or darkness, nor from the four quarters and eight directions, nor from empty sky." Come forth not-at-all-thus. Certainly this is a complete negation, just as with Fuke's functioning before. With it, Rinzai tests whether Fuke's negation is total or not, whether it knocks down brightness and darkness, the four quarters and eight directions, the empty sky, and everything else.

To come forth not-at-all-thus, and to come forth without being dependent on anything—as problems posed to Fuke, these are the same. Such is the approach in our practice: if coming is not-at-all-thus, then what? In this episode, we can see the keenness of the mondō between Rinzai and Fuke, the sharpness of their awakened functioning. How will Fuke receive the way of being that is thrust at him by Rinzai, the way of being in which one is not-a-single-thing? The way he "receives" Rinzai is truly a marvel. How does he receive Rinzai's awakened functioning? Rinzai is quite ill-natured, but Fuke is no ordinary man.

Rakuho goes to Fuke and asks him, "If coming is not-at-all-thus, what then?" Fuke pushes him away, saying, "There'll be a feast tomorrow at Daihi-in." The brilliance of Fuke's living strategies to awaken others is quite evident in the shove. He receives Rinzai's awakened Zen functioning by saying that a feast will be offered to beggars the following day at Daihi-in. What is he really saying here? Is he giving an evasive answer? Far from it.

In his response Fuke exhibits his activity which is "not-at-all-thus." He hits brightness when people come as brightness, and hits darkness when people come as darkness. And when someone comes not-at-all-



thus, he hits “not-at-all-thus.” This “not-at-all-thus” evident in his response has nothing to do with thinking this or that, utilizing forms or patterns, or probing in various ways. Such approaches don’t even come close.

Fuke tells Rakuho that a feast will be offered at Daihi-in the following day. This Daihi-in corresponds to a so-called Hiden-in in Japan around the time of Kōbō Daishi (774–835), a place for the free dispensation of medicine and food to the poor. Fuke was essentially living like a beggar. He would approach people who crossed his path, draw up close, and ring his bell in their ears. As the person turned away, Fuke would reach out his hand and say, “Give me a coin.” It was no easy life. He taught by walking around as a beggar, sticking out his hand and asking for money. Like Kanzan (Han-shan) and Jittoku (Shih-te), his behavior is quite bizarre, and distinguishes him as one of the many eccentrics in the history of Chinese Zen. On the surface, his statement about the feast might strike you as merely eccentric, but if that were all there is to it, he wouldn’t have truly received Rinzaï’s awakened functioning. What is he really saying? This is the central point of their mutual examination.

Hearing Fuke’s response, Rakuho goes back to Rinzaï and tells him what happened. Rinzaï exclaims, “I’ve always wondered about that fellow.” He always thought Fuke might be special, but now he is sure. His statement that he “always wondered” about Fuke does not express doubt, but, on the contrary, praise. At one level Rinzaï is saying that he wondered what Fuke was all about and that he now knows how crazy he is; and at another level, he is praising Fuke and his marvellous response. That is why one commentator attaches the words:

Deep in the night,  
They watch together:  
On a thousand rocks, snow.

In this episode, centering around the question, “If coming is not at all thus, what then?” both men express their functioning in full accordance with the other. This is truly an encounter between two people who come forth without being dependent on anything. It is an outstanding mutual examination of the depth of one another’s Awakening, and reveals a main aspect of Zen mondō. Interacting as they do, they are like an arrow and a dagger holding each other up.

The essence of what transpires between them lies in coming forth

without being dependent on anything, in the non-dependent practitioner of the Way. Two more days are left in this *sesshin*. When Rinzai tells you to come forth independent of all things, how will you come forth? I want all of you to apply yourselves to this question without being dependent on anything.

TRANSLATED BY TOKIWA GISHIN AND  
CHRISTOPHER A. IVES