

# On the *Record of Rinzai*

## PART SIX

### HISAMATSU SHIN'ICHI

#### I Do Not Pay Homage to Buddha or the Patriarch

In one episode of the *Record of Rinzai*, Rinzai visits a temple named Jōrin-ji to pay his respects at a stone erected in memory of Bodhidharma.

Rinzai arrived at Bodhidharma's memorial tower. The master of the tower said to him, "Venerable sir, will you pay homage first to Buddha or to the Patriarch?"

"I don't pay homage to either Buddha or Bodhidharma," said Rinzai.

"Venerable sir, why are Buddha and the Patriarch your enemies?" asked the master of the tower.

Rinzai swung his sleeves and left.

Although numerous views have been advanced as to when Bodhidharma died, the date most commonly agreed upon is October 5, 536, the second year in the reign of Emperor Wu of Liang. On December 28th of that year, Bodhidharma was buried on Bear Ear Mountain, whose twin peaks resemble a bear's ears. For many centuries, October 5 has been the day traditionally set aside in Zen temples for a memorial service for Bodhidharma.

When the so-called "master of the tower," the monk assigned to

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\* This is the sixth installment of a series of talks which the author began at the fall sesshin of the FAS Society in September 1963. These talks were later included in his *Collected Works*, Volume VI: *Kyōroku-shō* (Tokyo: Risō-sha, 1973), the present ones being found on pp. 291-313. Quotations of the *Record* are from Ruth Fuller Sasaki (tr.), *The Record of Lin-chi* (Kyoto: Institute for Zen Studies, 1975), pp. 57, 7; portions have been adapted.

watch over the memorial, sees Rinzai approaching, he greets him with the words, "Venerable sir, will you pay homage first to Buddha or the Patriarch?" The monk is surely a man of ability, and his greeting is no easy question. Are you going to pay homage first to the pioneer of Zen, or to the founder of Buddhism? The monk's question is not simply about the order of reverencing. He asks not only which will be revered first, but also whether the two figures will be revered simultaneously. How about you? What would you do in response to the monk's question? Pay homage first to the Buddha and then to the Patriarch? Or would you start with the Patriarch?

The crucial issue, then, is how one pays homage, not the order in which homage is to be paid. If Rinzai doesn't truly pay homage, his taking the trouble to visit Bodhidharma's tower is meaningless. How do we truly revere the Buddha and the Patriarch?

Rinzai responds to the monk's question by saying, "I don't pay homage to either Buddha or Bodhidharma." Here he has come all the way to Bear Ear Mountain and yet he won't pay homage to either one. What about this? What does he mean by saying he isn't going to revere Shakyamuni or Bodhidharma? Does he mean that we won't revere them in the usual sense? Or has he come *precisely because he will not pay homage?*

Rinzai says he won't pay homage to either, so it isn't a matter of starting with one and then going to the other, or even of paying homage to both at the same time. He says he won't revere either. What could he mean by this? What we must do is pay the "homage of no-homage." Otherwise we can't even begin to revere someone in the true sense.

As I have stressed repeatedly in these talks on the *Record of Rinzai*, in Zen we do not seek the Buddha and the Patriarch outside ourselves. Reverence of a figure apart from ourselves falls short of our ultimate way of being, for no external Buddha or Patriarch is true. The Buddha and the Patriarch are the Self; and the Self is the Buddha and the Patriarch. Only in awakening to this do we realize the true way of being of the Buddha and the Patriarch, which is the true way of being of the Self. This Awakening is true homage. Herein we discover the true meaning of reverence in Zen.

Paying homage at a grave or worshipping at a Buddhist statue—engaging in idol worship, as it were—does not constitute true homage. Even if you turn yourself wholly to the Buddha and Patriarch and

## ON THE RECORD OF RINZAI

stake your mind and body on taking refuge in them, your action will still fall short of true homage. In ordinary homage, one reveres the Buddha. Such is the case with the nembutsu. This form of reverence usually involves more than the verbal act of chanting the name of the Buddha, for there are also physical and mental ways of practicing the nembutsu. Ordinary homage thus can draw on the body, mouth, and mind as the three loci of action.

Yet none of these three ways of practicing the nembutsu or paying reverence amounts to true homage. Revering Buddha in your heart or staking your life on taking refuge in Buddha is a type of mental homage, and this falls short of the ultimate form of reverence. It is only in our inner depths, in the foundation of normal homage, that we realize true homage. Ultimate homage is thus prior to the three types of action. In it the Self and the Buddha or Patriarch are one.

Since this differs from homage in the usual sense, Rinzai says he will pay no homage to either. This "no-homage" is worlds apart from the homage spoken of by the master of the tower. Rinzai is demonstrating his distinctive strategy for awakening others, a strategy of compassion, and remarkable compassion at that. His formidable Zen functioning deals the monk a painful blow of the staff; it strikes the monk's homage. That is to say, as the compassion at work here, Rinzai's response presents the true mode of homage to the monk with his half-baked notion of reverence. This true homage is not mere words. Nor ideas, of course. In saying, "I do not pay homage," Rinzai pays the homage of no-homage.

Rinzai is the One True Person without Rank. He is the Formless Self, which is presenting itself here. The monk creates an occasion for this to happen when he asks Rinzai which he will pay homage to first. In response, the True Self freely and naturally presents itself. Unless we express such true homage, we can't avoid eating Rinzai's blow. If asked such a question by the master of the tower, many of us would pay only the type of homage that deserves a blow from the staff of pain. Rinzai's homage, though, cannot be paid through words or the three types of action. His homage emerges only upon Awakening to the True, Formless Self. In Awakening, we pay homage to all the Buddhas of the ten directions. It is up to all of us to master the true mode of homage.

I went to a meeting of the Buddhist Youth Organization of Ehime

## HISAMATSU

University the other day as an invited guest speaker. Nearby in Matsuyama stands a temple on the spot where Ippen Shōnin was born. The temple houses a famous national treasure: a wooden statue of Ippen. I had seen the beautiful work once before, on a trip to Ehime Prefecture right after the war. The other day I went and paid my respects once again.

For a long time I have held high regard for Ippen's nembutsu. As you might know, it is said that Ippen went to Hottō Kokushi, founder of the Zen temple Kōkoku-ji in Yura in Kishū (present-day Wakayama prefecture), and achieved a penetrating insight into the true nembutsu. One of the many accounts of what happened is included in the record of Ippen's sayings and actions.

According to that version, in response to the question, "What sort of thing is the true nembutsu?" Ippen answered, "When the nembutsu is chanted, neither Buddha nor I—just the voice, Namu Amida Butsu." He thus expressed his understanding, but Hottō didn't accept it. Ippen seems correct in saying that there is no Buddha and no self but only Namu Amida Butsu. And yet Hottō wasn't satisfied with what he said. Why wouldn't he accept it? Since Ippen was clearly expressing the oft-written idea that, so to speak, God and the human are one, his remark may be viewed as deserving no criticism. And yet it is still no good. Ippen kept working at it, though. He next said, "When the nembutsu is chanted, neither Buddha nor I—Namu Amida Butsu, Namu Amida Butsu!" Hottō accepted this answer, exclaiming, "Right, just as you say!"

Ippen's second response diverges markedly from the first, for the understanding it expresses is quite different. The nembutsu must present itself. Explanations are no good. "Just the voice: Namu Amida Butsu" and "Namu Amida Butsu, Namu Amida Butsu!" are totally different responses. We all tend to explain things, though, as Ippen at first does. It is fine to explain truth when it presents itself, but we are apt to think that the explanation alone is truth. It is thus not acceptable to stop short of what is true. A Zen mondo or koan gets at what is true. If we do not directly express that which is most real, we haven't got at the truth. In this regard, Ippen's second response is virtually identical with Zen. How should we pay homage to Ippen? Perhaps his nembutsu is the truest form of homage to him: Namu Amida Butsu, Namu Amida Butsu!

## ON THE RECORD OF RINZAI

And yet even his second response is a verbal nembutsu. In contrast, there is a truly free nembutsu which transcends the three types of action. It goes beyond chanting the nembutsu, thinking it, or physically paying homage. Hence any nembutsu that ends in one's voice, body, or mind isn't ultimate, and cannot be viewed as the true nembutsu. This holds for homage as well.

So from our vantage point, we can, or rather must, penetrate through Ippen's response. What sort of penetration is it? It is the discernment compelled by the statement, "When the nembutsu is chanted, neither Buddha nor I—Namu Amida Butsu, Namu Amida Butsu!" That is to say, we must discern whether Ippen's response is something true. The "Namu Amida Butsu, Namu Amida Butsu" that comes from an even deeper source is no mere chanted or verbal nembutsu. It freely expresses itself as verbal, physical, and mental actions. Usually the nembutsu ends in so-called "voice samadhi" or "body samadhi," the samadhi of bodily action, in which the mind becomes one with the action. With koans, we must be very careful of this. The passing through of a koan must be *kenshō* (seeing into one's Original Nature). Passing through a koan without seeing into one's nature is of no avail. It is a mere event or fact. So what is *kenshō*? It must be self-extrication from the three types of action and free expression of Awakening as physical, verbal, and mental acts. We must penetrate the Formless Self—otherwise *kenshō* is impossible. Therefore, from our perspective, though Ippen's nembutsu appears to be nembutsu samadhi, it still hasn't freed itself from the shackles of verbal action.

We are bound not only by the shackles of such verbal action, but by a variety of shackles. Even the Buddha and the Patriarch turn out to be shackles. They are the final entanglement we experience, and as such they are the fundamental demon. Though demons assume a variety of forms, the Buddha-shackle and Dharma-shackle discussed here are the ultimate demon. And if we awaken to the True Self and simply dwell there, we will get bound up by the shackle of Self. Since we get caught up in such shackles, we won't gain freedom unless we push on to the place from which Rinzai says he doesn't pay homage to the Buddha or the Patriarch. Indeed, in vigorously displaying his homage, Rinzai is free of such shackles.

The master of the tower responds to Rinzai, "Venerable sir, why are the Buddha and the Patriarch your enemies?" The monk clearly

doesn't understand the true way of paying homage, even when it is revealed right before his eyes. Hearing Rinzai's statement, you might think, "Oh, I see," but the monk asks Rinzai what sort of hostility or grudge he bears against the Buddha and the Patriarch. Perhaps this is what most people would do. Had Rinzai held his hands flat together before his chest and bowed to the tower, the monk would certainly have been pleased and said something like, "You have worshipped well." But he knows nothing about paying true homage. Nowadays it isn't rare for such people to be head priests in temples.

Asked if he had a grudge against the Buddha and the Patriarch, Rinzai "swung his sleeves and left." This strategy adds further luster to the brilliance Rinzai has already displayed. He swings his sleeves. Some people interpret this as sweeping away the dust called the Buddha and the Patriarch. But such a lifeless interpretation is wide of the mark. The swinging of the sleeves more likely refers to the quickness of Rinzai's exit.

Bodhidharma was once summoned by Emperor Wu of Liang. In their meeting, the Emperor asked Bodhidharma about the essence of Zen, and Bodhidharma answered, "Vast emptiness, nothing holy." The Emperor next asked Bodhidharma who he was. Bodhidharma replied, "I don't know." The Emperor didn't understand either response. Bodhidharma quickly departed. He supposedly went to Shōrin-ji Temple in Wei and spent nine years gazing at the wall. Someone later wrote, "Not even if the whole country had chased him would he have returned." As this verse indicates, even if all the people in the world had followed him, he wouldn't have looked back.

Likewise, though with less of an aftermath, "Rinzai swung his sleeves and left," for he had finished his homage and had no more business there. The monk needs to comprehend this. He most likely feels that Rinzai left without paying homage. Actually, though, Rinzai's way of paying homage at Bodhidharma's memorial stone is magnificent, and it has made a significant impact.

We have gathered here today for the last retreat of the year. The twentieth anniversary of our organization is fast approaching. Though this is an organization in form, it must also be fulfilled in content. Otherwise it will be of no use. There must be rich content, from which the organization takes its form. The crucial line of development is not form preceding content, but content fulfilling itself and thereby giving

## ON THE RECORD OF RINZAI

rise to form. As we approach the twenty-year mark, we must realize that such fulfillment lies first and foremost in truly awakening to the Formless Self. Let us create the type of content which brings everyone to full life.

### True Insight

In the "Discourses" section of his *Record*, Rinzai discusses what the study of the Buddha Dharma must be.

The Master said: "Nowadays one who studies Buddha Dharma must seek true insight. Gaining this insight, you are not affected by birth-and-death, but freely go or stay. You need not seek that which is excellent—that which is excellent will come of itself.

"Followers of the Way, the eminent predecessors we have had from of old all had their own ways of saving people. As for me, what I want to point out to you is that you must not be deluded by others. If you want to act, then act. Don't hesitate.

"Students today can't get anywhere: what ails you? Lack of faith in yourself is what ails you. If you lack faith in yourself, you'll keep tumbling along, bewilderedly following after all kinds of circumstances, be taken by these myriad circumstances through transformation after transformation, and never be yourself.

"Bring to rest the thoughts of the ceaselessly seeking mind, and you'll not differ from the Patriarch-Buddha. Do you want to know the Patriarch-Buddha? He is none other than YOU who listen to this discourse."

Rinzai says that those who study the Buddha Dharma must seek true and genuine insight. In so-called Buddhology, the Buddha Dharma is studied as an object of knowledge. The student investigates it from various angles and explains what it is. Through such study, we obtain knowledge of the Buddha Dharma. Of course, scholarship must be objective and exact, but the study Rinzai speaks of diverges radically from the academic study of Buddhism with its various methodologies.

For he says that, in studying the Buddha Dharma, we must seek true insight.

People are apt to view Rinzai's "True Insight" as a particular interpretation or understanding of the Buddha Dharma. But Rinzai is not talking about our having a specific intellectual insight into the Buddha Dharma, however correct and objective the insight might be. The true insight isn't an objective and exact understanding of the Buddha Dharma, or a grasp of its theoretical and philosophical principles. Rinzai is not concerned about knowing or experiencing the Buddha Dharma in this way. Rather, true insight must be the living Buddha Dharma. That is to say, it is the Buddha Dharma that he calls true insight.

Prior to Rinzai in the history of Zen, people gave this true insight various verbal expressions, such as the Original Face, Mind, the True Self, Buddha, and the Patriarch. Rinzai terms it the "Formless Mind-dharma" in saying that "the Mind-dharma is without form." Here in our organization we call it the Formless Self. In any event, true insight is never something we seek as an object outside ourselves. It is immediately presenting itself. It is alive, and expressing itself in all its vitality. The crux of seeking true insight is to realize this fact.

If we get hung up on the word "seek," we are liable to think of true insight as something apart from ourselves. This is why Rinzai constantly stresses that it is never something to be sought externally. In Rinzai's words, it is YOU who are listening to the discourse. It lies here in the very seeker, in this listener to the Dharma. Should we seek it externally, it will immediately drift farther and farther away. Therefore, when Rinzai tells us we should seek true insight, the true way of seeking is not to seek. The lack of any seeking is true seeking. The true meaning of "seek true insight" is our directly becoming the Formless Self here and now.

"Gaining true insight, one is not affected by living-and-dying." To gain true insight is to awaken to our Original Face or True Self. When we do so, there is no longer any life or death. Since we have extricated and liberated ourselves from living-dying, we aren't plagued or entangled by it.

Living-dying includes all things, and hence doesn't refer just to the limited events of living and dying. Should we think of the living-dying "one is affected by" as limited to living and dying in the usual sense of the terms, our understanding will be extremely narrow. When we ex-



tricate ourselves from living-dying, we are extricated from all things, and when we extricate ourselves from all things, we are extricated from living-dying. Insofar as we have form, there is living-dying, so it is only when we are formless that there is no living-dying. Thus, in becoming formless, we free ourselves from living-dying.

In conjunction with living-dying, we often encounter the expression, "binding passions." The extrication of oneself from living-dying is referred to as Nirvana, and extrication from so-called binding passions is called Bodhi. Living-dying and the binding passions are one and the same thing. Likewise, Nirvana and Bodhi are identical. In this sense, our not being affected by living-dying is, so to speak, the Self of Nirvana. That is to say, the Self is Nirvana, or Bodhi.

Not affected by living-dying, one "freely goes or stays." Living is equivalent to staying and dying is equivalent to going, so the one who "freely goes or stays" is free in living-dying. Without getting entangled in living-dying, we freely live and die in its midst. We endlessly transform ourselves, never becoming entangled in the ongoing transformation. In the midst of impermanence, we constantly change without getting caught up in it. Only then do we find freedom.

Since we are the Formless Self, we are free. This ultimate or absolute freedom is hence different from the relative freedom standing in opposition to non-freedom. Ultimate freedom of itself accompanies true insight. In this sense we can call it the merit of true insight. And true insight is not gained by trying to extricate ourselves from living-dying or by trying to become free. When we penetrate true insight, living-dying automatically ceases and we are free. This is why Zen stresses that "*Kenshō* comes first."

We do not reach true insight by accumulating merit through the practice of various precepts. No one reaches satori by collecting merit. That is why we speak of abrupt awakening. From the Zen perspective, the attainment of Buddhahood is not realized in the infinite future. Without any change of time or place, true insight is vigorously presenting itself—right now and right here. To realize this is to gain true insight. Hence the expression, "In one leap, directly entering the Tathagata's realm."

Rinzai thus tells everyone that "you need not seek that which is excellent." We often seek excellence, supreme states of mind, supranormal powers, and liberation. But we try to seek such "branch"

attainments without realizing their “root”—the attainment of true insight. Such excellences will come to us on their own in our attainment of true insight. But if we seek them we will never attain true insight. True insight is attained right here. Hence, a mind which longs to open up satori and strives to do so is far removed from satori. In fact, satori emerges where that mind has been brought to rest.

True insight is YOU who are listening to the Dharma. Should you look farther and farther outside yourself, satori will become all the more distant. This is expressed by such statements as “Yajnadatta used his head to seek his head” and “Born in a wealthy home yet lost in an impoverished village.” The crux of the matter is that “If you seek it, you go against it.” You might wonder how you can arrive at what is excellent if you don’t seek it, but if you look for it, you will only go against it. That which is excellent will arrive in and of itself.

Once true insight is attained, various merits emerge naturally from it. That which is excellent will be provided, without any seeking on our part. All precepts are inherent in *kenshō*, and this is called the Zen precept. *Kenshō* includes all merits, but the basis of the merits is no-merit.

Emperor Wu of Liang had performed a variety of good deeds before he summoned Bodhidharma: he had built temples, fed and clothed monks, sponsored the carving of sculptures and the translation of Buddhist writings, and done other meritorious acts. When he met Bodhidharma, he asked him what sort of merit he had accrued by doing such things, and Bodhidharma answered, “No-merit.” What is this “no-merit”? It doesn’t mean there is no merit whatsoever. The idea of no-merit is later found in the talks of the Sixth Patriarch, who spoke of “the way of being of not-a-single-thing.” This “not-a-single-thing” encompasses all merits. As indicated by another expression, “Inexhaustible is the storage of not-a-single-thing,” that which is excellent will come to us in and of itself.

“Followers of the Way, the eminent predecessors we have had from of old all had their ways of saving people.” All the Zen patriarchs have had ways of getting people to attain true insight. Rinzai might also be referring to himself, for he too uses living strategies to awaken others. Tokusan (Ch. Te-shan) once said, “There are no words or phrases in my teaching; I haven’t a single thing to give to people.” This approach is not limited to him. In *The Treatise on the Essentials of Abrupt*

*Awakening and Entering the Way*, Daishū Ekai (Ta-chu Huai-hai) makes the same statement: "I haven't a single thing to give to people." There is nothing to give. True insight simply *is*. It isn't something we can have others teach us or give us. "That which comes in through the gate is not the family treasure." The true riches of a home do not come from the outside. The True Insight is *the Self*, the Formless True Self, which isn't something we gain from the outside. Unless this Self opens up and awakens, there is no way to save people.

"As for me, what I want to point out to you is that you must not be deluded by others." What Rinzai means by "point out" is conveyed by the Zen expression, "Pointing directly to the human mind, seeing into one's nature and attaining Buddhahood." He is indicating the True Self of the person. He is pointing directly to your Mind, and thereby having you yourself see into your original nature and awaken to the Self.

The "others" Rinzai says delude us can be interpreted as masters or guides who are mistaken in various ways. But when he says that "you must not be deluded by others," he isn't referring just to them. He is concerned about delusion in the more general sense of the entire range of human actions. We mustn't get confused by individual acts, including utterances. Even the principle called Dharma—and even a true master—is delusive if it remains something external to us. Such delusion is so subtle that Rinzai had to say, "Kill the Buddha and kill the Patriarch." In other words, depending on how we treat them, even patriarchs can cause delusion.

But the Self can't be deluded by others, and true insight never gets bewildered by things. This is not because the Self or true insight tries to avoid delusion. Rather, when you arrive at the Self of true insight, there is no way you can be deluded by others.

"If you want to act, then act. Don't hesitate." To arrive at true insight right here, don't wobble. Rinzai is pointing directly to your Mind, to have you see into your original nature and attain Buddhahood. His pointing is anything but roundabout. When he says that it is presenting itself, he is pointing directly. There is no other way to open satori than realizing or awakening to oneself. Therefore, "If you want to act, just act. Don't hesitate." Don't waver!

"Students today can't get anywhere"—you students fail to arrive at true insight—"what ails you?" What in the world is the source of this

illness? "Lack of faith in yourself is what ails you." Rinzai does not use the term "faith" in the sense of ordinary faith in an object external to us. Nor is he saying that we should have faith in the Self. The lack of faith is your failure to awaken to the Self that is presenting itself here and now.

In searching outside ourselves, we tend to think of the Buddha as something transcendent. When we are told to seek Buddha within rather than without, we can understand this admonition to mean that there is no Buddha apart from the Self. We must awaken to this. We must realize that, as expressed in the statement, "All beings have the Buddha-nature," the Buddha is no "other," no transcendent entity to be sought externally. Rather, the Buddha is the true "I." The True Self is the Buddha, and there is no Buddha-nature apart from our True Self. Therefore, we must believe in the Self that is the Buddha.

Since seeking outside ourselves in a transcendent direction is mistake, it is correct to say that the True Self itself is the Buddha. But Rinzai does not intend to have us just believe that the Buddha-nature is inside us. If we take Rinzai's statement to mean that we should have faith in the fact that the Self is Buddha, we will fail to discern the depths of what he says. By "faith in yourself," he means our realization that we are the Self right now, our immediate awakening to the Self which is the Buddha or the awakened one. Accordingly, the ultimate illness is our not being awakened to the Self.

"If you lack faith in yourself," if you have not awakened to the Self, "you'll keep tumbling along." You will be tossed about by all sorts of things. You will be restricted by things, chased about by them, and lose all freedom and subjectivity. You won't ever "become master of all situations." But this "tumbling along" can turn over and become freedom in each moment. You can reach the point where "the Calm Self in ordinary life is the Way awakened to Itself," and "every day is a good day." Otherwise you won't be able to "disport yourself in the forest of living-and-dying," for you will be tossed around by things and lose yourself in the process.

But if you attain to true insight, your entanglement will turn around and you will be able, as Jōshū says, to "make free use of the twelve hours." You will use things rather than be used by them. You will become the master, the protagonist. We sometimes encounter the expression, "The Mind turns in accordance with a myriad of cir-

## ON THE RECORD OF RINZAI

cumstances, and the place of turning is truly profound." This "accordance" is nothing passive. Rather, it is freedom in the midst of all conceivable situations. And the Mind here is True Insight, the True Self. The Mind moves everywhere, and yet leaves no traces. There is no place of stopping.

"Taken by these myriad circumstances through transformation after transformation," you will "never be yourself." If you lack faith in yourself, you will be knocked around by myriad circumstances. You will get tossed about by all situations, and hence will never realize freedom. Nor will you realize that the place of turning and transformation is profound. Therefore, all day you tumble along, devoid of subjectivity. You have no composure. Only when ultimate composure is true insight do you truly become composed, for usual composure is nothing more than a state of consciousness in a particular situation, and as such totally lacks any eternality. It is a composure in which one is not really composed. It is the same as tumbling along in living-and-dying—where is there any true composure? If you think of composure as people usually do, that is, as a kind of silence, you won't get at the composure I am speaking of.

In the statement, "The Mind turns in accordance with a myriad of circumstances, and the place of turning is truly profound," the profundity is the consummation of composure. Accordingly, the composure mentioned in the Vow of Mankind must be eternal composure, not the composure of a certain moment or a state of consciousness. Herein arises the necessity of attaining True Insight. For when you arrive at true insight, you become composed even if you don't try to do so. Consciously trying to become composed is of no avail. Composure is not a state of consciousness, nor a physical state. We first gain composure in the dropping off of body and mind. And the attainment of this composure is the ultimate event in the world of living-and-dying.

"Bring to rest the thoughts of the ceaselessly seeking mind, and you'll not differ from the Patriarch-Buddha." Though we speak of true insight, if there is a mind that seeks it, we will never arrive at it. There isn't any ever-seeking mind in true insight. No seeking at all. We renounce the seeking mind altogether. To renounce it is to negate it. Though Rinzai speaks of bringing it to rest, it will come to rest by itself when the true insight is gained. And when the ever-seeking mind comes to rest, we realize freedom. At that point "you'll not differ from the

## HISAMATSU

**Patriarch-Buddha.” Our very way of being itself is the Patriarch, the Buddha.**

**Rinzai calls out to the assembly, “Do you want to know the Patriarch-Buddha?” Do you want to become identical with the Patriarch and the Buddha? YOU listening to the Dharma! Rinzai turns directly to the assembly and points to the Patriarch-Buddha. What is it that is listening?! What is listening to the Dharma? There is no Patriarch-Buddha apart from what is listening to the Dharma. I want you to penetrate this, Rinzai says to us.**

**True insight and the study of the Buddha Dharma must be like this. It is just as Rinzai says.**

**TRANSLATED BY TOKIWA GISHIN AND  
CHRISTOPHER A. IVES**