

Zen and Compassion

I

An English translation of the *Lin-chi Lu*¹ was a long cherished project which Dr. D. T. Suzuki had so wished to complete during his lifetime. Unfortunately, however, he passed away before his wish could be realized.² The *Lin-chi Lu*, as Dr. Suzuki says, is "regarded by many as the strongest Zen treatise we have."³ And traditionally it has been called the "King of Zen Sayings." Yet, the collection of Zen Sayings which Dr. Suzuki prized most, was the *Chao-chou Lu*.⁴ To Dr. Suzuki the *Chao-chou Lu*, while sharing the same vital Zen-Realization with the *Lin-chi Lu*, expressed so well the compassionate side of Zen.

As for the *Lin-chi Lu*, Dr. Suzuki published a book in Japanese, *Rinzai no Kihon Shisō*⁵ ("The Fundamental Thought of Lin-chi"), the subtitle of which is *Rinzai-roku ni okeru "nin" shisō no kenkyū* ("A Study of the Idea of 'Man' in the *Lin-chi Lu*"). This is one of the most important of all of Dr. Suzuki's extensive writings in Japanese or English. In this book he presents an original and penetrating view of the *Lin-chi Lu*, an approach which elucidates "Man" as being the crucial point of this work and the nucleus of genuine

¹ 臨濟錄. J. *Rinzai-roku*, or "Sayings of Lin-chi" 臨濟義玄 C., Lin-chi I-hsüan; J., *Rinzai Gigen* (-867).

² We can, however, see his English translations of some important passages of the *Lin-chi Lu* in his *Essays I* (New York, 1948), pp. 332-333; *Essays II* (London, 1933) pp. 33-35; *Essays III* (London, 1934), pp. 30-33; *Zen Buddhism and Psychoanalysis* (New York, 1950), pp. 33-43.

³ *Essays III*, p. 30.

⁴ 趙州錄. J. *Jōshū-roku*, or "Sayings of Cha-chou" 趙州真際 C., Chao-chou Chên-chi; J., *Jōshū Shinsai* (778-897).

⁵ 臨濟の基本思想 *Chūo-kōron-sha*, Tokyo, 1949: (Hereafter noted as: *RKS*).

Zen spirit.

Dr. Suzuki did not publish a separate volume of interpretation on the *Chao-chou Lu*, although he quoted it as often as the *Lin-chi Lu* in his writings. However, the last critically edited text with Japanese translation which Dr. Suzuki published was the *Chao-chou Lu*.¹

In memory of Dr. Suzuki, I would like here to consider his appreciation and interpretation of the *Chao-chou Lu* on the basis of what Dr. Suzuki called the idea of "Man" (*min* 人 *jén*), which he found to be common both in the *Lin-chi Lu* and the *Chao-chou Lu*.²

Before going on, however, it would be well to note that Dr. Suzuki was more concerned with Lin-chi and Chao-chou as Zen personalities than he was with the *Lin-chi Lu* and the *Chao-chou Lu* as collections of Zen sayings. More than that what concerned him was the genuine and vivid "Zen" which manifests itself in Zen texts or in and through Zen Masters, which can and should manifest itself in any one, present or future, East or West. But even more than that it is, after all, in terms of the true way of human existence that Dr. Suzuki was concerned with "Zen."

Throughout his extensive writings Dr. Suzuki used Zen texts only to show what genuine and vital Zen is. It was simply because he believed genuine Zen was well expressed in them that he appreciated the *Lin-chi Lu* and especially the *Chao-chou Lu*.

II

One day Rinzai (Lin-chi) gave his sermon: "There is the true man of no rank in the mass of naked flesh, who goes in and out from your facial gates [i. e., sense organs]. Those who have not yet testified [to the fact], look, look!"

A monk came forward and asked, "Who is this true man of no rank?"

¹ 趙州禪師語錄, *Jōshū Zenji Goroku*. Ed. in collaboration with Ryūmin Akizuki. (Kamakura: The Matsugaoaka Bunko, 1962). Republished by Shunjū-sha, Tokyo, 1963.

² *RKS*, pp. 137, 195-197.

Rinzai came down from his chair and, taking hold of the monk by the throat, said, "Speak, speak!"

The monk hesitated.

Rinzai let go his hold and said, "What a worthless dirt-stick this [true man of no rank] is!"¹

This is one of the famous sermons from the *Lin-chi Lu* to which Dr. Suzuki attached great importance. The subject matter of this sermon is "the true man of no rank."² It is here that Dr. Suzuki found the pivotal point of the *Lin-chi Lu* and the culmination of Zen thought. He says, "'The true man of no rank' is Rinzai's term for the Self. His teaching is almost exclusively around this Man (*nin, jên*) or Person, who is sometimes called 'the Way-man' (*dônin, tao-jên*). He can be said to be the first Zen master in the history of Zen thought in China who emphatically asserts the presence of this Man in every phase of our human life-activity. He is never tired of having his followers come to the realization of the Man or the real Self."³

Dr. Suzuki's idea, that Lin-chi's "Man" is the culmination of Zen thought in China, may be clarified by summarizing his discussions in the *Rinzai no Kihon Shisô* as follows.

While "Mind" (*shin* 心 *hsin*) was transmitted as being the core of Zen by Bodhidharma, "Seeing into one's Self-nature" (*kenshō* 見性 *chien-hsing*) was emphasized by the Sixth Patriarch, Hui-nêng. This is probably because "Mind" was and is apt to be understood as static when grasped only in terms of *Dhyāna* (meditation). It may not be wrong to say that Hui-nêng emphasized the oneness of *Dhyāna* and *Prajñā* (Wisdom) in "Seeing into one's Self-nature" as the nucleus of Zen to avoid the static implication in the term "Mind."⁴ Hui-nêng's "Seeing," because of its emphasis on *Prajñā*, was on the one hand replaced with "Knowing" (*chi* 知 *chih*) by Shên-hui.⁵ "Knowing," however, has a tendency to become con-

¹ *Zen Buddhism and Psychoanalysis* (hereafter noted as: *ZBP*), p. 32.

² 一無位真人. *J. Ichimui no shinnin*.

³ *ZBP*, p. 32.

⁴ *RKS*, p. 27.

⁵ 荷沢神会. *J. Katakū Jinne* (668-760).

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ceptual and abstract, and this is incompatible with the nature of Zen.¹ And so Hui-nēng's "Seeing" was developed on the other hand by Ma-tsu² into "Activity" (*ya* 用 *yung*). While the school of Shēn-hui which emphasized "Knowing" delined, that of Ma-tsu developed vigorously because "Activity" is nothing but Zen itself.³

"Activity" alone, however, is not entirely satisfactory. There must be something living behind "Activity." "Activity" is to be "Man." In Ma-tsu's Zen, "Man," although working behind "Activity," was not clearly realized as "Man." It is Lin-chi who vividly took "Man" out as "Man." See Him where Lin-chi, grabbing the monk, says, "Speak! Speak!" in reply to the question "Who is the true man of no rank?" Thus Dr. Suzuki says, "In this 'Man,' 'Seeing,' 'Knowing' and 'Activity' are integrated in a concrete way. In this respect Lin-chi may be said to be a great thinker."⁴

According to Dr. Suzuki, the *Lin-chi Lu* is a record of the sermons and activities of this "Man," and Lin-chi established his religion upon the one notion of "Man." The destiny of Lin-chi's school may be said to depend exclusively upon "Man."⁵ Now, what really is "Man"?

III

Let us return to Lin-chi's sermon as quoted above. "There is the true man of no rank in the mass of naked flesh, who goes in and out from your facial gates [i. e., sense organs]. Those who have not

¹ RKS, p. 112.

² 馬祖道一. J., Baso Dōitsu (707-786).

³ RKS, p. 112.

⁴ *Ibid.*, p. 113. By way of introduction, Dr. Suzuki writes, "With all his rejection of letters and words, Lin-chi himself, having delivered sermons using thousands of words, must be said to have had some thoughts. One may say that the shout (*kuatsu*) and the stick (*batō*) rush out from beyond thought. With this alone, however, the problem of the human being is not settled. It is because there was the thought to be transcended that one could transcend even the thought. If there is nothing from the beginning, there can be no problem of transcending. So thought must become an issue." (*Ibid.*, p. 4).

⁵ *Ibid.*, p. 17.

yet testified [to the fact], look, look!" This is Lin-chi's declaration of "Man" as the most concrete and living Self. He also calls Him "the One who is, at this moment, right in front of us, solitarily, illuminatingly, in full awareness, listening to this talk on the Dharma."¹ If one, however, takes the concreteness of this "Man" in terms of sensation as differentiated from intellectualism, he is entirely off the mark. Again one is wide off the mark if he understands "the true man of no rank who goes in and out from your facial gates" as a psychological self.² Interpreting Lin-chi's "Man" as the real Self, Dr. Suzuki says, "The real Self is a kind of metaphysical self in opposition to the psychological or ethical self which belong in a finite world of relativity. Rinzai's Man is defined as 'of no rank' or 'independent of' (*mu-ye, wu-i*), or 'with no clothes on,' all of which makes us think of the 'metaphysical' Self."³

If one, however, taking up the term "metaphysical Self," assumes "Man" to be consciousness in general or an abstract humanity, one's view is "dead wrong."⁴ Neither consciousness in general nor an abstract humanity is a living "man," a concrete existence. Being intellectualizations they are abstractions, devoid of vital activity. On the contrary, Lin-chi's "Man" is "The One who is, at this moment, right in front of us, listening to this talk on the Dharma." He is neither a philosophical assumption nor a logical postulate, but one who is working, fully alive, here (right in front of us) and now (at this moment). This is why Lin-chi says, "Look, look!" and "Speak, speak!"

In order to realize Lin-chi's "Man," therefore, one must transcend the discriminative consciousness. Human consciousness is always imprisoned in objectivity and relativity. Zen urges us to "advance further from the top of a hundred foot pole"⁵; it urges human consciousness or human intellect at the far edge of its own

¹ 即今目前孤明歷々聽法處. ZBP, p. 33.

² RKS, p. 221.

³ ZBP, p. 32.

⁴ RKS, p. 236.

⁵ 無門關. C. *Wu-men kuan*, J. *Mumon kan*, Case 46.

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field to leap and thereby effect a "turning-over," called *paravritti*¹ in Buddhist terminology.

This turning-over as a leap from the very field of consciousness is nothing but the realization of "absolute subjectivity" which itself can not be objectified—it being the root-source of one's objectification in terms of the consciousness or intellect. In other words, the realization of "absolute subjectivity" takes place at the moment one realizes that the intellect's endless proceeding is nothing but its complete turning back. Lin-chi's "true man of no rank" is no more than this absolute subjectivity. Since "Man" in Lin-chi's sense is the very root and source of one's objectification, he himself has no root and yet is most active and creative as the source of one's objectification.

Thus Lin-chi says of "Man," "He is the most dynamic one except that he has no roots, no stems whatever. You may try to catch him, but he refuses to be gathered up; you may try to brush him away, but he will not be dispersed. The harder you strive after him the further he is away from you. When you no more strive after him, lo, he is right in front of you. His supersensuous voice fills your ear."² Dr. Suzuki characterizes this "Man" as absolute subjectivity, "*reiseiteki jikaku*,"³ "the Cosmic Unconsciousness"⁴ or "*prajna-intuition*".⁵

Lin-chi's "Man" is not a man who stands over and against nature, God, or another man, but is rather one's absolute subjectivity, as *prajna*-intuition, which goes beyond the dualism of all forms of subject and object, self and the world, being and non-being. "If the Greeks," says Dr. Suzuki, "taught us how to reason and Christianity what to believe, it is Zen that teaches us to go beyond logic and not to tarry even when we come up against 'the things which are not

¹ RKS, pp. 239, 252.

² ZBP, p. 41.

³ 靈性的自覺 which, though it may be translated as "Spirituality," has no appropriate English equivalent. The literal translation of it is "spiritual Self-realization."

⁴ ZBP, pp. 16-17, 19, 51. *Zen and Japanese Culture* (New York, 1959), pp. 165n., 192-3, 199, 226, 242-3, 250.

⁵ ZBP, pp. 57-8. *Studies in Zen*, (New York, 1955), pp. 80ff., 147, 159f.

seen.' For the Zen point of view is to find an absolute point where no dualism in whatever form resides. Logic starts from the division of subject and object, and belief distinguishes between what is seen and what is not seen. The Western mode of thinking can never do away with this eternal dilemma, this or that, reason or faith, man and God, etc. With Zen all these are swept aside as something veiling our insight into the nature of life and reality. Zen leads us into a realm of Emptiness or Void where no conceptualism prevails."¹ By saying this, Dr. Suzuki does not mean that Christianity, for instance, is dualistic in the ordinary sense. He says this by way of comparison with Zen's "Emptiness" or "Void," the realization of which is called *Satori*, "Seeing into one's self-nature" (Hui-nêng) or "Man" (Lin-chi).

This can be seen when one takes seriously the following question raised by Dr. Suzuki: who was it that heard God speak and then wrote down, "God said, 'Let there be light' and there was light"?² There must be a witness of God's creation hidden in the Biblical account. The Christian idea of God is certainly beyond the duality of subject and object, transcendence and immanence, being and non-being. There is, however, a hidden duality between God, who is creating the universe, and a veiled seer of His Creation. Even when God before creation is talked about, who is it who talks about "God before creation"? This hidden and final dualism is a great and serious problem which Zen believes must be thoroughly overcome for man to attain a complete liberation. Zen is properly concerned with the very origin before duality takes place. Since the hidden duality is the final one which is concerned with God Himself, the veiled "seer" of God's creation can be neither God nor man as a creation. This seer is, in Lin-chi's terms, "the true man of no rank," whereas other terms such as "Emptiness," "Void," "Mind," "Seeing," "Activity," "Knowing," have been traditionally used in Zen.

¹ *Zen and Japanese Culture*, pp. 360-61.

² *Shinran-kyōgaku*, No. 6 (Kyoto: Bun'eido, 1965), p. 105. The same kind of question is found in Dr. Suzuki's review of Father H. Dumoulin's book *A History of Zen Buddhism* (*The Eastern Buddhist*, Vol. I, September 1965, p. 125).

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The veiled seer is called "Emptiness" or "Void" because, being the ultimate seer, it can not be objectified. It is called "Mind," "Seeing," "Knowing," "Activity" and so on because, although it can not be objectified it is not sheer emptiness but the absolute subjectivity as the root-source of human objectification. Lin-chi calls the ultimate seer "Man" or "The true man of no rank" to express its living concreteness.

In his Song of Enlightenment,¹ Yung-chia Ta-shin² describes the inner light³ as follows: "You cannot take hold of it, nor can you get rid of it; while you can do neither, it goes on its own way."⁴

This "it" is precisely the ultimate seer, or "Man" in Lin-chi's sense. The ultimate seer or "Man" can neither be taken hold of or forsaken. Yet, right in these impossibilities "it" or "He" already is. So Lin-chi's "true Man of no rank" as the ultimate seer stands neither before God's creation nor after God's creation. He is standing and working right here and now "prior to" *any* form of duality such as before and after, time and eternity, God and man, seer and the seen. The ultimate seer is nothing but "Seeing" itself. "Seeing" is the absolute Activity prior to both personification and deification. "Seeing" in this sense, however, is not something whatsoever but "Nothingness" or "Void." For this very reason "Seeing" is really the absolute activity which can never be objectified. Being the absolute activity "Seeing" does not see itself just as an eye does not see itself. "Seeing" is *non-seeing* in regard to itself. It is because of non-seeing in regard of itself that "Seeing" is "Seeing which is absolutely active."

From this "Seeing" as the absolute Activity spring God's words "Let there be light"—that is, God Himself and His creation. In the "Seeing," God sees the light and the light sees God; God sees God and the light sees the light. Since "Seeing" is *always* working regardless of *before* and *after* and thereby is working right *here* and *now*, Lin-chi, taking it in the most existential way, calls it "Man."

¹ 聖道歌. C. Chêng-tao-ko J., *Shōdōka*.

² 永嘉大師. J., Yōka Taishi (665-713).

³ 靈覺. C. Ling-chūeh, J. Reikaku.

⁴ D. T. Suzuki, *Manual of Zen Buddhism* (London, 1956), p. 98.

Hence he addresses "The One who is, at this moment, right in front of us, listening to this talk on the Dharma" and shouts "Look, look!" and "Speak, speak!" seizing the monk by the throat.

Accordingly, Dr. Suzuki emphasizes that Lin-chi's "Man" is supra-individual¹ as well as individual.² "Man" is supra-individual because Lin-chi's "Man" is identical with "Emptiness," "Seeing," to use Dr. Suzuki's terminology, "Cosmic Unconsciousness." At the same time, "Man" is an individual, a concrete living existence such as Lin-chi, Tê-shan, you or I.

"Man" has two aspects—he exists as a finite individual, at the same time, he is a "bottomless abyss." It is not possible to take hold of 'Man' on the plane of the individual alone. For, the [finite] individual inevitably goes hand in hand with the "bottomless abyss," and we must go through this "abyss" [aspect of him] if we are to be individuals in the true sense.³ The bottomless abyss is, needless to say, "Emptiness," "Void" or "Cosmic Unconsciousness" which is supra-individual. One often takes Emptiness, Void or Cosmic Unconsciousness as something separated from an individual existence. Lin-chi, however, says that it "goes in and out from your facial gates. Those who have not yet testified to the fact, look, look!" The supra-individual Emptiness, or Cosmic Unconsciousness can not manifest itself directly unless it materializes in an individual existence. On the other hand, an individual existence is really individual only in so far as the supra-individual Emptiness or Cosmic Unconsciousness manifests itself in and through it. Lin-chi's "Man" is nothing but a living individual who *is* always (therefore, right here and right now) *Emptiness, Cosmic Unconsciousness* or *Seeing*. In other words, the living oneness of the individual and the supra-individual is "Man." Hence Lin-chi's saying, "O Followers of the Way, the One who, at this moment, right in front of us, brightly, in solitude, and in full awareness is listening [to the talk on the Dharma]—this Man carries

¹ "Supra-individual" indicates being free from all limitations including form and color, time and space, "I" and "you," one and many, and so on while "individual" is limited by these conditions.

² *RKS*, pp. 13, 30.

³ *Ibid.*, p. 117.

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nowhere wherever he may be, he passes through the ten quarters, he is master of himself in the triple world. Entering into all situations, discriminating everything, he is not to be turned away [from what he is]."¹

Here is the liberated and creative activity of "Man." Acting through the five senses, "Man" goes beyond them without being trapped in them. Acting in accord with consciousness, "Man" transcends consciousness without being confined by it. "When conditions arise let them be illuminated. You just believe in the One who is acting at this very moment. He is not employing himself in any particularly specified fashion. As soon as one thought is born in your mind, the triple world rises with all its conditions which are classifiable under the six sense-fields. As you go on acting as you do in response to the conditions, what is wanting in you?"² Thus Lin-chi says, "He is master of himself wherever he goes. As he stands all is right with him."³

The above is an outline of Lin-chi's "Man" insight which Dr. Suzuki elucidates as the core of the *Lin-chi Lu* and as the most concrete basis of Zen. Here we can see what Dr. Suzuki thinks to be the true way of human existence.

IV

As I said earlier in this paper, Dr. Suzuki believes that Chao-chou shares the "Man" idea with Lin-chi, although the former does not use the term "Man" so explicitly as does the latter. Dr. Suzuki illustrates this by the following *mondo* (question and answer) from the *Chao-chou Lu*:

Chao-chou was once asked by a monk, "What is my self?"

Chao-chou said, "Have you finished the morning gruel?"

"Yes, I have finished," answered the monk.

Chao-chou then told him "If so, wash your bowl."⁴

¹ ZBP, pp. 33-34.

² *Ibid.*, pp. 38-39.

³ *Rinzai-roku* (Tokyo, Iwanami Bunko edition, 1966), p. 52.

⁴ ZBP, p. 29.

Chao-chou's instruction here is not simply to wash a bowl after a meal, but to awaken to the "Self" in eating and washing. Commenting on the *mondo* Dr. Suzuki says, "The eating is an act, the washing is an act, but what is wanted in Zen is the actor himself; the eater and the washer that does the acts of eating and washing; and unless this person is existentially or experientially taken hold of, one cannot speak of the acting. Who is the one who is conscious of acting and who is the one who communicates this fact of consciousness to you and who are you who tells all this not only to yourself but to all others? 'I,' 'you,' 'she,' or 'it'—all this is a pronoun standing for a somewhat behind it. Who is this somewhat?"¹

We may also see from the following *mondo* that Chao-chou clearly grasped the same core of Zen as Lin-chi.

Chao-chou once asked a new monk: "Have you ever been here before?"

The monk answered, "Yes, sir, I have."

Thereupon the master said, "Have a cup of tea."

Later on another monk came and he asked him the same question, "Have you ever been here?"

This time the answer was quite opposite. "I have never been here, sir."

The old master, however, answered just as before, "Have a cup of tea."

Afterwards the Inju (the managing monk of the monastery) asked the master, "How is it that you make the same offering of a cup of tea no matter what monk's reply is?"

The old master called out, "O Inju!" who at once replied, "Yes, master." Whereupon Chao-chou said, "Have a cup of tea."²

I think I am right in saying that Chao-chou's "Have a cup of tea" is the same as Lin-chi's "Look, look!" or "Speak, speak!" in that both are trying to help another to awaken to his true "Self"—that is to "Man."

Of Chao-chou it was said, "His Zen shines upon his lips," because the utterances he made were like jewels that sparkled brightly. This characteristic of Chao-chou is often contrasted with the somewhat militant attitude of Lin-chi and Tê-shan as seen in their use of

¹ *Loc. cit.*

² *An Introduction to Zen Buddhism* (London 1948), p. 81.

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the shout (*kwatz*) and stick (*bō*). Dr. Suzuki's appreciation of Chao-chou's Zen may be said to depend partly on his personal affinity for Chao-chou's above-mentioned characteristic. But the more important and more essential reason for his appreciation of Chao-chou's Zen is of course beyond such a personal matter. It can be found in the following words of Dr. Suzuki: "It ought to be said that the most distinguished character of Chao-chou's Zen lies in his teaching on 'suffering from passion for the salvation of all living beings.' Other Zenmen, of course, say the same thing, because those who do not declare this can not be Zen men. In Chao-chou's Zen, however, the emphasis is striking."¹

In this connection Dr. Suzuki quotes the following *mondō* involving Chao-chou:

Jōshū (Chao-chou) was approached by an old lady who said, "Women are considered to be heavily laden with the five obstructions. How can I be freed from them?"

The master said, "Let all the other people be born in Heaven, but may I this old woman be forever drowned² in the ocean of suffering."³

Someone asked, "You are such a saintly personality. Where would you find yourself after your death?"

Jōshū the Zen master replied, "I go to hell ahead of you all!"

The questioner was thunderstruck and said, "How could that be?"

The master did not hesitate: "Without my first going to hell, who would be waiting there to save people like you?"⁴

¹ *Jōshū-Zen no Ichitokusei* ("A Characteristic of Chao-chou's Zen"). *Gendai-bukkyō-kōza* (Series on Modern Buddhism), Tokyo: Kadokawa-Shoten, 1955. Vol. I. p. 308.

² A literal translation of this portion is, "may the old woman be forever drowned in the ocean of suffering" referring to the other party of the *mondō*. In so saying Chao-chou, though apparently pitiless, is trying to save the old woman by cutting off her attachment to her own liberation from the "five obstructions." Chao-chou's seemingly harsh reply springs from Great Compassion in which distinction between Chao-chou and the old woman does not exist and in which Chao-chou himself is willing to suffer much more than or in place of anyone else. I understand it was to emphasize this point that Dr. Suzuki translated this portion as "may I this old woman be forever drowned in the ocean of suffering."

³ *The Essence of Buddhism* (Kyoto, 1948), p. 91.

⁴ *ZBP*, p. 69.

Referring to the first *mondō*, Dr. Suzuki says, "This expresses the *pranidhana* (Original Vow) of vicarious suffering."¹ As for the second *mondō* he makes the comment, "This is, indeed, a strong statement, but from Jōshū's Zen point of view he was fully justified. He has no selfish motive here. His whole existence is devoted to doing good for others. If not for this, he could not make such a straightforward statement with no equivocation whatever. Christ declares, 'I am the Way.' He calls others to be saved through him. Jōshū's spirit is also Christ's. There is no arrogant self-centered spirit in either of them. They simply, innocently, wholeheartedly express the same spirit of love."²

In the view of Dr. Suzuki, the Zen man is apt to seem to make too much of *prajñā*, the Great Wisdom, rather neglecting *karuṇā*, the Great Compassion. However, Dr. Suzuki emphasizes that "What makes Zen as such is that various *upāya* (good devices for salvation) naturally come out of the Great Compassion with the quickness of the echo following a sound."³ In Zen, properly speaking, *prajñā* and *karuṇā* are not two but one. Says Dr. Suzuki, "Vimalakirti's words 'I am sick because my fellow-beings are sick' expresses the essence of religious experience. Without this there is no religion, no Buddhism, and accordingly no Zen. It must be said that Jōshū's Zen well realizes this insight."⁴

One can be rightly called "The true Man of no rank" when in him the Great Wisdom is backed up by the Great Compassion and the Great Compassion is backed up by the Great Wisdom. As proof of the clear realization of this idea in Chao-chou, Dr. Suzuki quotes another *mondō*.

Somebody asked Jōshū, "Buddha is the enlightened one and teacher of us all. He is naturally entirely free of all the passions (*klesa*), is he not?"

Jōshū said, "No, he is the one who cherishes the greatest of all the passions."

¹ *Jōshū-Zen no Ichitokusei*, p. 308.

² *ZBP*, p. 69.

³ *Jōshū-Zen no Ichitokusei*, p. 308.

⁴ *Ibid.*, p. 309.

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"How is that possible?"

"His greatest passion is to save all beings!" Jōshū answered.¹

From this point of view Dr. Suzuki stressed, especially in his later years, affinity between Shin Buddhism (Pure Land True Buddhism) and Zen Buddhism. Indeed he emphasized the basic oneness of the very root of Amida's *pranidhana* (Original Vow) and Zen's Realization of the true "Man."

With heartfelt sympathy, Dr. Suzuki often quoted in his writings and lectures Chao-chou's story of a stone bridge.

One day a monk visited Jōshū and said: "O Master, your stone bridge is noted all over the empire, but as I see it it is nothing but a rickety log bridge."

Jōshū retorted, "You see your rickety one and fail to see the real stone bridge."

The monk asked, "What is the stone bridge?" Jōshū: "Horses pass over it; donkeys pass over it."²

The following comment by Dr. Suzuki on this story well expresses his view of Zen and man's way of life.

Jōshū's bridge resembles the sands of the Ganges, which are trampled by all kinds of animals and incredibly soiled by them, and yet the sands make no complaint whatever. All the foot prints left by creatures of every description are effaced in no time, and as to their filths, they are all effectively absorbed, leaving the sands as clean as ever. So with Jōshū's stone bridge: not only horses and donkeys but nowadays all kinds of conveyances, including heavy trucks and trains pass over it and it is ever willing to accommodate them. Even when they abuse it its complacency is not at all disturbed. The Zen-man of the "fourth step"³ is like the bridge. He may not turn the right cheek to be struck when the left one is already hurt, but he works

¹ ZBP, p. 69.

² *Ibid.*, p. 68.

³ The "fourth step" is *ken chū shi* 兼中至, the fourth of the "five steps," known as *go-i* 五位 in Zen training. *Ken chū shi* is the step in which the Zen man, completely going beyond the noetic understanding of Zen truth, "strives to realize his insight to the utmost of his abilities" (ZBP, p. 60.) by stepping into the actual world of duality. For a discussion of the "five steps" see ZBP, pp. 59-76.

silently for the welfare of his fellow beings.¹

Dr. Suzuki, in my view, not only appreciated Chao-chou's story of a stone bridge; he himself was the stone bridge over which men and women, scholars and laymen, artists and psychoanalysts, Easterners and Westerners all passed for the extraordinary length of his life of ninety-five years. In any case, he, or "the true Man of no rank" realized in him, will serve timelessly as a stone bridge, spanning especially East and West, for all his fellow beings.

¹ *ZBP*, p. 68.