

The thought of Zen 禪 and the practice of Sitting-Zen 坐禪 are characteristics of Oriental culture. The Zen Sect 禪宗 and the Tendai Sect 天台宗 are two main streams which have played important roles in the development of Zen in Buddhism.

The Zen Sect is usually said to have been founded by Daruma 達磨 at the beginning of the sixth century, a half century before the foundation of the Tendai Sect by Tendai Chigi 天台智顗 (538-597). Daruma is Bodhidharma 菩提達摩, the rightful twenty-eighth successor of Buddhism in India, who came over to China and became the founder of the Zen Sect. His idea of Zen was conveyed to Eka 慧可, Sōsan 僧璨, Dōshin 道信, Kōnin 弘忍, and to Enō 慧能. Meanwhile, from under the fourth successor, Dōshin, the Gozu School 牛頭宗 was developed by Hōyū 法融 and from under the fifth successor, Kōnin, the Northern School 北宗 by Jinshū 神秀 and the Southern School 南宗 by Enō. But the legitimate sixth successor was Enō (638-713) and two systems were derived by his followers. They were later divided into five schools. Among these five schools two—Rinzai 臨濟 and Sōtō 曹洞—were transmitted as far as Japan leading to the development of the Zen Schools in Japan. This is a brief summary of the history of the Zen Sect which has been generally acknowledged.

The Zen Sect, however, arose in fact in the ninth century. Before that there had been no sect named "Zen Sect" which propagandized the thought of Zen. Tendai, however, had referred to the whole of Buddhism by the one word "Zen" already in the sixth century. Moreover, summing up all Buddhist practices into the one practice of Sitting-Zen, he completed a volume on the disciplines of Sitting-Zen. Various books dealing with the disciplines of Sitting-Zen which have been edited later on by the Zen Sect in China and Japan have been, without an exception, either direct or indirect extracts from this volume by Tendai Chigi, *Shogaku Za-Zen Shikan Yōmon* 初學坐禪止觀要門 (An Introductory Course on Sitting-Zen) or popularly called the *Tendai Shō-Shikan* 天台小止觀. This

shows, without any consideration, the Zen Sect as immensely influenced by Tendai's thought.

Nevertheless the Zen Sect insists upon its history that the Zen Sect was founded by Daruma before the establishment of the Tendai Sect and developed without any relation to Tendai Zen. It is infected with history books which were edited after the establishment of the Zen Sect in contradiction to the Tendai-Sect: *Keitoku Dentōroku* 景德傳燈錄 edited in 1004, *Dembō Shōjiki* 傳法正宗記 edited in 1061, etc. They are basic volumes of the Zen Sect history, which contain an abundance of false descriptions.

This thesis points out some false descriptions in these history books and analyses the periods and the factors in which these errors were committed as well as the changes since then in an attempt to shed light on the true history of the Zen Sect. That is, from a wide viewpoint of the whole history of Buddhism, this attempts to show the development and the essence of the thoughts of Zen.

This thesis consists of the following chapters:

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I History of Daruma 達磨 and His Works

II Beginning of the Ryōga School 楞伽宗

III Foundation of the Tōzan School 東山宗

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V Foundation of the Daruma Sect 達磨宗

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Conclusion

I History of Daruma 達磨 and His Works

Daruma, the founder of the Zen Sect, and Bodhidharma 菩提達摩 are different persons and they held quite different views. Daruma who is revered in the Zen Sect is a fictitious person and has nothing of a historical character. He is merely a device. At the beginning of the

eighth century Dharmatrāta 達摩多羅 was substituted for Bodhidharma by Jinne 神會 (668-760) and then in the ninth century again Dharmatrata was effaced and Daruma was devised instead in the *Hōrinden* 寶林傳 edited in 801.

II Beginning of the Ryōga School 楞伽宗

The histories and thoughts of Bodhidharma and Eka 慧可 (488-593), who is thought to be the second successor, are also fabrications. At that time Gunabhadra 求那跋陀羅 (394-468), the translator of the *Lamkavatāra* (*Ryōga*) *Sutra* 楞伽經, was called the founder, and Bodhidharma, the second successor. The school was named the Ryōga Sect and was a school in which they studied the *Ryōga Sutra*.

III Foundation of the Tōzan School 東山宗

a. During the time of Dōshin 道信 (580-651) and Kōnin 弘忍 (602-675), who are thought to be the fourth and fifth successors in the Zen Sect, a school called the Tōzan School was founded. Tōzan was the name of the mountain where they lived. Their histories and thoughts, also, which are perpetuated in the Zen Sect are complete fictions. Furthermore, their thoughts have little connection with those of either Bodhidharma or Eka. What attracts our attention in these two is that they were greatly influenced by Tendai's thought of Zen.

b. It is completely false that Hōyu 法融 (594-647) was a disciple of the fourth successor Dōshin. Hōyu's thought is quite contrary to that of Dōshin and Kōnin. The thought of the Zen Sect in later times, however, have something in common with Hōyū's thought.

IV Development of the Tōzan School

a. Among Kōnin's disciples there were three main personalities, Jinshū 神秀, Enō 慧能 and Hōji 法持. Dōshin and Kōnin's thoughts were conveyed properly to Jinshū (?-706). But he developed them from a static, gradual-

learning experience into a dynamic, sudden-enlightening one.

b. Enō's (638-713) thought is expounded only in the *Rokuso Dankyō* 六祖壇經 of the Zen Sect. The *Rokuso Dankyō*, however, is conjectured to be the work of his disciple Jinne or Jinne's disciples. This is a very absurd one. There are two commentaries which are thought to be by Enō on the *Kongō Hannya Haramitsu Sutra* 金剛般若波羅蜜經, which has been completely forgotten by the Zen Sect. This is historically of more value. Enō, leaving the thoughts of the *Ryōga Sutra* and the Tōzan Sect, devoted himself to expounding the *Prajñapāramitā* 般若波羅蜜.

c. Hōji (635-702) was an earnest believer in the *Nembutsu* 念佛 (Buddhistic invocation). He stands in contrast to Jinshū and Enō who rejected *Nembutsu*. Hōji's school was called the *Gozu School* 牛頭宗, the name of which was taken after the mountain where he lived.

V Foundation of the Daruma Sect 達摩宗

a. Jinshū's school is called the Northern School. They began the *Kōan* 公案 (the way of expressing enlightenment with one word).

b. Enō's school was called the Southern School. It is, however, Jinne 神會 (668-760), who is the founder of the Southern Sect that separated the one from the other in the belief that the ideas were quite different from each other. He also devised many fictions calumniating Jinshū in order to contend with the Northern School. He also fabricated stories about Daruma and Enō, so as to insist on his legitimate succession. It is because of his false invention that the history of the Zen Sect remains in confusion. The thoughts of Enō and Jinne are little conveyed in the later Zen Sect.

c. Among Jinne's contemporaries there is a person named Genso 玄素 (668-752) in the *Gozu School*. He propagated the doctrine of *Furyū-monji* 不立文字 (not using word). This had a large influence upon the development of the later Zen Sect along with the *Kōan* of the Northern School.

d. In this period, however, the name of "Zen Sect" was not yet used. The name in use was the Daruma Sect. In order to insist on Daruma's rightful inheritance the six successors' view, according to which Daruma was the first founder, was advanced. To keep up with other schools Jinne invented a story that his rightful inheritance was confirmed by the scapulary and the *Kongō Hannya Haramitsu Sutra* which were handed down from Daruma. He also devised a genealogy from Buddha which held Daruma to be the eighth legitimate successor of Buddhism. In this he made use of the theory of the *Dharmatrāla Dhyāna Sutra* 達摩多羅禪經 and substituted Dharmatrāta for Bodhidharma and obliterated Bodhidharma. But meanwhile about the time of the establishment of the Zen Sect this view of the eight successors in India was reformed into the view of the twenty-eight successors.

These genealogies are manifestations of sectarian independence, insisting on their existence as a distinct sect.

VI Beginning of the Zen Sect 禪宗

a. Jinne rendered great services for the independence of the Daruma School, but his successors did not prosper very much. In other schools which he did not make much of at all, however, there were distinguished priests called Dōichi 道一 (678-754), Kisen 希遷 (700-790), and Hōkin 法欽 (714-792). From their genealogies developed later the five schools of Zen, such as Rinzai 臨濟 and Sōtō 曹洞.

b. It was not until the ninth century that the name "Zen Sect" was born and it became the school which proclaimed Zen. At this period in order to symbolize the ideal of Zen, the history of Daruma was completed in which Daruma was treated as a divinity and was put at the foremost position in China as was Buddha in India. They abolished Buddhas, Bodhisattvas, Sutras and Abhidharmas and placed Chinese priests in the position of Bodhisattvas. Under the mottoes of Furyūmonji 不立文字 and Kyōge Betsuden 教外別傳 (Truth is conveyed from heart to

heart outside of the sutras), they came to use the Goroku 語錄 (the collection of remarks by Chinese priests) and Kōan in colloquial Chinese. Shingi 清規 (Chinese rules for the priestly order) was used instead of the Vinaya from India.

The establishment of the Zen Sect means the complete change of Indian Buddhism into Chinese thought. In other words the Zen Sect is a combination harmonizing Indian Buddhism and Chinese thought.

Appendix

The History of Gozu Zen 牛頭禪 and Its Relation to Daruma Zen 達磨禪

All the history books by the Zen Sect say that a school was established by Hōyū 法融, one of the disciples of the fourth successor Dōshin of the Zen Sect, and was called the Gozu School as its centre was located at Mt. Gozu in the suburbs of Nanking, and that it was spread to the middle part of China. But, according to them, the school declined after its sixth successor, because of the incomplete teachings. It is completely false, however, that Hōyū was a disciple of Dōshin. Their thoughts were quite different.

Hōyū wrote the *Zekkan-Ron* 絕觀論, which was found in Tonkō 敦煌 recently and which Dr. Daisetsu Suzuki declares was written by Bodhidharma and recommends as the one which expressing the thought of the Zen Sect best among many volumes. Not a few characteristics were taken from Hōyū for the formation of Daruma fabricated as a symbol of Zen thought in the later Zen Sect. These facts are demonstrated in detail in Shindai Sekiguchi's *A Study on Daruma Daishi* 達摩大師の研究 published in 1952. Moreover this Gozu Zen prospered into four schools. This thought had a great and central influence on the main schools of the later Zen Sect.

In this thesis I showed for the first time the development and history of the four schools of Gozu Zen and their relation to the Daruma Zen School.