

1 ☐ Lecture 14

Rinzai and Soto Zen

2 ☐ After Chao-Chou

- More emphasis on communication through action
 - actions should show enlightenment
- More emphasis on sudden enlightenment

3 ☐ Rinzai Zen

- Lin-Chi
 - one of greatest Zen masters
- Two Main Innovations
 - koan practice
 - the "true person of no status"

4 ☐ Lin-Chi on Koans

- 1 • Koans are a challenge from master to student
 - Koans should present students with a perplexing puzzle
 - Koans give students opportunity to *show* their enlightenment
- 2 • Koans are designed to appear to be rationally unresolvable
 - apparent unresolvability → anxiety → state of tension → enlightenment
 - like the release of a tightly strung bow

5 ☐ The "Original Face" Koan

- What are you prior to all conceptualizations and learned responses?
- What is experience like free of all conceptual filters?

6 ☐ Lin-Chi on Buddha-Nature

- The true person of no status can be at home anywhere
- The true human is simple, direct, natural in all circumstances, free of pretense, at ease in the present moment
 - contrary to Confucian ideas
 - see **Handout, #6**

7 ☐ The Host-Guest Relationship

- Be a host in all situations
 - because ...
- Ditto with koan interactions
 - they are situations designed to allow context stealing
 - see **Handout, #7**

8 ☐ Spontaneity and Creativity

- The master designs a context to stump the student
- The student can either respond to that context or replace it with one of his own
- If the student is open (*wu*) and creative, he will not be stuck in the master's context
 - That is: he will not be stuck in a prejudicial context
 - He will be responding to the moment just as it is

9 ☐

10 ☐ Eisai (1141-1215)

- Took Lin-Chi's ideas to Japan
 - founded Rinzai School in Japan
 - also founded Japanese tea culture
- Sitting in meditation and koan practice suffice for Buddhist practice

11 ☐ Dogen (1200-1253)

- Eisai's most famous student
- Less aggressive
- Main Innovation: the master's role is to *practice with* the student, instead of *challenging* the student

12 ☐ Zen Duets

- The role of the Zen master is to intertwine with the student
- Words should be used to engage with the student
 - master and student should be responsive to each other
- Both master and student should use words and actions to "cut through" ordinary consciousness
 - see **Handout, #8**
 - "**katto**": concepts and words in which we entangle ourselves

13 ☐ Dogen on Koans

- Koans are not necessary for attaining enlightenment
- *Zazen* suffices
 - **zazen** = just sitting
 - zazen is the practice of sitting silently in meditation

14 ☐ Three Aims of Zazen

1. Increase concentration in order to transcend confusions and distractions
2. Attain satori
 - **satori** – the awakening of enlightenment
 - state in which one becomes awakened to one's enlightenment
 - experience the world without conceptual dualities and prejudices

15 ☐ Three Aims of Zazen

3. Incorporate enlightenment into daily activities
 - be awake at all times
 - Zen and life are not two different things

16 ☐ Zen and Ordinary Life

- We are like the novice ballplayer
- Zen practice allows us to be like the skillful ballplayer
 - responsive

17 ☐ Dogen's Main Idea

- Meditation allows us to experience the world without conceptual discriminations
- Extensive practice of *zazen* allows one to become skillful in being awake to one's enlightenment
- Then one can perform one's enlightenment in everyday life without thinking about it

18 ☐ Reminder

Final Exam Wednesday March 14, 11:30 am, in this room

- covers Daoism; Tiantai and Huayan Buddhism; Chan, Rinzai, and Soto Zen

Journal #3 due at start of Final (three entries)