

The lineage of the Ancients never ceasing

That point on the edge passed on from the past until now

The Holy stream - everyone is gathering according to the diamond sword

With one shout and the iron stick the true color is clarified.

The lineage of this monastery is of the Rinzai school. We all come here to clarify our true nature but it is also important for us to know what this wind of the house of Rinzai is all about, or else our practice will be very shallow. Bodhidharma went from India into China and up to the Sixth Patriarch Buddhism developed in China. Bodhidharma was from India and he had a philosophical approach to the truth and he realized that the base for this study was not bringing any real experience. It was just an intellectual approach and society was divided between those who had knowledge and those who didn't. Bodhidharma said it is precisely Knowledge that divides us, without any real experience all that knowledge was absolutely useless. Scholars were confusing more society than helping it. The Buddha said everything is Buddha Nature, so Bodhidharma wanted to correct the teaching. This was his great wish. Bodhidharma still had this very philosophical approach at the very base of his own training, but by the time Zen reached the Sixth Patriarch it had boiled down to realize wisdom on daily life or else it was just conceptual. Especially the Sixth Patriarch stressed that the experience in daily life was most important. And at that time Zen spread in China far and wide, to realize one's own true nature, to become enlightened, those words of Bodhidharma were used everywhere. While we are awake or while we are asleep to concentrate on that point. We have the Head Monk's poem: "Or body is the Bodhi Tree and our mind a mirror bright carefully we wipe it hour by hour and let no dust alight". At that time it was the Sixth Patriarch that took this direct experience one step higher by giving the poem: "There is no Bodhi tree nor stand of a mirror bright, since all is void, where can dust alight?" It doesn't mean there is something conceptual to be understood, it is not about nihilism either, but the direct true experience. In this way the Rinzai Zen lineage was formed.

Rinzai dates of birth are not known, and this was most common on that era. We know he died on Jan 10, 866 perhaps at around the age of 72 or 73. In all Japanese monasteries on January 10th a ceremony is held to commemorate Master Rinzai. In China there was a huge transition from the Tang to the Sung Dynasty. It was usually according to the New emperors wishes that the culture was based more on Confucianism or in Buddhism. So whenever there was a change of Dynasty, China had a cultural revolution. In this new Dynasty they burned all Buddha figures and temples, but it is in this era that Zen flourished the most. And it is because it was not relying on any of these things. It was just about that true experience. This is how Zen

was also special because they were not only using Buddhist sutras, they were also using any inspiring words from taoism, confucianism, from any religion they could be used. Zen does not depend on the monasteries, so the more they burned down, more monks would come forth.

Record of Pilgrimage and the actual teaching or records, conform the two part Records of Rinzai text. Zen is using words to enlighten the other person, for that, words are needed. They need to be used in purity and directness. Like when a monk first arrives to a monastery the first question would be: Where do you come from? If they answered they came from another teacher, then they would ask What is your teacher saying these days? And that is a way to check on the state of mind of the monk. to see whether the monk realized what was being taught there. To check the state of mind of the other person we do need words. Like simply saying "Say it" but what should I say? but just by asking this question that you can pierce through that conceptual filter so that he experience can be grasped right away. In the Rinzai school checking the state of mind is what is most important And that is why there are all these koans and the sutras are not considered the most important. Zen is only about that direct experience right now. Zen masters have said it in different ways: Unmon is saying "every day is a good day" The Sixth Patriarch is saying "From the origin there is not one thing". Meaning, how can you express it in a way that you have not read it anywhere else? In this way zen is pointing to the experience only. Rinzai was a scholar of the Lotus Sutra, but he realized that just reading about it was not enough. The medicine was not working for him. The state of mind that is free and clear can only be realized when we see that the medicine is working well for us. Rinzai continued studying and polishing his state of mind under Master Obaku until Obaku died. Obaku Zenji had a huge state of mind, only in true experience. And Rinzai had a very hard time training with him, it was only until he was sent to another temple that he was able to have a direct experience. This difficulty in training is what is referred to in "pulling the tiger's whiskers" and "If he didn't go to Kanan he'd return to Kahoku" refers to the records of this pilgrimages.

Rinzai was living in a little temple by the river and his teaching was very strict. He was asking all his monks to throw all their life energy into it. His action was also totally free, moving freely between guest and host. He also came up with the three states and the three fundamentals. Taking the teaching of Buddhism from India to China but burning it all up, leaving all ideas behind. Coming up with The True person with No rank. In the last part of the preface, he talks about the last part of his life, a time of great war and political turmoil. But it was until 1120, exactly 224 after his death, that this text was compiled. While we are all sitting here, if we sit just for the sake of sitting no awakening can come forth of course. We all need this experience of our own truth and it is my hope that as we study Rinzai's own path of awakening we can be inspired and reinvigorate our practice.

Day 2

Rinzai was training under Obaku, and he was from the very beginning pure at heart. He never fooled himself, that was the base of his development. That is the base for Rinzai zen training. It is based on this honesty. When we are sitting, we simply sit, when we are walking we simply walk. Without any attachment, not fooling or pretending that is zen, any complicated understanding just stands in our way. It is like someone who committed a crime, and it is according to his own way of thinking that he explains to himself that the situation of how he committed the crime. The police are very aware of this, and they are trained to ask different questions, from different angles, to show that the person committed the crime. If the person answers from their own understanding, they will find the gap where this does not match reality, but if the person is honest and simply answers according to what the facts and the reality is, then all the answers to the questions from different angles, will all match perfectly. This is only possible when a person is not stuck in their own game, but can simply talk about the truth without any gap involved in there. Even those difficult questions, they are only making everything clearer what is happening. In this way crimes can be revealed. If we get stuck in our lives then we use our own explanations often to understand the situation. It is like a monk in Myoshinji that was already 45. He heard of Daitokokushi and went to train under him, Daitokokushi saw that this monk was pure at heart and with great respect he trained him even if he was older. One must look for our inner true virtue. We must realize it for ourselves by walking this path.

Like the ancients who lived straight their whole lives, like Rinzai, who was never looking for his own game, but for human truth. He was known for that at the Monastery. Always following the path in the most pure honest way, without fooling ourselves. He was asked one day: "how long have you been here?" Rinzai replied: "three years" Have you been to sanzen yet? he hadn't. In those years with 300 monks, not everybody got a chance to go to sanzen. Rinzai said "I also don't have a burning question for the Master, I could go do greetings with him, but maybe not to formal sanzen". Of course these are the questions that keep us going: What is our life all about? What is the value of my life? It is through these questions that we keep going and the path opens right in front of us. But Rinzai was not there yet, so Bokujū convinced him to go to ask Obaku a specific question about his own realization. The Buddha taught for 49 years, he left many volumes, but at the end of his life he said that he never said a word. You do not need to read all these sutras to get to your own realization, all these sutras are pointing to a place in your mind, and from there you can realize for yourself. The words of the sutras are an explanation of the medicine, but they are not the medicine itself. So he went and asked the question "What is the cardinal point of the Buddha dharma?" Rinzai was so simple and honest that he just did what he was told. But before he even finished asking the question, he was hit 20 times. He went back to the zendo without a clue why he had been hit. He was told to

go back and keep asking the same question to Master Obaku, until he could get it, and he went back. He was hit 20 times again. He even went back for a third time, and was hit 20 times more. When Rinzai came out he was sure he would probably never understand this Buddha dharma and he left. Rinzai's mind was not really ready to open yet. Bokujū told Obaku that Rinzai would be great in the future, to please continue guiding him well, he was sure that one day he would get it. Rinzai went to thank Obaku, and sent him to his dear friend Master Taigu to train. As it is usually done, Taigu first asked him Where do you come from? -from Obaku's place. What is he teaching these days? -Rinzai told the story about the 20 blows over and over again. and that he didn't understand why he was hit so hard, what he had done wrong. Taigu answered: I knew from the time we were training together that Obaku was very kind, but I had no clue he was that kind! He would take the time to exhaust himself with your trouble and teach you kindly for 3 times the cardinal point of the Buddha Dharma. And suddenly Rinzai got it! that Obaku had been trying to teach him what cannot be said in words and that Obaku had used the stick to tell him about it. We always try to understand with our head, and that is not becoming one with our bodies. Even the Buddha sat under the tree for 6 years, throwing everything away, over and over! Not through studying the Sutras. But once he awakened, the Buddha wanted everyone to touch this mind and that is why he started teaching the sutras, but they only point to the state of mind that is possible.

Obaku had hit Rinzai in hopes that he would realize the truth of his life energy, but Rinzai had not been ripe yet. But now he could see the kindness of Obaku but not through his head. he knew it with his whole body that was now open. Rinzai said: He just hit me, that's all he did. and I thought there was something more special in the Buddha Dharma. Taigu was surprised that Rinzai suddenly got it. Taigu felt that it was the truth and said, go back to your teacher, I only explained what he had already taught you. He returned full and taught, he prostrated to Obaku, and he said didn't you just left? if you are going here and there you will never get it! Rinzai said: I came back because of your kindness. What are you talking about? He told him all about what had happened at Taigu's place. Obaku answered that master Taigu is saying all sorts of unnecessary things these days, I should go and hit him. Rinzai said: Why wait? and Rinzai hit Obaku and gave a great shout. And this was the first great shout of the Rinzai lineage. Obaku accepted his realization by saying: "take this lunatic back to the zendo where he can sit quietly".

We sit and think about everything and it brings us trouble, It is never ending. We need no understanding, we just need to experience our own life energy and the truth of this experience is where the joy and awe comes forth. We just return to our pure mind that was born with us. This alive energy, we can become it completely without trying to understand it. Let go of that self awareness. Work for all of humanity with this pure mind and its huge abilities. We just need to let go of the self attachment. Offering all to society. We can become free from attachment and just be joyful to be in

the present moment. Like Rinzai just showed us. These words are a light to our own experience on how our mind works and that connects us with all human beings. That is the honesty and purity of our open mind. More and more we can return to this in our zazen. One moment of purity is one step of becoming a Buddha. Letting go of our self awareness is our great responsibility and for this we do zazen. Purify your self awareness one breath at a time. Until you can experience the joy of our life energy in this very instant. Just this pure awareness, without divisions, just reflecting with no space to add any judgments whatsoever. This is the state of mind we all have within us.

Day 3

When Rinzai was planting pine trees, Obaku wanted to know the point of planting so many trees in the deep mountains. Rinzai said: "First I want to create a natural setting for the main gate, second, I want to make a landmark for later generations. Obaku put his full trust in Rinzai. After his enlightenment experience, Rinzai stayed with Obaku to deepen his essence. The following stories talk about his time during training. Pine trees are usually part of a Zen temple, and that is because pine trees are green all year long. "The pine is Green for a 1000 years" says the poem, like the deep mind, constantly giving life for all of society. But actually it seems like the pine stays the same, but actually it changes needles in the Spring and in the Fall, it just happens in a way that by the time the old ones fall, the new ones are already taking its place. Always changing its form and it is in this way the the Dharma is passed on through the generations. That is how the expression of the Dharma stays fresh.

Hyakujo Zenji wrote all the rules for zen monastic training. Bodhidharma gave it a special taste by saying that most important is to see into our own true nature and realize enlightenment directly, awaken to the alive dharma. Buddhism of course is only about the experience but in the beginning it was about learning the precepts first. Zen brought this new rules as a point of training. Hyakujo wrote all of this in the Zazengi. He talks about the different positions, how to divide the time in the days, the clappers etc.. he lived following his own rules all his life. Hyakujo came up with the word samu, which means: Giving life to your own Buddha nature. He defines the 3 most important aspects of zen training, in order of relevance: First is samu, then zazen and then studying. First is the work, the action, there we can realize our Buddha nature at work. Zazen follows after that, and it is not about the way of sitting but it is the prayer of becoming one with heaven and earth. The thoughts are not a way to experience this oneness. That is what the taut fullness of zazen is all about. And last is the studying of the sutras, this gives life to the experience. The 5040 sutras left by the Buddha, these are the base of the Buddhist teaching. He also left the precepts. But this last ones change according to the era. The way of studying is to always see the words as pointing to our Buddha nature, this is the way to study, it is the way to read the words.

In India at the time of the Buddha, people of training did not work, They couldn't kill an insect working on the fields, so they would only receive alms. The people of society would not do the training themselves, but they would give the offering to those who could do it in this life and receive the merit to be able to train in a future life. The monks were seen as somewhat special. It is still like this in India these days. 500 years after Buddha died the situation changed and people wanted to train their minds on this life, not having to wait for a future life. So Mahayana Buddhism came forth. This is the same Buddhism that came to Korean and Japan, where an ordained person is just the same as a lay person. They are training together and according to their karmic connection they are either ordained or lay but that is not really the point because as a person of training they are all equal. people need to work in society of course and so ordained people started to work as well. And this is how samu came forth and with that Mahayana buddhism. The lay practice became more important in society and those ordained were few among them and everybody had the possibility to do training. In China people were devoted to their particular kind of training because they saw this few people as being special, but that was not possible anymore where so many people from society started to train. There were monasteries with thousands of monks, and asking for offerings from some small villages was impossible, they couldn't provide for everybody. So they decided to start working and become self sufficient. That is how work became an expression of their training. During samu they would continue to polish their mind, This was passed on to Japan as well. With Takuhatsu and Samu. Samu is our expression of our sitting zazen. Sitting is zazen, working is zazen. In society people work to gain money so they can support themselves, In zen, samu is done to polish our Buddha nature, to give it life. We do not do samu for food. Whether we receive food or not is up to the heavens to decide. Because if our existence is of purpose for the big picture then heavens will provide us with food. Samu is the change to experience this buddha nature directly: in our eyes, in our hands, in our feet... how can we become one with this reality, this is how we focus when we are working. How we work can be seen by a zen master clearly, whether we are polishing our Buddha Nature or we are just doing work only. The real experience is necessary while doing samu. How can I meet my own life energy while doing this work? this is the question we need to look at while doing the work. Simply trust, Buddha nature needs to shine in our samu or it is just work.

Hyakujo Ekai zenji was always doing samu with everyone. Even if he was very old, more than 90 years of age, it did not matter the amount of work he would do, but it was about how to give life to his Buddha nature. If we say we only want to do zazen and put the work aside, then no real awakening is possible. The monks would beg Hyakuyo to stay in his room and skip samu, they were happy to see him alive. But he would always refuse. One day a monk decided to hide his tools, and when samu came, Hyakujo couldn't find them and went back to his room. But then he didn't show up for the next meal, and for the next, and for the next. So they asked him if he was felling sick and he replied with his famous words: "One day without work is a day

without food" If I cannot work for my own existence, if i cannot polish my own buddha nature, then i should not be allowed to live. Then the monk returned his tools and he went happily back to work. Hyakujo would say: "I have so little virtue, if I don't go to work I can not even feel settled in my own mind".

Obaku was the transmitted disciple of Hyakujo Ekai Zenji, so this wind of samu was passed all the way through to Obaku and then to Rinzai. Even in his free day Rinzai would go up to the mountains and plant pine trees. Obaku went up there to check on him and asked the reason for planting pines in a place already filled with them. Rinzai wanted to make the mountain even more beautiful, even greener, to create great surroundings so that people in the future could come and train here. This was his deep wish, his state of mind. He wanted to inspire them to do even harder training. If we have awakened to our Buddha nature, this is how we see things, this is how we act, we do nothing meaningless but everything is an inspiration for others. We leave behind these guiding points for others to follow us. It has to become this state of mind, from this deep belief when we sit we can experience this deep state of mind. It has to be with this inner determination that we want to liberate all beings. Rinzai wanted to protect the beauty of the mountains by planting more pines, and thanks to Rinzai, our path also becomes clearer and we take more responsibility for our training. Put your whole life energy on the line, do not do zazen were you are just pretending, sitting on the side. In that way Obaku keeps training Rinzai, and he becomes riper and riper, we can't also practice only from our ideas and concepts, it has to be zazen where we have to put our whole life on the line, or our zazen will die. If we can dig deeper and deeper we will see that this life was given to us to realize this truth, and society can be given life too. When we leave this sesshin we must give something to our children and grandchildren or else what was this sesshin for? We must ask. What is the meaning of our practice of zazen? It is this truth that can not be found in the media, if we have experienced it ourselves we can pass it on to others. Rinzai inspires us to realize for ourselves the truth of what we are as a human being.

Day 4

Rinzai was planting plants in the mountains. It is a beautiful place where he was working, where spiritual practice could happen, but he also wanted to express for later generations the efforts that are required in this path. Zen is always looking at how to raise people's minds. Today in Japan it is only the zen of Hakuin and Rinzai that survives, only these two remain. Daito kokushi was the founder of Daitokuji, and was teaching how the state of mind of satori could perfectly match our daily life. So he used it also in samu, always moving in accordance with all circumstances, only in this way can the true dharma be transmitted. Myo Shin Kaisan Muso Daishi, was studying under Daito kokushi and even after his great awakening he stayed to deepen further his state of mind for 20 more years. When his master became sick the emperor asked him whom would become the next teacher, and he said to look for

Muso Daishi (Kanzan Egen). They searched everywhere and finally found him in a small village in the mountains. He had been leaving there for 8 years just helping the farmers and polishing his state of mind. The wind of this house always stressing that there is nothing outside oneself but only the polishing of the mind.

Tenryu Kokushi wanted to meet Muso Daishi and saw that he was living without even a roof on his head and had no plate for his candy. He wouldn't care if the roof was leaking or not, nothing extra there, just putting everything into training his students, putting everything into the Dharma. He was living in a very poor situation but always digging deeper and deeper into his state of mind. Every moment polishing, and in that way, being a true guide for later generations, nothing extra there, the truth being expressed here. Now, this is the only lineage remaining in Japan. In the same way the lineage of Obaku and Rinzai they would take samu, the expression of their state of mind, as the most important way to teach their disciples.

One day during samu, Rinzai was working with 700 monks in the mountains. Obaku came up to check on them and as Rinzai saw him coming, he rested his head on the mattock as if to say: "I'm not working". Obaku asked him: "Are you tired? -Me? I just got here, Why should I be tired? - Do not say anything useless here. Obaku tries to push Rinzai but Rinzai is quicker and pushes Obaku and falls. He asks for help from the Samu leader: "please help me up I got pushed over by Rinzai." The samu leader helps him up and says: "How can you let this lunatic get away with such rudeness?" But as soon as he was on his feet, Master Obaku hit him in the face. The samu leader was being dualistic and had no understanding while Rinzai was using his Buddha Nature. Rinzai just pretended that nothing had happened but dug a hole and said: "Everywhere else the dead are cremated, but here I bury them alive" In this way Obaku is approving of Rinzai's state of mind.

One day Rinzai is sitting in the zendo and Obaku comes for Kentan (yaza check). He had been sitting straight and awake, but when he sees Obaku approaching he pretends to be asleep. So as to say that his training was nothing to be shown of but was a matter of his own. Later on, he went to Obaku's room to apologize for being asleep, the head monk was standing by Obaku said "Rinzai always does things like this, yet he has a deep understanding of zen". Rinzai says that this young person is honest in his understanding. The head monk said to not praise the young person. you need to hit them so they can go deeper, because the more they respond the deeper they can go, or are you already that old to train people? Obaku agreed that he had said too much. The head monk said. As long as you know your mistake is all right. That honest approach is the most important. Rinzai is young and already has that eye to see, but what is that eye to see? To be thankful for the Buddha or for the Buddha's teaching, is not the real experience yet, we have to stay free from all those things as well. When we return to our deeper pure state of mind, then we see where Rinzai is coming from: He knows he needs to work on his own state of mind for himself not to show others. No more space for thinking that we are someone special. Like sitting

Yaza without people knowing that we are doing it. And this is a practice of gathering virtue, cleaning or repairing without being noticed. You do not pretend you are doing something nice for others, you do it behind their back knowing that they will be helped by this action. This is the way of zen in daily life. To do things but without showing off, almost being shy if seen doing them. To always polish the mind and to never stop until that is actually happening.

One day Rinzai was actually sleeping in the zendo and Obaku hit the end of the tan. Rinzai opened his eyes and was not even that surprised, Obaku hit the tan one more time and left. Another way to approve his state of mind, even if he is sleeping. Obaku went to the Head of the tan and said to the monk with straight back and open eyes: "Don't think strenuous thoughts". So it is not that sleeping is good or bad. But that we must awaken to our True nature first. Like the Buddha said : We were born to realize this Buddha Nature, Is it good enough to sit sleepy zazen if we have not realized our Buddha Nature yet?, Our life might be over soon without realization. Once you have realized it, it is also good to sleep. Of course it does not mean that zazen is then not necessary, but the quality of the zazen changes: We sit in joy for the grace of our life energy. We sit in thankfulness.

The next section is about samu in the vegetable garden. Rinzai was walking behind Obaku and he did not bring his hoe- Obaku saw this and asked: why are you empty handed? .Did you leave it behind? He was not asking about the material tool; Samu is not the point but the realization of the Buddha Nature. He was asking about where is your Buddha Nature right now. Rinzai had the sharp eye to use and to see every chance to point to the Buddha Nature of all his monks. Zen is all about that sharp eye. Obaku asked Rinzai: "How could you leave that behind? Rinzai knew he was asking about Buddha Nature and said:"There is no one who can leave his hoe behind, Come here now let's talk all these through". Obaku held his hoe high, as if saying this is my devotion and belief to liberate all living beings. Rinzai took the hoe and said: "well, i can hold it high too! it is not that difficult". In this way, right in the middle of samu, both of them are being totally free on their own realization and polishing their state of mind at the same time, not wasting any time during zazen. They are not worrying about the physical form in any way, they are not caring about that hoe, it has no form, no color, no smell , no taste... "I have the same devotion as you I am holding the hoe up high" Rinzai replied. Of course when Obaku saw this he said: "Let's finish the samu now, the great work has been accomplished, let's go back to the monastery".

Obaku and Rinzai were not coming from any concepts. Like the founder of the Otoshu, that at the age of seven, while hearing the heart sutra would go and ask the priest why it says no eyes no ear no smell no taste. he sent him to a great teacher to develop him properly. Of course we have eyes ears, nose... but a dead person also has the same eyes, ears, nose...Why does this dead person does not see, hears or taste? People

don't usually ask this question, they say it is just how it is. But is it really the eyes that see? the ears that hear? the nose that smells? these are just tools. They are part of our body. So what is it? that sees, hears and smells? Who actually is asking this? From there we might know what it is that is actually alive in us. That is what zen points at, that is the realization.

Like Rinzai said we have this one source of life energy and divided it becomes 5 rays. It comes through our eyes, ears, nose, tongue and body. It has 5 different functions. There are 7 billion people in this planet. Do they all have different functioning? Of course they all have an ego, they all have a different expression and they might live from 80 to 100 years. But where does this life energy of each and every person come from and where does it go? Most people don't dare to ask this question. In the eyes this life energy becomes the functioning of seeing, in the nose of smelling, in the ears of hearing and so on. Yet they are not separate. Someone might be blind or might be deaf or handicapped somehow, but still the other abilities of the body might be able to cover that function. The eyes and the ears are not alone or are depending on. We have received this from our birth yet our Buddha nature doesn't change whether we are handicapped or not. Our ego consciousness develops and what did Buddha awakened to? Buddha also died, Bodhidharma also dies. Even if we are awakened to our Buddha Nature, the body also dies. So why do we need to train so hard? We would end our lives though without any understanding. Buddha Nature has never been born and never dies. It is only our bodies that we borrow, that dies. Like it says in the death poem: "The body that I borrow, today I thus return". Or as Ryokan says to his disciples: "I wasn't fooling you, when you see the flowers in the spring, that is me flowering, when you see the changing color in the autumn, that is me appearing, I was never born thus I can never die". It is the true nature in all the 4 seasons expressing, the Buddha nature expressing itself through our eyes and through the ears... We actually become the mountains and the stars. It appears and leaves no traces, that is actually the human's truth. If we don't realize it like that, then when we get older and lonely, and we actually have to die, we will ask ourselves this question: Is that that we were born for? To die lonely and in pain? Without realization it seems that we were just born to suffer and die. If we sit conceptual zazen we cannot come to any clarification.

While we have a body that supports us it is the true life energy that we have to realize for ourselves. Or else we will worry about our body for our whole life. We sit and realize more and more that there is something that we can go beyond. That there is something true beyond our body. We use these tools, we use our body to see that it is Buddha Nature that is carrying us. Leaving all ideas behind, all intellectual games, and we can become more and more One with reality, not stuck in the outer form, but we need to clarify the inner essence.

The Master taking the high sit in the hall said: On your lump of red flesh there is a true person without rank going always in and out the face of everyone of you. those who have not yet met him: Look Look! then a monk came forth and asked : What about the true man without rank? The Master came down from his sit, seized the monk and cried: Speak ! Speak! The monk faltered and the Master said: The true man without rank, what sort of dry shit is he? And he returned to his quarters.

From now the second part of the Rinzai Roku will be discussed: The part of the Discourses. A discourse is when someone expresses wisdom and truth already taught by the Buddha. For that in the monastery you have a building where there is a Buddha statue sitting. In this case, the place where the Buddha statue would be there was a sit where Rinzai would sit and teach. There were certain times when the truth would be taught. Most of his discourses were given by the request of a political leader of that era who was very fond of Rinzai. It was a time of great turmoil and the Major had a small army to protect the land. This teaching we are discussing today is the base of all Rinzai teachings: On your lump of red flesh there is a true person without rank going always in and out the face of everyone of you. Those who have not yet met him: Look Look!

Rinzai lived during the Tang dynasty He was teaching 300 years after Bodhidharma.