

Abstract

The Chan Teachings of Huangbo Xiyun and Shifts in His Representation as a Chan Master

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The present study focuses on the Chan thought of Huangbo Xiyun 黃檗希運 (?-d.850) and on shifts in the representation of him in Chan literature, with the goal of clarifying Huangbo's position in the development of Tang-dynasty Chan.

It is the author's view that, although Huangbo has always been honored in the Linji Chan tradition as the Dharma grandson of the seminal Chan master Mazu Daoyi 馬祖道一 and the teacher of the Linji school's founder, Linji Yixuan 臨濟義玄, insufficient attention has been paid to Huangbo's own Chan thought and his importance in the ancestral lineage. In the advancing field of research on Tang-dynasty Chan the tendency has been to regard the thought of the masters Mazu, Huangbo, and Linji as essentially the same, with the result that little attention has been directed to possible differences in the three masters' respective approaches to teaching Chan.

In the present thesis I attempt to address this situation, presenting over the course of three chapters my analysis of Huangbo's thought and his position in the Linji-school ancestral lineage.

Chapter one, "Huangbo: The Historical Figure and His Teachings," discusses the life of Huangbo, his teaching style, and the nature of his *Record*. Heretofore descriptions of Huangbo's career have tended to present legendary material on an equal footing with historical fact, with no clearly delineated boundary between the two. The present study therefore makes a careful analysis of the extant biographical material on Huangbo in order to identify those elements that most

likely reflect the true framework of Huangbo's career as a Chan monk and master. I also examine the transmission and development in China and Japan of the *Chuanxin gayao* 伝心法要 and *Wanling lu* 宛陵錄 (the representative compilations of Huangbo's thought) and compare the contents of these works with the Huangbo material found in the *Zong jing lu* 宗鏡錄. It transpires that the *Zong jing lu* material has undergone almost no change over time, leading me to conclude that this material forms the most useful basis for reconstructing Huangbo's original Chan thought.

Chapter two, "The Development of Tang-dynasty Hongzhou-school Chan Thought," consists of two sections that examine the development of Chan thought from the time of Mazu to that of Linji, with an emphasis on the thinking of Huangbo. The first section begins by describing the structure of Mazu's and Huangbo's Chan thought, then analyzes the differences between the two, noting that, despite Huangbo having inherited Mazu's Dharma, he took the thought of that lineage in a new direction with his own distinctive interpretation of the *Śūraṅgama Sutra* 首楞嚴經. The second section of the chapter analyzes the differences between the thought of Huangbo and Linji, demonstrating that Linji, while maintaining the key concepts used by Huangbo, modified his master's teachings into a form more closely resembling those of Mazu. However, although the thought of Linji bears this resemblance to that of Mazu, it could not have taken this form if not for the influence of Huangbo. The development of the Chan teachings in the Dharma succession of these three masters can thus be characterized as one in which Mazu's stick-and-shout "great activity, great function" 大機大用 style of Chan was given a more logical structure by Huangbo. Linji, in turn, integrated this logical structure into his own style of teaching, which returned to a more "great activity, great function" oriented approach. Huangbo's thought was thus central to the development of the Chan teachings from Mazu to Linji.

Chapter three, "Huangbo Xiyun's Portrayal in the Chan Literature," analyzes the shift in the way that Huangbo was represented as a Chan master in the master-and-disciple encounters 機緣 recorded in the Chan literature. The chapter is divided into two sections, the first examining the written records and the second examining the related Chan thought.

As a result of this research, it became clear that, with the passage of time and the ascendance of the Linji school, Huangbo's biography was in many respects altered to bring it more closely in line with the Linji school's teachings and methods. Such alterations include the type of praise accorded him by his teacher, Baizhang, the nature of his victories in question-and-answer exchanges with surrounding Chan masters, and the character of the master-disciple relationship he formed with the prime minister. Huangbo's representation in the Chan literature shifted from that of a master who stressed logical explanation to that of one taking a "great activity, great function" approach, similar to that of Linji and more in line with what people in later times expected of a teacher in the lineage of Mazu.

My research indicates the distinctive nature of Huangbo's teaching, and at the same time clarifies the importance of Huangbo's Chan thought as a turning point in the historical development of the Mazu lineage of Tang-dynasty Chan. The unique character of Huangbo's teachings was largely forgotten as his depiction in the Chan literature was altered in such a way as to more closely align him as a teacher with Mazu and Linji, and thus the significance of his individual contributions to the lineage have been ignored.