

# The Commendatory and Derogatory Sense of the Semantics of Zen Words

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**Abstract**—The transformation of the commendatory and derogatory sense of semantics of Zen words is unique. There are many Zen words in mutual transformation with a short time span. The unique religious thoughts and views have an important influence on the emotion colors of Zen semantics.

**Keywords**—Zen words; semantics; commendatory sense; derogatory sense

## I. INTRODUCTION

Zen has a unique thinking and flexible language expression, and mutual transformation of commendatory sense and derogatory sense often occurs in the semantics of Zen words. This article discusses the Zen words because there are many Zen words with a short time span in mutual transformation in the use of emotion colors. The use of emotion colors in a relatively short period of time is a more prominent feature of Zen words.

## II. WORDS CAUSED BY DIFFERENT INTERPRETATIONS

The Zen monks of different factions have different understandings of the meditation and enlightenment, and there will be some differences in the practice, which shows the transformation of emotion colors in semantics of some words.

Example One: "Leng qiū qiū" (冷澈澈)

The Zen literary were popular In the Song Dynasty and its drawbacks of obsessive writing and misinterpreting of Zen was gradually revealed. In order to treat the tendency of writing Zen, Lin Jizong, the representative of Dahui Zonggao, and Cao Dongzong, he representative of Hongzhi Zhengjue, respectively advocated KanhuaDhynan and MozhaoDhynan, but there is a big difference between the two ideas. MozhaoDhynan advocates free of all things quietly practice and observe the heart, just as Dan Xia Zi Chun said, "Sit quietly in the dead wood hall."<sup>1</sup>

- Zen has traveled around with a cane for a long time, but he has given it up now. After all the darkness is removed, a clear world is "Ming li li" (明历历), the heart and the body are well integrated, and you can

achieve the "leng qiū qiū" level which means empty and cool realm of enlightenment. (*Hongzhi Zen Master Guanglu* Vol. 4)

Everything is put down, and you can take a rest to achieve the realm of silence and emptiness of the "Ming li li" and "Leng qiū qiū". Here, the derogatory sense is used. KanhuaDhynan criticizes the MozhaoDhynan treat the relationship between quietness and silence with an opposing eye, and violates the basic principle of Zen. For example, *Dahui Pujue Zen Master Quotations*, Vol. 25, Audrey Zeng Shilang said: "There is a kind of shameless shame now without understanding about Zen. It is just teaching the students to take meditation and rest. The apprentices can't comprehend the Zen law even until the emergence of a thousand Buddhas, but it makes people more confused. In addition, they taught the apprentices to eradicate emotion and quietly observe the world to understand the affairs. In the end, it was even more confusing, and there was no end. Sit and rest, forgetting the common sayings and taking care of the world can only make people more confused and helpless. In Zong Gao's view, "the various popular Zen thinking at that time, especially the silent words and feelings, and the desire to get rid of life and death is not only the useless work, but also the far away from the Buddha."<sup>2</sup>

- Monk Zhen Jing said: "most of the Zen monks are away from the hardship of life and death, taking a rest for a thousand years like the incense burner in the old temple, "Leng qiu qiu" is considered to be the highest state of practice. But they didn't realize that they have been obscured by words and outside things. Their true insights and the magical powers obtained through practice can't be revealed. (*Da Hui Pu Jue Zen Quotations* Vol. 17)

Here, "Leng qiu qiu" is the indifference attitude of MozhaoDhynan, which is criticized by KanhuaDhynan, and the "Leng qiu qiu" here is in derogatory sense. The word

Example Two: "Shi xin" (识心)

"Shi xin" is in the same way. The Chinese Zen thought has experienced several stages such as "Dharma Zen", "Shuangfeng Zen" and "Niutou Zen". "At this time, Farong

<sup>1</sup> Quotations of Danxia Zikai's Zen Masters, Volume 1 Quotations of the Zen Master of Suizhou Dahongshan.

<sup>2</sup> Ma Tianxiang, *The History of the Development of Chinese Zen Thoughts*, p. 110, Wuhan: Wuhan University Press, 2007.

advocated 'unintentional and forgetting' which is also the characteristic of Farong's thoughts. It is exactly the opposite of the Dongshan Famen, which is advertised as 'watching the heart' and 'sticking to the heart' at that time."<sup>3</sup> "Empty is the fundamental of the Tao", "no heart is in harmony with Tao" has represented the Buddhist studies of Fa Rong as well as the early Niutou Zen.

- Master Fa Rong said: "The image inside the mirror and the mirror is originally without consciousness. It is said that the mirror has no sense; here the no sense comes from unconsciousness. People's words are intentional, saying that people have no consciousness, and here the no sense comes from consciousness. From the heart, the unintentional is the end of the end; from the unintentional, it is the fundamental access... Just like there are no body and the heart in the beginning, the Dharma Avenue does not exist originally, and all the laws are not originally, and there is no original. (*Zong Jing Lu* Vol. 45 *Hui Ri Yong Ming Temple Master Zhijue Zen Master Yanshou Collection*)

Fa Rong believes that there is no body and mind, so "Shi xin" is mourning. On the other hand, Hong Ren and others advocate "viewing the heart" and "keeping the heart". "Shi xin" means comprehending your heart is a Buddha, thus causing "Shi xin" is the two opposite usages of commendatory sense and derogatory sense in the meditation of Zen.

### III. WORDS CAUSED BY THE SEMANTIC DUALITY

Some words have two uses of semantics because of their two sides of semantics. In modern Chinese, the word "Qi Pa" (奇葩) means "singular flower" or "singular thing", "singular" means "unlike the general", and literally it is "unusual". There can be two diametrically opposite values in this regard: superior, outstanding, or weird, contrary to common sense, and arrogant. "Qi Pa" was originally a derogatory term, but in contemporary pragmatics, its semantic two-sidedness is used as a derogatory term. There are also many similar words in the Zen book. The difference is that "Qi Pa" belongs to the mutual transformation of the emotion colors, and it appeared in the Song Dynasty. It has been used as a derogatory term for recent years. It has experienced from the commendatory to the derogatory with a long time spans, while Zen words are mostly a mutual transformation of semantic usage, a large number and a small time span of change. The following is an example of "Jian tu fang ying" (见兔放鹰) and "Pi mao dai jiao" (披毛戴角).

#### Example One: "Jian tu fang ying"

"Jian tu fang ying" was first seen in Wu Deng Hui Yuan, which literally means releasing the falcon when the rabbit comes out, that is, giving responds according to the external situation. There are two different trade-offs for this: randomness; being fascinated by the outside world,

obsessing with the outside, and not being able to hold on one's heart. The side of "Jian tu fang ying" is explained in the *Zen Dictionary*: "In response to the difference in the machine, different settings are adopted to accurately and quickly inspire and attract scholars."

- The Zen Master in Yue Anguo said: "The public need to be equipped with a final print and a top door to distinguish the dragon and the snake, the jade and the fierce. Do you know how Sakyamuni gets along with others? It's probably similar to "Jian tu fang ying", according to the size of the hole into the appropriate wooden wedge. *Zen Lin Ji Ju* Vol. 19 *Flower Fruit* an example of derogatory using is as follows:
- Huai Zen Master said: "It is only this kind of belief that it is a down-to-earth practice. After all, there is no other way or reason. I say this, I am afraid that you guys will follow the principle of 'Jian tu fang ying', 'Ke zhou qiu jian' (刻舟求剑). (*Five Lights Yuan Yuan* Vol. 12 *Tokyo Jingyin Ji Chengcheng Zen Master*)

"Ke zhou qiu jian" can mean to be rigid, not to know how to change, "Jian tu fang ying" is of the same meaning, it is not difficult to see the side of "Jian tu fang ying", to participate in the meditation and seek for the outside, can't be self-satisfied, pursue the semantic solution, and stick to the words.

#### Example Two: "Pi mao dai jiao"

In addition, the word "Pi mao dai jiao" appeared in the Tang and Five Dynasties. It literally means wearing a feather and wearing tentacles, that is, becoming a livestock servant and killing. Animals have less wisdom, less intelligence, have the freedom to be natural, and kill each other. They are killed, prey, and suffer. Therefore, in the pragmatics, the semantics are used according to different value judgments.

- "Pi mao dai jiao" pull the farmland's farm tools in the beasts". Since the industrial debt is difficult to escape, it can only be tolerated". (*Mr. Monk's Quotations* Vol. 1)

In the animal road, because the industrial debt is difficult to escape, it is necessary to be enslaved, the meat is eaten by people, and the skin, horn, hair, and the feather are hunted and killed by human beings as useful things. As described in Vol. 1 of the *Xiao Shi King Kong Instrument*: "Re-entering the reincarnation suddenly lost the old person identity and replaced it with such a skin." Wearing the horn and fur, the mouth is marked with iron, the back is carrying a saddle, the meat is served to people, and the life is used to pay debts. Living alive suffering from the pain of being slaughtered, and suffering from a fire after boiling. Adding hatred to each other and taking turns to be preyed.

On the other hand, it lacks wisdom and intelligence, and it is unclear about all things, letting its nature identity goes freely. It is a similar word with "unintentional".

- It is not as ignorance as civet cats, buffaloes, chaos and do not know the Buddha and the founder, so that they don't know the highest realm and the cause and effect of good and evil. Just eat grass when they are

<sup>3</sup> Man Sheng, *The Formation and Characteristics of Niutou Zen, Shuanglin Buddhist Forum*, Vol. 1, Lianshan Shuanglin Temple, Singapore, 2005 edition.

hungry and to drink water when they are thirsty. It's unnecessary to worry about success in this way. If you don't know the "Taoists", you don't have to think about it, so you can know the true meaning of the Dharma and "Pi mao dai jiao", take advantage of the plough, get this convenient method, and start to get better. (*The Chan Lin Bao Chuan* Vol. one *Fuzhou Caoshan Ben silence Zen master*)

The same words of "Pi mao dai jiao" have produced two uses for the suffering and suffering of the animals.

In addition, there are a number of words, such as the "Yi zhi yan" (一只眼), "Wu kong tie chui" (无孔铁锤), "Wu yi zhi" (无益智), "Xia lv" (瞎驴), "Yao e" (赅讹), "Qu jiu" (去就), "Lie lie qie qie" (列列挈挈), "Zhi jian" (知见), "Qi mo hua yang" (起模画样), have two usages due to the two-sidelines of semantics, and will not be described in detail here.

#### IV. WORDS CAUSED BY SEMANTIC DUALITY

Example: "A lu lu" (阿辘辘)

The term "A lu lu" is more common in Zen, and it is also called "E lu lu" (肩辘辘). The Zen Dictionary edited by Yuan Bin releases the word "A lu lu". There are two interpretations: the description of the spirits or the enlightenment machine is used to turn around; the description of the Zen people is not simply good. Japanese scholars Wuzhudaozhong (1653~1744) written in *Five Authentic Sponsors* that "Eight-four Aunts" thought "A lu lu" means "to speak around in vain, turn to infinity, but do not understand from the end to the root. This is the righteousness of Zen. And 'the praise and smooth without hindrance, which is different from today's righteousness.'" The two scholars have some inadequacies in the interpretation of "A lu lu", but they all think that "A lu lu" has dual use. And in Wuzhu's explanation, "the infinity turn" and "the round turn without hindrance" are all stand on the "round turn", we can see that there is no certain relationship between them.

"A lu lu" has two uses both in commendatory and derogatory, the following is trying to analyze its emotion colors and its source.

Judging from the use cases of the literature, "A lu lu" has a derogatory side that indicating the spiritual or enlightened person without stagnation in a naturally exquisite, such as *Yuan Wu Buddhism Master Biyan Record* Vol. 7: "Shizun will control the rudder according to the wind direction and use the medicine according to the condition. So it needs a long time to mention all the opportunities. The wheel turns in an "A lu lu" rhythm, does not turn to the intention side. It doesn't care about gains and losses, pay no attention to the common customs or saints, and grasp the both sides together. "In an A lu lu rhythm" means the machine turns to circle turns without stagnation. *Chinese Dictionary*: "lu" (辘), the wheels are rolling." "lu lu" (辘辘), an onomatopoeia: first describe the sound of the car, and second describe the murmur in the intestines when hungry; In a turning appearance; A tool used for picking up water on the well. "lu lu" is taken from the sound of rotation, the state of rotation, and the tool of rotation. "A" (阿) is a prefix, plus "lu lu" (辘辘)

into a very colloquial word in the Tang and Song Dynasties. Wuzhe regards "A" as an utterance, and "E" (肩) is a verb. In fact, "A lu lu" has the same mean with "E lu lu", the two are only caused by physical fallacy. "A lu lu" means the machine turns around, and the circle turns without stagnation. It is derived from the rotating appearance and becomes a common word in Zen.

"A lu lu" can also be used to indicate that the Zen people are shackled by words, and that they are bound by desires, and it can be explained as unpleasant and uncertain meaning that is not related to the roundness, such as:

- Master Huang Bo said: "The Master Ma has eighty-four eminent monks, and everyone says "A lu lu" except Gui Zong" (*The quotation of Yuan Wu's Buddhist Masters* Vol. 6)

This example is that Zen monk always speak useless words to others and turn to be a common theorists, he can't fully understand the Dharma. "A lu lu" is the same as "A lu lu" (阿漉漉) and "E lu lu" (肩漉漉) in this sense, and the usage is the same, as follows:

- The Zen master then went to the Dhammasala said: "The Master Ma has eighty-four eminent monks, and everyone says "E lu lu" except Gui Zong"" (*The Light Record* Vol. 8 *Junzhou Huangbo Jiufengshan Duanji Master*)

Through investigation, it can be seen that "A lu lu" (阿漉漉) and "E lu lu" (肩漉漉) do not have derogatory usage, they also express wetness in Zen, and it is believed that the derogatory semantics of "A lu lu" (阿辘辘) Originated from "A lu lu" (阿漉漉). "A lu lu" (阿漉漉) and "E lu lu" (肩漉漉) are also known as "Shui lu lu" (水漉漉), as slobber.

- The Bodhidharma from the West spreads the heart of the Buddha, while the scholars of the East are trapped in the muddy nature of the words, making the mouth "Shui lu lu" (水漉漉), can't understand the nature of the heart. Inviting him come over to sweep away the unfaithful words and misunderstandings, forming a sect that goes straight to the heart and sees the nature. (*An Hei Dou Ji* Vol. 5 *Shaoxingfu Yunmen Xueqiao Yuanxin Zen Master*)

A swearing speaking obsessed with the semantic solution can't directly point to the hearts of people or understand the Dharma.

"Lu" (辘), *Guang Yun* and *Ji Yun* from "Lu Gu Qie". "Lu" (漉), *Tang Yun* and *Ji Yun* from "Lu Gu Qie". The two sounds are similar in shape, and "Lu" (漉) is a form of "Lu" (辘). In the process of using, "A lu lu" (阿辘辘) has the new meaning of "A lu lu" (阿漉漉) in the case of retaining its own meaning, thus it has two relative usages. And there were two mixed cases in later use.

#### V. CONCLUSION

Zen's unique religious thoughts and ideas had a big influence on Zen language. The formation and evolution of certain meanings and the use of words and emotions are

closely related to Zen thoughts and ideas. Through the above analysis, it can be seen that the commendatory and derogatory sense of the semantics of Zen words is unique, and the exchange use of two kinds of semantics in a relatively short time period. It is said to be the most prominent feature of Zen language.

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