

Zen and martial arts in Shaolin kung fu

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Abstract

Since the time of Huineng, the cognitive change marked by the emergence of Zen Buddhism—summed up in the idea that 'Zen is free from forms, and the path to Buddhahood is inseparable from daily affairs'—has paved the way for monks to practise martial arts in theory and thought. In Zen ideology and discourse system, martial artists are Zen fighters with an active body and a tranquil mind, who integrate dynamic and static states, combine emptiness and existence, and enter non-duality. Zen's concept of emptiness requires those who practise martial arts to have a broad mind, which can accommodate all objects and phenomena, so that one can use martial arts flexibly, which enables one to come and go freely. Zen Buddhism explores 'epiphany' in its methodology, but 'there is no gradual enlightenment, while knowledge can be gained quickly or slowly'. The so-called sudden or gradual are merely labels and phenomena, however. When learning and practising Shaolin kung fu, one should not adhere to ideas of epiphany or gradual enlightenment, the suitability of which varies from person to person, but rather endeavour solely to not cling to concepts and objects, and just be.

Key words: buddhahood • buddhism • enlightenment • epiphany • self-discipline

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Martial arts – plural noun any of various systems of combat and self-defence, e.g. judo or karate, developed especially in Japan and Korea and now usually practised as a sport [25].

Fitness – noun the fact of being strong and healthy [25].

Self-discipline – noun the ability to do what is necessary or sensible without needing to be urged by someone else [25].

INTRODUCTION

'In recent years, there have been some arguments about whether Shaolin Temple is engaged in boxing or Zen' [1]. As early as 1990, Professor Hao Qin published an article 'On Chinese Buddhism and Shaolin Martial Arts' in the *Journal of Chengdu Sport University*, which mentions that 'the basic teachings and precepts of Buddhism are essentially opposite to the purpose and basic values of martial arts' [2]. Buddhism 'aims to advocate compassion and generosity, and resolutely opposes all behaviours that harm lives'; further, 'any pursuit of one's own physical desire and clinging to all things outside oneself ... do not conform to the requirements of *dhyana* and are the "evil obstacles" that hinder self-cultivation'. As Hao states, 'this is one of the reasons why Buddhist religious connotations deny technical culture like martial arts' [2]: the article holds that the relationship between the Shaolin Temple and Chinese martial arts is a wonder of Chinese Buddhism. This relationship is established through a series of factors, one of which is that the Shaolin Temple is the ancestral home of Zen Buddhism, and Zen Buddhism is a typical type of Chinese Buddhism.

Attaining Buddhahood by seeing one's own nature is all about 'epiphany', that is, there is no need to practise for a long time (gradual enlightenment), and there is no need to abide by certain precepts. As long as you are awakened, you can attain Buddhahood in an instant. This set of theories of Zen Buddhism has changed the abstruse and complicated Indian Buddhism into a simple Chinese Buddhism that is suitable for Chinese traditional customs and lay people, and freed Buddhism from strict precepts and practices. As the saying goes, 'from carrying water to cutting firewood, everything is a wonderful path'; under such circumstances, it is conceivable that the emergence of the so-called 'warrior monks' and 'fist and stick monks' is not strange at all [2].

Unfortunately, although Zen Buddhism paved the way for monks to practise martial arts in theory, the martial arts are merely attached externally to Buddhism, and rarely infiltrated or influenced by religious and cultural elements such as Buddhist beliefs, doctrines, teachings, and precepts; this is discernibly different from the relationship between Japanese religious beliefs and kendo or judo [2]. Hao Qin laments:

Compared with Japanese traditional martial arts in which the spirit and methods of Zen Buddhism have infiltrated into the technical system, the relationship between Chinese martial arts and Buddhism has not reached this organic integration of connotations. The solution to this problem is likely an important subject and direction for the development of Shaolin martial arts [2].

Perhaps with the dream of organically integrating the relationship between Chinese martial arts and Buddhism, in the past 30 years, scholars and monks have conducted unremitting explorations into Zen Buddhism, and concepts such as 'martial arts Zen' [3], 'Zen and martial arts are one' [4], 'unification of Zen and martial arts' [5], 'unification of boxing and Zen' [6], and 'Zen and martial arts become one' [7] have been frequently put forward. These studies interpret the relationship between Zen and martial arts from different perspectives but all promote the integration of Buddhism and martial arts. However, with regard to Shaolin kung fu, the organic integration of Zen and martial arts is still an important topic, and some specific issues still require further in-depth investigation. For example, what kind of Zen is the 'Zen' in Zen martial arts, and what kind of martial arts could they then be? Is the purpose of Zen martial arts to become invincible or to see one's own nature? Is Zen martial arts best practised through epiphany or gradual enlightenment? The solution to these problems will enable Shaolin kung fu to recognise itself in the development process, identify the right entry point in the process of 'going out to the world' and engaging in 'cross-cultural dialogue', and establish cultural confidence in pursuing this international communication.

Zen thought theoretically paved the way for monks to practise martial arts

Zen, an abbreviation of 'Zen Na' and transliterated from the Sanskrit *dhyana*, is translated into Chinese as 'thinking practice', 'meditation', and 'concentration'. This refers to mainly psychological activities such as sitting still, converging the mind, and reviewing and correcting one's thoughts. Zen results in 'Ding', which is *samadhi* in Sanskrit, transliterated as Sanmodi and Sanmei: this refers to a state in which the mind has converged and is still. Since Zen is quiet meditation and Ding is stillness, practising Zen by sitting has become the preferred way to practise Zen in Indian Buddhism.

However, since the time of Huineng (638–713), in the Tang Dynasty, ‘Chinese Zen Buddhism scholars have changed Zen from practising by sitting to daily activities, and from psychological balance to life experience, which fundamentally changed the connotation of Zen’ [8]. Huineng believed that ‘Dharma is in the world, and it cannot be separated from the world. Searching for Bodhi away from the world is just like asking for rabbit horns’ [9]. Thus, it is important to explore where Dharma is in the world. Huineng believed that it is in everyone’s minds. He said, ‘Before enlightenment, Buddha is a sentient being; upon enlightenment, all sentient beings are Buddhas’ [9].

Worldly people are pure in nature, and everything is born from nature. As they think about evil things, evil deeds are conducted. As they think about beneficial things, beneficial deeds are conducted. Everything is within the self-nature, just like that the sky is always clear, and the sun and the moon are always bright; when covered by floating clouds, it is bright above and dark below; suddenly, the wind blows away the clouds, it is bright both above and below, and everything is clear’. Therefore, ‘as long as you see your nature, you attain Buddhahood’. Once you realise that your nature is Buddha, this shore becomes the other shore. Therefore, you can reach the other shore immediately, which is called ‘attaining Buddhahood by seeing one’s own nature’ [10].

Therefore, ‘as long as you see your nature, you attain Buddhahood’ [9]. Once you realise that your nature is Buddha, this shore becomes the other shore. Therefore, you can reach the other shore immediately, which is called ‘attaining Buddhahood by seeing one’s own nature’.

It is precisely because ‘everything is within human nature’ that we have to attain Buddhahood on this shore, so that human nature can be promoted and the body liberated. ‘Those who practise *samadhi*, no matter where they are, and regardless of whether they are walking, standing, sitting, or lying [down], they always maintain a straight mind’ [11]. Therefore, practising Zen by sitting appears less important. According to *Liu Zu Tan Jing (The Platform Sutra of the Sixth Patriarch)*, Zhicheng, a disciple of Master Shenxiu, went to Master Huineng to listen to his teaching on Dharma. Master Huineng asked, ‘How does your master teach the public?’, to which Zhicheng replied, ‘He often teaches the public to concentrate their mind and visualise a quiet scene and sit still for a long time without lying down.’

Master Huineng said, ‘This is sickness, not Zen. What is the benefit of sitting for a long time?’ [12]. Then, Master Huineng recited a verse: ‘People sit when they are alive and lie [down] when they are dead. How can one cultivate oneself by work on the body, which will eventually become a rancid skeleton?’ It can be seen here that Huineng did not believe that sitting alone can lead to Zen, or in other words, ‘Why bother to keep precepts when your mind is at peace, and why bother to practise Zen when your behaviours are upright?’ [13].

Keeping precepts and practising Zen are merely forms, which one should not cling to. The purpose of keeping precepts is peace of mind. If you have peace of mind, you no longer need to keep to the forms of the precepts. The purpose of practising Zen is to be upright in behaviours. If you are upright in your behaviours, you no longer need to care about the way of practising Zen by sitting’ [14].

Therefore, ‘sitting’ should not be the act of sitting on the ground, but rather, ‘not allowing any intention to arise’, ‘seeing one’s own nature inside and remaining unmoving’ [15]. Enlightened people move their bodies but not their minds, so that they are self-cultivating everywhere they go; enlightened people know their nature, while those who are confused do not.

Here, Zen Buddhism has seemingly absorbed the Taoist concept of nature, holding that the nature of all sentient beings is that of Buddha; further, acting according to one’s own nature, naturally, without forms, is the best practice. Therefore,

Zen requires understanding the approach of Zen through ‘eat when you are hungry, sleep when you are sleepy, move towards the fire when you are cold, and move towards the shade when you are hot’ (Mi An Yu Lu [Quotations from Monk Mi An]), discovering the implication of Zen from ‘green bamboo and gloomy yellow flowers’ (Volume 3 of Zu Tang Ji [Patriarch’s Hall Collection]), savouring the taste of Zen from green mountains and green waters, experiencing the delight of Zen when walking, standing, sitting, and lying [down] in one’s everyday life, and comprehending the realm of Zen in the everchanging life, so as to realise the transcendence of life and the freedom of spirit’ [8].

Beginning with breaking away from practising Zen by sitting, Master Huineng went further to weaken existing precepts, and regarded

Ding and Hui (wisdom) as a whole. It is stated in *Shurangama Sutra* that 'Controlling the mind is keeping precepts, keeping precepts gives birth to Ding, and Ding gives birth to Hui, which are called the Three Non-Outflow Studies'[16]. Huineng put forward that 'this practice approach of mine is based on Ding and Hui. The public should not be confused and say that Ding and Hui are different. Ding and Hui are one, not two. Ding is the entity of Hui, and Hui is the effect of Ding'[11]. This greatly weakens the principle of attaining Ding by keeping precepts as stated in *Shurangama Sutra*, and breaks away from this 'boring' form of practice. Huineng stated, 'Those [who are] confused are clinging to phenomena. They say that one-practice Samadhi is sitting there without giving rise to any motive or intention. Those who interpret this way equal the practice of Samadhi to insentience, which is actually an obstacle to the path of attainment' [11]. That is, there is no fixed form of Ding, which is not limited to practising Zen by sitting, and it is not necessary to chant the name of Buddha; as long as the mind is not chaotic, sitting, lying down, and walking are all Ding. Yongjia Xuanjue, a disciple of the Sixth Patriarch Huineng, composed *Zheng Dao Ge (Song of Enlightenment)*: 'Walking is Zen, sitting is Zen, and whether speaking or silent, moving or static, the body is at peace'. Here, 'body' refers to 'nature', 'mind', or 'mind'. In this way, Zen Buddhism integrates the wisdom of Confucianism and Taoism, 'highlighted the decisive role of wisdom in practice' [8], and completely transferred the 'other shore' to the real world, thereby transforming Indian Buddhism into Chinese Buddhism.

On 12 July 2009, Professor Lou Yulie mentioned a type of 'walking practice of Zen' when delivering the lecture 'Zen and Life' in Shaolin Temple's lecture hall:

Now there is a Zen master named Thich Nhat Hanh in France, whose native place is Vietnam. He built a Zen Bodhimaṇḍa in France that can be said to be the largest in the world. This Zen Bodhimaṇḍa advocates practising Zen by walking— not sitting there, but walking to practise Zen. Thich Nhat Hanh once visited our Peking University and I received him. After his speech, he led our students to practise Zen by walking on campus. Therefore, since the Sixth Patriarch, Zen has not adhered to a fixed form, but can be in various forms, not only in various forms, but even without any form. That is why a famous lay Buddhist Pang in the Tang Dynasty said that

'from carrying water to cutting firewood, everything is a wonderful path'. That is, Zen is in every aspect of daily life, and the path to Buddhahood is inseparable from daily affairs [17].

This cognitive change towards freedom from forms and making the path to Buddhahood inseparable from daily affairs has theoretically and ideologically paved the way for monks to practise martial arts, which like everything else, from carrying water to firewood cutting, are a Zen practice. What matters is not the form, but the inner transcendence in one's own nature; that is, both clinging to forms and clinging to results should be transcended.

Commonly asked questions on this topic include: do martial arts have to be a spiritual practice? Can you practise martial arts without spiritual practice? A Zen koan responds to this problem. There is a famous master named Dazhu Huihai among the patriarchs of Zen Buddhism. One day, one of his disciples asked him, 'What do you say about all sentient beings having [a] Buddha nature?' In other words, do I also have Buddha nature? How can I have Buddha nature? Why can't I feel it? How should I understand this sentence? Master Dazhu Huihai said: 'Being a Buddha is the effect of Buddha nature, being a thief is the effect of a thief's nature, and being a sentient being is the effect of a sentient being's nature; nature has no form, and its name depends on its effect'[18]. That is to say, it depends on your actions: 'you' are nothing. As the *Heart Sutra* states, everything is empty, neither emerging nor extinguishing, neither dirty nor clean, neither increasing nor decreasing. Whether martial arts are a spiritual practice depends on how they are being used: using martial arts to see one's own nature is a spiritual practice, using martial arts for fitness is a sport, and using martial arts for robbery is a crime. Therefore, in the ideology and discourse system of Zen Buddhism, martial arts are Zen, and practising martial arts is a spiritual practice. In another sense, Zen is a thinking practice, the practice of martial arts is a bodily practice; Zen is a mental approach, practising martial arts is a bodily approach; both the body and the mind are exercised, and both paths lead to the same goal. Zen fighters, with an active body and a tranquil mind, who integrate dynamic and static states, are 'invincible', whether static or dynamic; they combine emptiness and existence, reach a beautiful realm, and enter non-duality.

Zen wisdom provides guidance in method for monks to practise martial arts

Shaolin kung fu refers to a traditional cultural system formed by the joint action of folk martial arts and Shaolin Temple Buddhist culture in a specific historical period; it is endowed with Buddhist beliefs by monks, fully embodies Zen wisdom, is mainly expressed in the form of martial arts practised by Shaolin monks, and has spread widely in society [19].

It is important to explore the connection between Zen wisdom and martial arts, in order to answer this question: if martial arts can be a Zen practice, can Zen wisdom provide guidance to the martial arts with respect to methodology?

Zen Buddhism believes that to attain Buddhahood, one must see one's own nature. However, 'nature' must be defined. Huineng said, 'Worldly people have a wonderful nature, which is originally empty'. In other words, nature is empty. However, this emptiness is no longer just the 'emptiness' of Indian Buddhism, which believes that 'all phenomena arise due to certain causes, and they do not have their own nature'. Huineng explained,

The world is empty, so it can accommodate all objects and phenomena. The sun, moon and stars, mountains and rivers, springs and streams, grass and trees, wicked and virtuous people, evil and good deeds, heaven and hell, all seas, Sumeru, and other great mountains are always in the emptiness. Worldly people's empty nature is just like this [9].

In other words, only emptiness can hold everything. Therefore, this emptiness can be understood as being infinitely vast and comparable to the sky. 'Vast' is *Maha* in Sanskrit: 'What is *Maha*? *Maha* is vast. The mind volume is vast, just like the sky, without edge; it is not green, yellow, red, or white; it is neither square nor circular, neither big nor small, neither above nor below, neither long nor short, neither angry nor happy, and neither good nor evil; it does not have a start point or an end. All Buddha fields are like the sky' [9].

Those who practise martial arts must also have a vast mind, so that one can accommodate everything. There is room for all objects and phenomena: 'The mind is vast, all over the *Dharmadhatu*. When it is used, everything is crystal clear and well within comprehension. All is one, and one is all. In this way, one can come and go freely

without impediment to the mind or body. Such is *Prajna*' [9]. *Prajna* means wisdom; thus, emptiness is great wisdom. Accordingly, *Yi Jin Jing (Muscle/Tendon Change Classic)* states that 'With cleanliness and emptiness, there is no barrier, and with changes, there is no obstacle. Only when there is no obstacle or barrier can one go into and out of *Ding*'.

On the basis of emptiness being vastness, Huineng still emphasised the practice of 'non-clinging' on a cognitive basis: 'Do not cling to emptiness when you hear me saying emptiness. If you empty your mind and sit quietly, then you cling to mindless emptiness'; 'Some confused people empty their mind and sit quietly, without thinking of anything, and call this vastness. I have nothing to say to such people' [9]. When used in martial arts, enlightenment that only concerns itself with emptiness cannot be regarded as full enlightenment. Only those who base their enlightenment on all objects and phenomena, without *clinging* to any objects and phenomena, are the real masters.

How can we achieve such a state? *Liu Zu Tan Jing (The Platform Sutra of the Sixth Patriarch)* states that, since the beginning of this practice approach, both epiphany and gradual enlightenment have taken non-intention as a principle: 'No phenomena' as the body, and 'no living'. With 'no intention', 'no persistence', human nature does not continue from previous intention to current intention or persist without end. If intentions stop, the *Dharmakaya* breaks away from the carnal body [20], and we return to the edge of 'emptiness'. However, Huineng then immediately explains the concept of space in terms of the concept of time, that is, 'continuous intentions', which signifies 'continuous phenomena'.

This reminds us of a plot in *Xiao Ao Jiang Hu (The Swordsman)* by Jin Yong. In Chapter 10, 'Chuan Jian', Linghu Chong meets Feng Qingyang, and certain statements by Feng Qingyang regarding the practice of swordsmanship reflect Zen Buddhism thought well:

Only assaulting without a trick is the real attainment of master's realm. You said that the tricks are seamless and continuous, and the enemy cannot break them. This sentence is only partially correct. It is not a seamless trick, but not a trick at all. No matter how seamless your swordsmanship, as long as there are traces that can be

found, there will be a gap for the enemy. 'But if you have no trick at all, how can the enemy break your tricks?' 'You integrate thirty to forty tricks of the Huashan School, imagine how to do them in one go, and then forget them all, forget them completely, and don't let a single trick stay in your mind.' 'Let nature take its course for everything. They move when they have to move and stop when they have to stop' [21].

Jin Yong's understanding of swordsmanship is of a unity with Master Huineng's spirit of 'emptiness'; 'no intention, no phenomena, and no persistence'; 'no clinging'; 'Zen and martial arts'. To further illustrate this point, one can examine Bruce Lee's practice and philosophical thought. He stated, 'All forms of knowledge ultimately mean self-awareness' and 'keep an ethereal mind, without forms or rules' [22]. Bruce Lee founded the Jeet Kune Do School in the United States: the symbol of the school is two arrows surrounding *yin* and *yang* and eight trigrams. He believed that 'Kung Fu is a philosophy; it is an extremely important part of Taoist and Buddhist philosophy', and wrote 12 characters on the outside of the *yin* and *yang* symbol: 'taking no rule as the rule and no limit as the limit'. Lee said that 'The thoughts of Kung Fu people...have infinite power because it is free, and it can accept anything because it is empty' [22]. 'Bruce Lee proposed that to control the mind and let it only focus on a certain idea, theme, thing, and focus will make "thoughts stop", which is a state in opposition to non-intention' [22].

Both the character Feng Qingyang in *Xiao Ao Jiang Hu (The Swordsman)* and the real martial artist Bruce Lee deeply understood the essence of Zen Buddhism, which emphasises emptiness and non-emptiness and denies all 'clinging'. As far as Shaolin kung fu is concerned, it is because the approach of 'no intention', 'no phenomena', and 'no persistence' is applied to the practice of tricks that martial arts have a sense of Zen. Similarly, it is through physical activities that Shaolin monks understand the practice approach of 'no intention', 'no phenomena', and 'no persistence', and that Zen Buddhism has realised its spiritual leap as Buddha Dharma in the mortal world.

Should we practise Shaolin kung fu through epiphany or gradual enlightenment?

The most famous koan in the history of Zen Buddhism comes from an incident after the Fifth Patriarch, when the North and the South Schools

stood apart, gradually diverging from each other. Master Hongren, the Fifth Patriarch of Zen Buddhism, asked his disciples to each compose one verse with the self-nature of *Prajna* as the theme. If a disciple realised the general idea, he would receive Hongren's clothes and become the Sixth Patriarch. Shenxiu was a lecturer at that time and was widely expected by people to succeed Master Hongren; he pondered an appropriate verse, saying, 'The body is a bodhi tree and the mind is like a mirror table. Wipe frequently, do not make them dusty'. Huineng heard this, and also composed a verse: 'Bodhi is not a tree, and the mirror is not a table. There is nothing to be stained with dust'. All of the disciples were stunned when they heard what Huineng had composed, and when Master Hongren heard it, he handed his clothes to Huineng overnight, and asked him to move southward, thus beginning the 'South dominated by Huineng and the North by Shenxiu' and 'epiphany in the South and gradual enlightenment in the North' division of Zen.

As the Sixth Patriarch, Huineng has the Sixth Patriarch Hall in the Shaolin Temple dedicated to him. He called his Buddhism 'epiphany teaching' and advocated enlightenment through epiphany. Does one need an epiphany when practising Shaolin Kung Fu? Does this 'epiphany' oppose and offset gradual enlightenment?

It is necessary to have an epiphany when practising Shaolin kung fu, but this epiphany does not exclude gradual enlightenment. Despite calling his own *Dharma* 'epiphany teaching', Huineng stated that 'There is no gradual or sudden *Dharma*, but there is quick and slow enlightenment' [9], and further explained: 'There is only one *Dharma*, but people are divided into northerners and southerners; *Dharma* is of one kind, but perception can be slow or fast. What is the so-called slow or fast? There is no gradual or sudden *Dharma*, but people's minds can be sharp or blunt, so there is gradual enlightenment' [12]. As mentioned above, *Dharma* in everyone is their true nature; as long as one can see one's own nature, one can become a Buddha. It is only because people have different abilities and different endowments that they are distinguished by epiphany v. gradual enlightenment: 'Confused people are gradually enlightened and enlightened people cultivate themselves in an instant. There is no difference in knowing one's own mind and seeing one's own nature. Therefore, the epiphany gradually became a pseudonym' [11]. Hence,

both epiphany and gradual enlightenment are in fact the same; they are merely different methods adopted by different people.

Moreover, epiphany and gradual enlightenment principally apply to 'enlightenment', not 'practice'. It is very important to be clear about this. Huineng and Shenhui believed in both epiphany and gradual practice [8]: 'No thought is the origin, no phenomenon is the entity, no persistence is the effect', are the practice guidelines of *Liu Zu Tan Jing (The Platform Sutra of the Sixth Patriarch)*, and the Zen practice principles by which both epiphany and gradual enlightenment disciples must abide' [8]. Shenhui went further and said, 'Those who learn Buddhism approaches must have epiphany and practise gradually.... For example, after a mother gives birth to a child suddenly, she is gradually feeding the child with her milk, and her child's Zhihui (wisdom) grows naturally. Those who realise the Buddha nature are also the same.' [23]. That is to say, epiphany and gradual practice highlight each other's best qualities.

Furthermore, enlightenment has two different forms: opening enlightenment and entering enlightenment. Opening enlightenment means gaining true knowledge by understanding Buddhist truth according to wisdom; entering enlightenment means proving the truth through practice. 'Zen enlightenment is not only different in nature, but also different in degree. Local and superficial enlightenment is called small enlightenment, and comprehensive and thorough enlightenment is called "great enlightenment" [8]. In other words, Zen Buddhism's epiphany is not to realise enlightenment but to keep it through constant practice to welcome the next epiphany.

Yang Cengwen stated that Zen Buddhism talks about epiphany but does not talk about enlightenment. However, if I am enlightened, then I am enlightened forever. Keep self-confidence, purity, and realising. The world is big and there are many practice approaches, so one can never be enlightened once and for all. Therefore, Zen Buddhism encourages constant self-practice, enlightenment, and self-discipline of Buddhism [24].

From this point of view, practising Shaolin kung fu should not be constrained by epiphany and gradual enlightenment, but should vary from person to person. Even the 'best-endowed people' should practise diligently within the constant epiphany of Zen and martial arts, retain their achievements with constant practice, accumulate small enlightenment for great enlightenment, and finally, realise human freedom.

CONCLUSIONS

It has been observed of Japan that its 'traditional martial arts strive to infiltrate the spirits and methods of Zen Buddhism into the technical system', but China, too, has achieved such an 'organic integration' to a greater extent than is usually recognised. The authors hold that since Shaolin kung fu emerged, China has integrated Zen with martial arts. Abbot Shi Yongxin said that 'for us Shaolin monks, practising Shaolin kung fu itself is a part of daily religious practice, no different from Buddhists' daily behaviours of walking, standing, sitting, and lying [down], such as going to the temple for lectures, chanting Buddha's name, practising Zen by sitting, and even eating and sleeping'. This is Shaolin kung fu, which combines Zen with martial arts.

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