

# HEKIGANROKU

(Blue Cliff Record)

*Instructions, Cases, Verses*

*Selection of 100 Cases with Verses*

*by Setchô Jûken*

*(Xuedou Zhongxian: 980-1052)*

*with*

*Instructions*

*by Engo Kokugon*

*(Yuanwu Keqin: 1063-1135)*

*Sanbozen Society*

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*CASE 1 : Bodhidharma's "Vast and void"*<sup>1</sup>

*Instruction:*

When you see smoke on the other side of the mountain, you know immediately there is fire.  
When you see horns on the other side of the fence, you know straight away there is an ox.  
To understand three when one is raised, or to judge a minute weight at one glance:  
This is the every day food and drink of a patch-robed monk.  
When one has cut off the myriad streams, one appears in the east and disappears in the west, opposes or complies in all directions, gives or takes away with perfect freedom.  
At such time, just say, who lives and acts like this?  
Observe well Setchô's entangling vines<sup>2</sup>.

*Case:*

Emperor Bu<sup>3</sup> of Ryô asked Great Master Bodhidharma, "What is the ultimate meaning of the holy truth?" Bodhidharma said, "Vast and void, no holiness." The emperor said, "Who are you facing me?" Bodhidharma said, "I don't know."  
The emperor did not understand. Finally, Bodhidharma crossed the Yangtze River and came to the Kingdom of Gi.

Later the emperor asked Shikô about it. Shikô said, "Does your Majesty know who that man is?" The emperor said, "I don't know." Shikô said, "He is the Mahasattva Avalokitesvara transmitting the Seal of the Buddha's mind." The emperor regretted what had happened and wanted to send an emissary to invite Bodhidharma back. Shikô said, "Your Majesty, don't try to send an emissary to fetch him back. Even if all the people in the land were to go after him, he would not return."

*Verse:*

The holy truth – vast and void:  
How could you ever discern the clearest point?  
"Who are you facing me?"  
His answer was, "I don't know."  
Thereupon he secretly crossed the Yangtze River.  
How could the growth of thorns and brambles be avoided?  
Even if all the people in the land went after him, he would not come back.  
He yearns after him in vain for thousands and tens of thousands of years.  
Give up yearning for him!  
What limit is there to the pure wind circling the earth?  
Looking around to the right and to the left, the master<sup>4</sup> said,  
"Is the patriarch here?"  
"Yes," he answered himself.  
"Call him here! I will make him wash this old monk's feet."

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<sup>1</sup> Cf. Shoyoroku 2.

<sup>2</sup> A metaphor for koans.

<sup>3</sup> Emperor Bu reigned over the land of Ryô in 502-549.

<sup>4</sup> Master Setchô himself.

## CASE 2: Jōshū's Ultimate Way

### Instruction:

Heaven and earth are narrow; the sun, moon, and stars are suddenly dark.

Were blows of the staff to fall like raindrops, and shouts to peal like thunder, still you would not touch the point of the supreme teaching.

Even the Buddhas of the three worlds can know it only by themselves; even the patriarchs of the successive generations cannot present it fully.

Neither can the great treasury of all the sutras expound it adequately.

Even the clearly enlightened monk is helpless.

When you are at this stage, what other instruction could you expect?

To say the word “Buddha” is to pour muddy water over yourself; to say the word “Zen” is to shame your face.

For advanced students who have been practicing for a long time, it is unnecessary to say anything more. Recent beginners should investigate and apprehend it right away.

### Case:

Jōshū, instructing the assembly, said, “The ultimate way is not difficult: It simply detests choosing’. If even a word is uttered, it is already (an expression of) choosing or (of) ‘clarity’<sup>5</sup>. The old monk<sup>6</sup> does not dwell in ‘clarity.’ Do you monks want to keep a firm hold on it<sup>7</sup> or not?”

At that time there was a monk attending who asked, “You say that you do not dwell in ‘clarity.’ If so, what is there to keep a firm hold on?” Jōshū said, “I do not know, either.” The monk said, “If you say you do not know, why do you say that you do not dwell in ‘clarity?’” Jōshū said, “You have already asked fully. Bow and withdraw.”

### Verse:

The ultimate way is not difficult: a little speech, a little word.

In one there are many kinds;

In two there are not two.

On the horizon, the sun rises and the moon sets;

Beyond the balcony, the mountains are deep, the waters cold.

Where the skull's consciousness comes to an end, how could joy come up?

The withered tree is giving a dragon's groan:

Though dead, it is still not dried up.

Difficult, difficult!

“Choosing” or “clarity” – see for yourself!

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5 Cf. the beginning of the *Shinjinmei* (Inscription of Trusting the Mind; Poem composed by the Third Patriarch Sōsan): “The ultimate Way is not difficult; it simply detests choosing. Only if there is no adherence or hatred, all is complete clarity.” Cf. also Cases 57-59 of the *Hekiganroku*. “The ultimate Way” is originally an ethical concept of Confucius (551-479 BCE).

6 “This old monk” usually means “I.”

7 “It” = “clarity.”

**CASE 3: Master Ba Is Unwell**<sup>8</sup>

Instruction:

One movement of the mind, one movement of the body, every word and every phrase:  
Each is a means to lead students to enlightenment.  
Yet this is nothing but gouging a wound into a healthy body;  
It simply creates pitfalls and ditches.  
When the great activity manifests itself, there are no fixed rules.  
You endeavor to have your students realize that there is yet a higher truth.  
It covers up the heaven and earth; if you search for it, you will never attain it.  
“Yes!” is right, “No!” is right too: It is so minute and delicate!  
“Yes!” is not right, “No!” is not right either: It is so steep and inaccessible!  
Without treading these two paths, what could be right?  
I will show you an example.  
Look!

Case:

Great Master Ba was unwell. The chief monk of the temple came to ask him, “Master, how are you feeling these days?” The Great Master said, “Sun-faced Buddha, moon-faced Buddha<sup>9</sup>.”

Verse:

Sun-faced Buddha, moon-faced Buddha,  
The five emperors and the three sovereigns<sup>10</sup> – what are they?  
I have suffered for twenty bitter years,  
Descending countless times into the pale dragon's cave for your sake.  
What distress! I can hardly relate it in words.  
You clear-eyed monks, do not take it lightly.

**CASE 4: Tokusan Carrying His Bundle**

Instruction:

The blue sky, the bright sun: There is no pointing out the east and marking the west.  
Right time, karmic occasion – give the medicine according to the disease.  
Just tell me, is it better to “let go,” or to “hold fast”?  
I will give you an example.  
Look!

Case:

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8 Cf. *Shoyoroku* Case 36.

9 The “Sun-faced Buddha” is a buddha, who is said to have a life of 1800 years, while the “Moon-faced Buddha” lives only 24 hours.

10 “The five emperors” are Shōkō, Sengyoku, Teikoku, Teigyō, Teishun. “The three sovereigns” are Fukki, Jinnō, Kōtei. All are legendary kings in the old China.

Tokusan arrived at Isan. Carrying his bundle under his arm, he stepped into the preaching hall and walked across it from east to west and from west to east. Looking around he said, “Nothing, nothing!” Then he went out. (Setchô<sup>11</sup> comments, “Seen through.”)

But when he got to the monastery gate, Tokusan said, “Still, I should not be so hasty.” So, he dressed formally and re-entered the hall to meet Isan. As Isan sat at his place, Tokusan held up his sitting cloth and said, “Master!” Isan was about to take up his whisk<sup>12</sup>, when Tokusan suddenly shouted, “Kaatsu!” Then he flourished his sleeves and went out. (Setchô comments, “Seen through.”)

Turning his back on the preaching hall, Tokusan put on his straw sandals, and left. In the evening Isan asked the head monk, “Where is the new-comer who arrived here a while ago?” The head monk answered, “At that time he turned his back on the preaching hall, put on his straw sandals, and went away.” Isan said, “One day that fellow will go up to the top of a lonely peak, build a grass hut, and scold the buddhas and abuse the patriarchs.” (Setchô comments, “Piling frost on top of snow.”)

Verse:

Seeing through once, seeing through twice; piling frost on top of snow.

How dangerous it was!

The “general of the flying cavalry” entered the enemy camp<sup>13</sup>;

How many could come back safe and sound?

One dashes by, but the other does not let him pass:

On a solitary mountaintop he sits in the weeds.

*Totsu!*<sup>14</sup>

**CASE 5: Seppô's Grain of Rice**

Instruction:

Whosoever may sustain the principle of our school must be a person of noble and excellent spirit.

Only those who are able to kill someone without blinking their eyes can make buddhas right away.

Hence you illuminate and act simultaneously, you hold fast and let go at the same time.

Essence and phenomena are not two; expedients and reality are equally employed.

(Yet) you descend one grade, and adopt a secondary method.

If you cut off all complications on the spot, late-comers and beginners can hardly abide in the port.

Yesterday was this way, it could not be avoided; today is also this way, the transgressions reach the heavens.

If it is a clear-eyed person, however, he or she cannot be fooled even a bit.

Otherwise, you are sure to put yourself in the tiger's mouth and lose your life.

I will cite an example.

Look!

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11 Setchô Zenji is the compiler of *the Hekiganroku*. Here he introduces his own comment.

12 In Japanese: *hossu*, a stick with a flexible whisk on top, was traditionally used by a master when he delivered his teaching.

13 General Rikô of the Tang Dynasty was an expert in shooting arrows while riding a horse. This fact gave him this nickname. Once he was almost caught by the enemies but could save himself because of his superb ability to handle the bow and arrows on the horseback.

14 A reproachful or insulting cry, like “Ha!”



Case:

Seppô, teaching the assembly, said, “When you pick up the whole great earth, it is as small as a grain of rice. You throw it down before you. Like in a black lacquer bucket, you don't recognize anything. Beat the drums, summon all the people, and search for it!”

Verse:

A cow head sinks, a horse head turns up.  
In Sôkei's mirror no “dust” is found.  
I beat the drum for you to look – but you don't see.  
The blossoms bloom in the spring – but for whom?

**CASE 6: Unmon's “Good Day”**

*(No Instruction)*<sup>15</sup>

Case:

Unmon, giving instruction, said, “I don't ask you about before the fifteenth day; bring me a phrase about after the fifteenth day.” Unmon himself answered in the monks' stead, “Day after day, it is a good day.”

Verse:

You throw away *one*, you take up *seven*.  
Above and below, in all four directions, you are peerless.  
Slowly you wade in a brook, extinguishing the sound of the running water;  
Freely you watch a flying bird, sketching the track of its flight.  
The grass is overgrown, the mists overhang.  
Subhuti sits in the rocky cave, and lo, a shower of blossoms<sup>16</sup>!  
I snap my fingers: How lamentable is Shunyata<sup>17</sup>!  
Don't panic! If you panic, thirty blows!

**CASE 7: Echô Asks about Buddha**

Instruction:

The one phrase before the voice cannot be transmitted, even by the thousand holy sages.  
If you haven't become familiar with it personally, it is as if you were a billion worlds away from it.  
Even if you have attained what is before the voice, and cut off the tongues of all people under heaven, you are still not that smart.  
Therefore, it is said: “The heaven cannot cover it, the earth cannot hold it,  
empty space cannot contain it, the sun and moon cannot illuminate it.”

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<sup>15</sup> There are 21 cases without “Instruction“ (6, 14, 18, 26, 28, 30, 34, 36, 44, 48, 52, 58, 64, 67, 71, 72, 78, 80, 83, 93, 96).

<sup>16</sup> Subhuti is one of the ten great disciples of Shakyamuni. It is said that, when he practiced in a rocky cave, the god of heaven caused so many blossoms to fall as a sign of admiration.

<sup>17</sup> The God of Nothingness. The word comes from the Sanskrit *shunyata*.

When you call yourself the only Honored One in the Buddha-less place,  
then for the first time you are touching it a little.  
If you haven't reached this stage yet, you must thoroughly realize it by the tip of a hair  
and emit a great light.  
If you are completely free concerning the Dharma in all directions,  
then, no matter what you take up, there will be nothing that is unfitting.  
But just tell me, by attaining what can you become so extraordinary?  
Again I say: do you all understand it?  
No one knows the sweat of the steeds in the past;  
the epoch-making victories must be well discussed once more.  
Leaving aside this topic for a moment, what about Setchô's koan?  
See the writing below!

Case:

A monk asked Hôgen, "I, Echô, ask you, Master, what is Buddha?" Hôgen said, "You are Echô."

Verse:

The spring wind in the land of the River Yangtze does not blow up.  
The partridges sing, deep among the flowers.  
At the three-tiered waterfall, where the waves are high,  
Carp turn into dragons (and soar up to heaven);  
Fools still look for them in the pond water in the dark.

**CASE 8: Suigan's Eyebrows<sup>18</sup>**

Instruction:

When you have attained realization, you can make free use (of all things) on the way,  
like a dragon taking to water, or a tiger roaming its mountain.  
When you have not yet attained realization, you remain adrift in worldly things;  
(you are like) a ram (whose horns are) caught up in the hedge, or one who is watching a stump waiting  
for a hare.  
Sometimes a single phrase is like a lion crouching on the ground; sometimes it is like the diamond treasure  
sword.  
Sometimes it cuts off the tongues of all people under heaven; sometimes it follows the billows and chases  
the waves.  
When two intimate friends meet, who can make free use (of all things) of the way,  
they see what is appropriate in each situation;  
they mutually know what is good or bad (about each other) and attest to it respectively.  
If (on the other hand) you are still adrift in worldly things,  
you must have the one eye to cut off the ten directions by sitting,  
to stand like a thousand-foot cliff.

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<sup>18</sup> Cf. Shoyoroku 71.

Therefore, it has been said that when a great activity manifests itself, no fixed rules exist. Sometimes you use a blade of grass as the sixteen-foot golden body (of the Buddha); sometimes you use the sixteen-foot golden body as a blade of grass. Now just tell me: What principle does this rely upon? Do you clearly understand it? I will try to present a case. Look!

Case:

At the end of the summer (practice-period)<sup>19</sup>, Suigan instructed the assembly, saying, “All through the summer I have preached to you, brothers. Look, are Suigan's eyebrows still there<sup>20</sup>?”

Hofuku said, “The robber's heart is terrified.”<sup>21</sup>

Chôkei said, “They are there.”

Unmon said, “*Kan*”<sup>22</sup>.

Verse:

Suigan gave an instruction to the monks:

No response for thousands of years.

The word “*Kan*” answers back:

Losing money, you get punished as a criminal.

Decrepit Hofuku – did he praise, or did he reprimand?

Talkative Suigan is evidently a robber:

No flaws on the white jewel;

Who can tell whether it is genuine or false?

Chôkei knew quite well: The eyebrows are there!

**CASE 9: Jôshû's Four Gates**

Instruction:

The clear mirror is on its stand: beauty and ugliness are spontaneously discerned.

The sword of Bakuya<sup>23</sup> is in your hand: you kill and give life, according to the occasion.

Kan<sup>24</sup> leaves, Ko<sup>25</sup> comes; Ko comes, Kan leaves.

In death you gain life, in life you gain death.

Just say, if you are at this point, what then?

If you don't have the eye to penetrate the barrier, or a place where you turn yourself around, it's obvious that at this point you don't know what to do.

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19 Summer-sesshin for 3 months.

20 According to the popular belief a great criminal should lose his eyebrows as a sign of his coming punishment in hell.

21 A different interpretation: “The robber's heart is telling a lie.”

22 Literally: “Barrier” (cf. Mumon-*kan*). In those days this Chinese word seems to have also colloquially meant, “Watch out!” or “There!”

23 Bakuya is the name of the wife of the famous sword smith Kanshō in the land of Go. The couple worked together to produce excellent swords.

24 A Chinese (in the tribe of Kan/Han).

25 A barbarian.

Just tell me, what is the eye that penetrates the barrier;  
where is the place you turn yourself around?  
I'll show you an example.  
Look!

Case:

A monk asked Jôshû: "What is Jôshû<sup>26</sup>?" Jôshû answered, "East gate, west gate, south gate, north gate."

Verse:

With activity hidden in the phrase  
He abruptly confronts him.  
The diamond eye of perfect clarity,  
Devoid of any dust:  
East, west, south, and north – the gates face each other.  
Even hammers, pounding endlessly, can't blow them open.

**CASE 10: Bokushû's "Idiot"**

Instruction:

Yes, yes! No, no!  
Seen in terms of combat, each stands unconquered on his or her own pivotal point.  
Therefore it is said:  
If you turn upward, even Shakyamuni, Maitreya, Manjusri, Samantabhadra, the thousand and ten thousand holy ones, and all Zen masters under heaven will immediately choke back their breath, and swallow their voices.  
If you turn downward, even maggots, gnats, and all creeping creatures emit a great light, each one towering like a cliff of ten thousand fathoms.  
But when you turn neither upward nor downward, then how would you deal with it?  
If there is a rule, follow it; if there is no rule, follow an example.  
I will try to present one.  
Look!

Case:

Bokushû asked a monk, "Where have you come from?" At once, the monk shouted, "Kaatsu!" Bokushû said, "This old monk has been scolded by you with a 'Kaatsu!'" The monk shouted again, "Kaatsu!" Bokushû said, "After three or four shouts of 'Kaatsu,' then what?" The monk was silent. Then Bokushû hit him saying, "You idiot<sup>27</sup>!"

Verse:

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<sup>26</sup> Jôshû [today *Zhao Xian*, 714km<sup>2</sup>] is the city where Master Jûshin resided, hence his got his common name "Master Jôshû".

<sup>27</sup> *Ryakkotô no kan*. Literally: a person who only superficially imitates other people's words or deeds.

Two “Kaatsu,” three “Kaatsu”:  
The great ones know how to act freely.  
If you say they ride on a tiger's head,  
They both must be blind.  
Who is blind at all?  
I will bring forth a case for everyone under heaven to see.

***CASE 11: Ôbaku's “Devourers of Dregs”<sup>28</sup>***

*Instruction:*

The great activities of the buddhas and patriarchs are entirely within one's grasp.  
The life of every human or heavenly being is completely at one's command.  
Every casual phrase of such a person perturbs the crowds and astounds the multitudes.  
Every internal movement, every external action of such a person shatters the chains and smashes the fetters.  
One deals with people of supreme aspiration.  
One handles the matters of highest truth.  
Just tell me, is there anyone who was ever like that?  
Do you know the destination of such a person?  
I will give you an example.  
Look!

*Case:*

Ôbaku instructed the assembly saying, “You are all devourers of dregs! If you keep roaming around like this<sup>29</sup>, when will you be able to have your 'today'? Do you know this?: In this great empire of Tang there is not a single Zen master.”

Then a monk came forward and said, “What would you say to those who direct their assemblies and lead their followers in various places?” Ôbaku said, “I do not say that there is no Zen; I only say that there is no master.”

*Verse:*

Awesome and solitary, void of any pride;  
Seated in the vast ocean, he distinguished dragons and snakes.  
The Emperor of Daichû<sup>30</sup> once touched him lightly,  
To fall thrice into his claws and fangs<sup>31</sup>.

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<sup>28</sup> Cf. *Shoyoroku* 53.

<sup>29</sup> I.e., keep visiting temples and masters here and there in a lukewarm manner.

<sup>30</sup> Emperor Sensô in the Tang Dynasty (846-859). His era was also called “Time of Daichû”.

<sup>31</sup> Once upon a time the future emperor asked Obaku three times, and he was slapped by Obaku three times.

**CASE 12: Tōzan's "Three Pounds' Flax"** <sup>32</sup>

Instruction:

"The sword that kills, the sword that gives life"<sup>33</sup>:

This has been the standard rule since of old, and is the pivotal point of today.

If you talk about killing, you don't harm even a single hair;

if you talk about giving life, you lose your body and life.

Therefore it is said: "The supreme one way can't be transmitted even by the thousand holy ones."<sup>34</sup>

Practitioners who labor for forms are like monkeys trying to grasp (the moon) reflected (on the water).

Just tell me, if it can't be transmitted, why are there so many entangling koans?

Those who have an eye to see, let them see!

Case:

A monk asked Tōzan<sup>35</sup>, "What is Buddha?" Tōzan said, "Three pounds' flax [*Masagin*]"<sup>36</sup>.

Verse:

The Golden Raven<sup>37</sup> is quick, the Jade Rabbit<sup>38</sup> is swift.

Is there any sloppiness in the marvelous response?

If you see Tōzan as describing something for the sake of his student,

you are a lame and blind turtle falling into an open gorge.

"Blossoms are abundant, the foliage is colorful"

"Bamboos in the north, trees in the south."<sup>39</sup>

Therefore I think of Chōkei and Official Rikukō; they could say, "Laugh! Don't cry!"<sup>40</sup>

*li!*<sup>41</sup>

**CASE 13: Haryō's "Silver Bowl"** <sup>42</sup>

Instruction:

A cloud sits over the great plain – far and wide lies the whole world uncovered.

Snow covers the reed blossoms; they can hardly be distinguished from each other.

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<sup>32</sup> Cf. Case 18 of the *Mumonkan*.

<sup>33</sup> A phrase by Razan Dōkan (dates unknown, disciple of Gantō Zenkatsu (828-887)).

<sup>34</sup> A phrase by Banzan Hōshaku (dates unknown, disciple of Baso (709-788)).

<sup>35</sup> Master Tōzan Shusho (910-990), a disciple of Unmon.

<sup>36</sup> Or *Masagin*. Literally it means "Three pounds' flax or hemp."

<sup>37</sup> I.e., the sun.

<sup>38</sup> I.e., the moon.

<sup>39</sup> There is a Zen dialogue behind these lines: "A monk asked Master Chimon [=master for Setchō], 'What is the meaning of Tōzan's "Masagin"?' Chimon said, 'Blossoms are abundant, the foliage is colorful. Did you get it?' The monk said, 'No.' Chimon said, 'Bamboos in the north, trees in the south.'"

<sup>40</sup> Chōkei and Rikukō were disciples of Nansen. When Nansen died, Rikukō laughed loud at the funeral. A monk reprimanded him, saying, "What an insolence! You should not laugh on such an occasion." Rikukō said to him, "If you could utter something meaningful, then I would cry." The monk could say nothing. Then Rikukō wailed, saying, "Oh, my master is now gone!" Later Chōkei heard this story and said, "The monk is blind. You should laugh, not cry, on such an occasion."

<sup>41</sup> Expression of a mocking laughter, or a calling shout or an exclamatory word expressing distrust or lamentation. It is often used by a master as an energetic shout when instructing a disciple etc.

<sup>42</sup> Cf. Case 22a in the *Miscellaneous Koans*.

As for coldness, it is colder than ice and snow;  
as for fineness, it is finer than rice powder.  
The deepest depth cannot be penetrated even by a buddha's eyes;  
the densest spot cannot be measured even by aggressive demons.  
Let us put aside for a moment those who understand *three* when *one* is raised.  
What should be spoken in order to cut off the tongues of all people under heaven through *Zazen*?  
Just say, who had the capacity to achieve this?  
I'll show you an example.  
Look!

Case:

A monk asked Haryô, “What is the Daiba-School<sup>43</sup>?” Haryô said, “Heaping up snow in a silver bowl.”<sup>44</sup>

Verse:

Old Shinkai<sup>45</sup> is truly superb.  
How wonderful he could utter,  
“Heaping up snow in a silver bowl”!  
Ninety-six schools<sup>46</sup> must realize it by themselves.  
If you don't understand it yet, ask the moon high in heaven.  
Oh Daiba School, Daiba School!  
Beneath the red flag<sup>47</sup> a pure wind is blowing.

**CASE 14: Unmon's “Accordingly”**

*(No Instruction)*

Case:

A monk asked Unmon, “What is the teaching of whole lifetime of Shakyamuni?” Unmon said, “The one preaching – accordingly” [*Tai-issetsu*].<sup>48</sup>

Verse:

“The one preaching – accordingly” [*Tai-issetsu*].  
Truly solitary and absolute.

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<sup>43</sup> “Daiba” is short for “Kanadaiba” (Jp.) or “Kanadeva.” He was originally a famous philosopher, very strong in argumentation. That is why they called his school “Daiba School”. However, he met the 14<sup>th</sup> Patriarch Ryûju (about 150-250 CE) and became a Buddhist. Eventually he became the 15<sup>th</sup> Patriarch, and his line – the then Zen School – was also called “Daiba School” as in former days.

<sup>44</sup> Actually, a quote from the beginning part of *Hôkyôzammâi* (Samadhi of the Treasure Mirror, written by Tôzan Ryôkai 807-869): “The Dharma of Suchness – the Buddhas and Patriarchs have transmitted it intimately. Now you have gotten it, keep and maintain it well. Heaping up snow on a silver bowl; hiding an egret in the clear moon. Similar, but not identical...”

<sup>45</sup> “Shinkai” is the name of the temple where Haryô resided.

<sup>46</sup> They are the philosophical schools that were active at the time of Kanadaiba in India.

<sup>47</sup> A sign of victory in the Dharma-combat.

<sup>48</sup> Literally: „In accordance (with the occasion/disciple) – (the) one preaching.“

A wedge is struck anew into an iron hammer with no hole;  
Under the Embu tree<sup>49</sup> there is loud laughing.  
The black dragon<sup>50</sup> had his horn broken last night.  
Remarkable, remarkable.  
Old Shôyô<sup>51</sup> gained one stick.

**CASE 15: Unmon's "Exactly So"**

Instruction:

A sword that kills, a sword that gives life:  
The traditional principle of old, the pivotal point of our time.  
Just tell me, where at present is the sword that kills, the sword that gives life?  
I will give you an example.  
Look!

Case:

A monk asked Unmon, "What is it when *it* is not an activity in front of my eyes, nor is it a thing in front of my eyes?" Unmon said, "Exactly so – the one preaching" [*Tô-issetsu*].<sup>52</sup>

Verse:

"Exactly so – the one preaching" [*Tô-issetsu*].  
The tally was divided.  
Dying together, living together – I<sup>53</sup> will resolve it for your sake.  
Eighty-four thousand<sup>54</sup> are not phoenix feathers<sup>55</sup>;  
Thirty-three persons<sup>56</sup> go into tigers' dens.  
Remarkable, remarkable:  
Rushing, lapping – the moon in the water.

**CASE 16: Kyôsei and "Picking and Pecking"**

Instruction:

The Way knows no side roads;  
One who stands is alone and lofty.  
The dharma is nothing you hear or see;  
It transcends by far words and thoughts.

---

49 A giant tree, at the foot of which gold is said to be hidden.

50 *Riryû*. He is said to possess a great pearl underneath his chin (cf. Engo's comment on the Verse of Fall 62).

51 The name comes from the place where Unmon lived.

52 Literally: "Reversed (upside-down) – (the) one preaching."

53 Or: "he."

54 The number of listeners in Shakyamuni's assembly.

55 I.e., only Maha-Kashyapa was "a phoenix feather."

56 The number of Patriarchs up to the 6th Patriarch Enô.



If you pass the jungle of thorns, untie the bonds of buddhas and patriarchs,  
and attain the dimension of secret factuality,  
then heavenly deities find no way to offer flowers<sup>57</sup>,  
nor will non-Buddhists see a gate to spy through.  
You act all day without ever acting; talk all day without ever talking.  
In complete freedom, you will be able to develop the activities of picking and pecking,  
and wield the sword that kills and gives life.  
Even if you become like this, you must know that in guiding others,  
you should raise up with one hand, while pressing down with the other.  
Only then you will fit the matter a bit.  
Yet, when it comes to the essential matter, it has nothing at all to do with these things.  
What is the essential matter?  
I will try to cite an example.  
Look!

Case:

A monk asked Kyôsei, "I, your student, am picking from inside the shell. I beg you, Master, please peck from outside." Kyôsei said, "But will you be alive or not?" The monk said, "If I were not alive, people would all laugh." Kyôsei said, "You fool in the weeds!"

Verse:

The ancient buddha has his own Zen style;  
The response led to a detraction.  
Chick and hen never know each other;  
Who picks and pecks at the same time?  
Tap! Rap! Yet he is still inside the shell.  
Once again he meets a blow.  
All monks under heaven grope around in vain.

**CASE 17: Kôrin's "Sitting for a Long Time"**

Instruction:

Only if you can cut off nails and break through iron, you are qualified as an authentic master.  
If you evade arrows and hide away from swords, how can you become an adept leader?  
Let me put aside the place where no needle enters.  
What is it when white billows flood the heaven?  
I'll try to give you an example.  
Look!

Case:

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<sup>57</sup> Heavenly deities let flowers fall as a sign of praise upon Subhuti who sat in zazen. Subhuti was one of the ten disciples of Shakyamuni and is said to have captured the world of emptiness more than anyone else, which deeply impressed the deities.

A monk asked Kyôrin, “What is the meaning of the Patriarch's coming from the west?” Kyôrin said, “Tired from sitting for a long time.”

Verse:

One, two, a thousand, ten thousand:  
Strip off the muzzle; take the load off the saddle!  
“Turning left, turning right” – if you stay caught in it,  
Shiko must strike Ryû-Tetsuma.<sup>58</sup>

**CASE 18: The National Teacher's Tombstone**<sup>59</sup>

*(No Instruction)*

Case:

Emperor Shukusô<sup>60</sup> asked Echû<sup>61</sup>, the national teacher, “What would you wish me to do in a hundred years<sup>62</sup>?” The national teacher said, “Make a seamless tomb<sup>63</sup> for this old monk.” The emperor said, “I should like to ask you, Master, for its design.” The national teacher remained silent for a long time. Then he said, “Did you understand?” The emperor said, “I didn't understand anything.” The national teacher said, “I have a Dharma successor, my disciple Tangen, who knows well about this matter. Let him come to you, and ask him about it.”

After the national teacher passed away, the emperor called Tangen and asked him about the meaning of this. Tangen responded:

“South of the River, north of the Lake:  
(Setchô commented, “The single hand does not sound without reason.”)  
In between there's gold, filling the whole land.  
(Setchô commented, “A staff, freshly hewn from the mountain forest.”)  
Under the shadowless tree (there is) a boat with all people.  
(Setchô added, “The sea is peaceful, the river clear.”)  
In the crystal palace, there is no knowledge<sup>64</sup>.  
(Setchô commented, “The speech is finished.”)”

Verse:

The seamless tomb – it is difficult to see it;  
A clear pond does not allow the blue dragon to coil up in it.  
Layer upon layer – shadows round and round;  
For a thousand, ten-thousand years hence, it has been shown to people.

---

<sup>58</sup> Ryû-Tetsuma (cf. Case 24) was a famous female student of Isan. “Ryû-Tetsuma” means “Ryû, the milling iron.” Once Shiko Rishô Zenji (Dharma heir of Nansen) visited Ryû-Tetsuma and asked her, “You are the milling iron, aren't you?” Ryû-Tetsuma said, “That's not true.” Shiko asked again, “Does this milling iron turn right or does it turn left?” She answered, “Master, you should not make a mistake.” At that moment Shiko hit her.

<sup>59</sup> Cf. *Shôyoroku* Case 85.

<sup>60</sup> Historically speaking it was Emperor Daisô (rein: 762-779), the oldest son and successor of Shukusô (rein: 756-762).

<sup>61</sup> Nan'yô Echû (675-775), one of the Dharma successors of the 6th Patriarch Enô.

<sup>62</sup> After your death.

<sup>63</sup> An egg-formed gravestone which is made out of a single piece of stone. It was often made for deceased monks.

<sup>64</sup> Or: “there is no one who knows.”

**CASE 19: Gutei's One Finger**<sup>65</sup>

Instruction:

When a particle of dust is raised, it comprises the great earth.  
When a flower blooms, the world springs forth.  
But when dust is not yet raised, and a flower has not yet bloomed,  
where could one direct one's eyes?  
Therefore, it is said:  
It is like cutting a skein of thread: with one cut, it is all cut;  
Or like dyeing a skein of thread: with one dyeing, all is dyed.  
Now, if you cut off all complications, and bring forth your own family treasure,  
then you comply everywhere with high and low,  
and there is no difference between front and back;  
each one will be fully manifest.  
If you are not yet so, look at the lines below.

Case:

Whenever he was asked an (important) question, Master Gutei simply stuck up one finger.

Verse:

For the way he responds, I deeply cherish old Gutei.  
The universe<sup>66</sup> is completely emptied out – who is still there?  
A log is cast adrift on the sea:  
The billows in the night attend together to blind turtles.

**CASE 20: Suibi and the Chin Rest**<sup>67</sup>

Instruction:

Heaped up in mountains, piled high as peaks; striking against barriers, colliding with walls –  
if you stand still in confused thinking without any movement, it is a shameful matter.  
But were a person to appear, who could overturn the great sea, kick over Mt. Sumeru,  
dissipate the white clouds with a shout shattering the empty Firmament  
and, with one latent or apparent activity,  
immediately cut off the tongues of everyone under heaven,  
you would not be able to approach that person.  
Tell me, has there ever been such a person up to now?  
I will try to present one.

---

<sup>65</sup> Cf. Case 3 of the *Mumonkan*; Case 84 of the *Shoyoroku*.

<sup>66</sup> The entirety of space and time (*U-chū*).

<sup>67</sup> Cf. *Shoyoroku* Case 80, which adds also the 3rd paragraph.

Look!

Case:

Ryûge asked Suibi, “What is the meaning of the Patriarch's coming from the west?” Suibi said, “Bring me a chin rest<sup>68</sup>.” Ryûge brought one, and gave it to him. Suibi took it and hit him. Ryûge said, “You may hit me if you like. But after all, the meaning of the Patriarch's coming from the west does not exist.”

Ryûge also asked Rinzai, “What is the meaning of the Patriarch's coming from the west?” Rinzai said, “Bring me a sitting cushion.” Ryûge got one and gave it to Rinzai. Rinzai took it and hit him. Ryûge said, “You may hit me if you like. But after all, the meaning of the Patriarch's coming from the west does not exist.”

Verse 1:

In Dragon-Fang Mountain<sup>69</sup>, the dragon has no eye;

In dead water, the ancient way cannot flourish.

He cannot use the chin rest and cushion;

Then, just hand them over to Rokô<sup>70</sup>.

Verse 2:

This old man has not been extinguished yet<sup>71</sup>.

So, another verse is made.

Even if they were handed over to Rokô, why should he still depend on them?

Stop carrying the patriarchal lamp by sitting and leaning.

It is superb to face the evening clouds which are not yet merged together;

The distant mountains are endless – fold after fold in emerald-blue.

**CASE 21: Chimon's “Lotus”**

Instruction:

Raising the dharma flag and presenting the true teaching – this is covering brocade with flowers.

Taking off the muzzle and unloading the horse's packs – this is the season of great peace.

If you can grasp the extraordinary phrase, you understand three when one is raised.

However, if you are not yet that far, listen respectfully to the direction of one of old.

Case:

A monk asked Chimon<sup>72</sup>, “What is it when the lotus has not yet come out of the water?” Chimon said, “Lotus flowers.” The monk asked, “What is it after the lotus has come out of the water?” Chimon replied, “Lotus leaves.”

---

68 Literally: “Zen board.” A narrow board used so as to let one sleep in the sitting posture.

69 “Ryûge” literally means “dragon fang”. He lived in a mountain with this name and was consequently named after it.

70 Setchô himself or the 6<sup>th</sup> Patriarch Enô.

71 A different translation: “This old man (=Setchô himself) has not yet exhausted (the topic).”

72 Setchô's own master.

Verse:

Lotus flowers, lotus leaves – I make it known to you.  
Out of the water and before leaving the water – is there any difference between them?  
North of the River, south of the River – ask old Ô<sup>73</sup>.  
One fox<sup>74</sup>-doubt is followed by another.

CASE 22: Seppô's "Snake" <sup>75</sup>

Instruction:

As for greatness, there is no boundary;  
As for minuteness, it is as if it were next to emptiness.  
Grasping and setting free are not in someone else;  
Rolling up and spreading out are in me.  
If you by all means want to rid yourself of what sticks, and remove all fetters,  
Straight off you must erase the traces and swallow the voices.  
Each person will sever the key point by sitting, and each one will be a thousand-foot cliff.  
Tell me, whose state of consciousness is this?  
I will try to present such a case.  
Look!

Case:

Seppô, instructing the assembly, said, "There's a turtle-nosed snake<sup>76</sup> on the South Mountain. All of you should look at it carefully!"

Chôkei said, "Today in the Zen hall there are many who have lost their body and life<sup>77</sup>."

A monk told this to Gensha, who said, "Only Elder Brother Ryô<sup>78</sup> could say something like that. However, I wouldn't talk like that." The monk asked, "What then would you say, Master?" Gensha replied, "Why does it have to be the South Mountain?"

Unmon threw his staff down in front of Seppô, and acted frightened.

Verse:

Elephant-bone Rock<sup>79</sup> is too high for people to reach;  
Whosoever gets there must be a skilled handler of snakes.  
Master Ryô<sup>80</sup> and Master Bi<sup>81</sup> cannot do anything.  
Is there anyone at all who has lost body and life?

---

<sup>73</sup> A very common name in China. Otherwise, it means Master Nansen, who was also called "Ô Roshi".

<sup>74</sup> Animal symbolizing skepticism.

<sup>75</sup> Cf. *Shoyoroku* 24. Cf. also the verse of *Shoyoroku* 21.

<sup>76</sup> A poisonous snake.

<sup>77</sup> Or: "Today in the Zen hall there is a great person who has lost his body and life."

<sup>78</sup> I.e., Chôkei.

<sup>79</sup> A famous rock on Mr. Seppô, where Master Seppô resided.

<sup>80</sup> Master Chôkei.

<sup>81</sup> Master Gensha.

Shôyô<sup>82</sup> knows, and sweeps the grass again;  
North, south, east, west – it is nowhere to be found.  
Suddenly the staff sticks out; it hurls itself at Seppô, mouth wide open;  
It opens its mouth wide, quickly like a flash of lightning;  
If you raise your eyebrows, you will not see it.  
It's hidden now before the Breast Peaks<sup>83</sup>;  
Those who come, look at each maneuver.  
The master<sup>84</sup> shouts loudly: “Look down upon your feet!”

***CASE 23: Hofuku and Chôkei on an Outing***

*Instruction:*

Jewels are tested by fire, gold is tested by stone,  
Swords are tested by a hair, water is tested by a pole.  
In the school of the patch-robed monks, it is necessary to observe a word or a phrase, a tiny movement or a big action, an exit or an entry, an encounter or a response, in order to judge depth or shallowness, or to determine whether they are facing forward or backward.  
Just tell me, what should you use in testing?  
I cite an example.  
Look!

*Case:*

Once, Hofuku and Chôkei went on an outing in the hills. Hofuku, pointing with a finger, said, “Right here is the summit of Myô Peak<sup>85</sup>.” Chôkei said, “Exactly. But it's regrettable.”

(Setchô commented saying, “What's the use of making an excursion with such fellows today?” He again said, “Hundreds and thousands of years from now, I don't say that there will be none, only that there will be very few.”)

Later, someone reported it to Kyôsei. Kyôsei said, “If it weren't for the Reverend Son<sup>86</sup>, you would see skeletons all over the field.”

*Verse:*

On the lone summit of Myô Peak, grasses grow thickly.  
It is obtained clearly – but with whom could it be shared?  
If the Reverend Son had not seen the real point,  
Skeletons would be all over the ground.  
But how many people would know this?

---

82 Master Unmon.

83 It refers to Mt. Setchô where Master Setchô lived.

84 Setchô himself.

85 It literally means: “the Peak of Wonder.” Another name for the legendary mountain Sumeru in the center of the universe.

86 Namely Chôkei.

**CASE 24: Tetsuma, the Cow<sup>87</sup>**

Instruction:

Standing on the summit of the highest peak – even demons and non-Buddhist sages cannot know it well.  
Descending to the bottom of the deepest sea – even Buddha's eye, however hard it may try, cannot see it.  
Even if your eye is like a shooting star and your activity like lightning,  
you cannot escape being like the mysterious tortoise who unavoidably leaves its trail.  
Having arrived at this stage, what should you do?  
I will try to present an example.  
Look!

Case:

Ryû Tetsuma<sup>88</sup> came to Isan. Isan said, “Old cow, you have come!” Tetsuma said, “Tomorrow there will be a great feast at Mt. Tai<sup>89</sup>. Will you go there, Master?” Isan lay down and stretched himself out. Tetsuma left immediately.

Verse:

Riding on an iron horse, one enters a heavy fortress.  
An imperial order has been issued; one hears that the six nations are pure.  
Still holding the golden whip, one poses a question to the home-coming travelers<sup>90</sup>.  
In the deepest night, with whom will one walk in the royal quarter?

**CASE 25: The Hermit of Lotus Peak**

Instruction:

If your activity does not depart from its position, you tumble down into the poisonous sea.  
If your words fail to amaze the crowd, you fall into the commonplace.  
If you can distinguish black from white in the spark struck from the flint-stone,  
If you can choose between killing and giving life in the flash of lightning,  
Then you can cut off the ten directions by your sitting, and tower up like a wall of a thousand fathoms.  
But do you know if there is such a time?  
I will try to show you an example.  
Look!

Case:

---

<sup>87</sup> Cf. *Shoyoroku* 60.

<sup>88</sup> A famous Zen person, a nun, once a student of Isan. Her name means “Ryû, the iron grindstone.” She lived about 40 km away from where Isan lived.

<sup>89</sup> More exactly: *Mt. Godai*, which is about 1200 km to the north of the place where Isan resided.

<sup>90</sup> Namely, “how it is in the distant regions.”

The hermit of Lotus Peak<sup>91</sup> took up his staff and showed it to the assembly, saying, “When the old ones<sup>92</sup> reached this point, why didn't they dare to remain here?”

The assembly was silent. He himself answered in their stead, saying, “Because that would have no power on the way.”

Again he said, “After all, how is it?” Once more he himself answered in their place, saying, “With the staff across your shoulders, and, paying other people no heed, you are immediately gone into the thousand and ten thousand peaks.”

Verse:

The eyes are all dust and sand, the ears all dirt.

One dares not stay among the thousand and ten thousand peaks.

Falling blossoms, flowing waters – endlessly abundant.

Raising one's eyebrows, where is one gone?

**CASE 26: Hyakujô and the Peak Yû**

*(No Instruction)*

Case:

A monk asked Hyakujô, “What is the matter of most extraordinary wonder?” Hyakujô said, “Sitting alone – Great Peak Yû<sup>93</sup>!” The monk made a deep bow. Hyakujô thereupon hit him.

Verse:

In the realm of the patriarch<sup>94</sup>, the heavenly colt gallops freely.

The way one rolls up and unrolls in instructing people is not ordinary indeed.

In the flash of lightning, in the spark from flint, lie outstanding activities.

How laughable! Someone is come to stroke the tiger's whiskers.

**CASE 27: Unmon's “Complete Exposure”**

Instruction:

Ask one and ten are answered;

Raise one and three are clarified.

You loosen the falcon when you see the rabbit;

You fan the fire according to the wind.

You do not grudge your eyebrows<sup>95</sup> – but let's leave aside this point for a moment – ;

How is it when entering the tiger's cave?

---

91 Originally “Rengehō.” His real name was Shō, a Dharma grandson of Unmon Zenji.

92 The great Zen personages of old.

93 The name of the mountain, where Hyakujô's monastery was located.

94 It possibly means Baso, Hakujo's teacher.

95 In Zen it is said: When you speak too much, you will fall into Hell; as a sign for this you lose your own eyebrows (cf. Hekiganroku, Case 8 with Suigan). “You do not grudge your eyebrows” means: I am ready to talk much, so that other people may be saved – even if I myself had to go to Hell because of that.



I will try to cite an example.

Look!

Case:

A monk asked Unmon, “How is it when the tree withers and the leaves fall?” Unmon answered, “Complete exposure of the golden wind<sup>96</sup>.”

Verse:

The question already contains the essence;

The answer is also likewise.

The three phrases should be made clear<sup>97</sup>.

The single arrow flies through the void [=kû].

Over the great plain, chilly whirlwinds whistle and howl;

The endless heavens are covered with drizzling rain.

Don't you see the long-sitting traveler of Shôrin<sup>98</sup>, who will never return?

Quietly he lies on the grasses of Mt. Yûji<sup>99</sup>.

**CASE 28: Nansen's “Dharma That Has Never Been Preached”<sup>100</sup>**

*(No Instruction)*

Case:

Nansen went to see Master Hyakujô Nehan<sup>101</sup>. Hyakujô asked, “Is there any dharma that the sages of the past have never preached to the people?” Nansen said, “There is.” Hyakujô asked, “What is this dharma that has never been preached to the people?” Nansen said, “This isn't mind, this isn't Buddha, this isn't thing.” Hyakujô said, “You have preached like that.” Nansen said, “That's how it is with me. How about you, Master?” Hyakujô said, “I am not a man of great wisdom. How am I to know whether there is a dharma that has been preached, or that has never been preached?” Nansen said, “I don't understand.” Hyakujô said, “I have already preached to you fully.”

Verse:

Buddhas and patriarchs have never done anything for other people.

Patch-robed monks, now and in the past, run neck and neck.

The bright mirror on the stand clearly reflects each thing.

Each one faces south and views the Northern Dipper.

The Dipper handle hangs down; there's no place to look for it.

Tweak your nose – and your mouth is lost.

---

96 The autumn wind was also called “golden wind”.

97 The three phrases that characterize the Unmon School: “The lid and the pan match together” [*kanngai-kenkon*], “The streams are cut off” [*shuru-setsudan*], “The waves follow one another” [*zuiha-chikurô*].

98 Shôrin is the name of the temple where Bodhidharma lived in China.

99 The mountain where Bodhidharma is said to have been buried. More than 1000 km away from Shôrin Temple.

100 Cf. *Mumonkan* 27

101 Concrete dates unknown. Either a disciple of Hyakujô Ekai (720-814) or disciple of Baso Dôitsu (709-788).

**CASE 29: Daizui and the “Kalpa Fire”**<sup>102</sup>

Instruction:

When a fish moves, the water is muddied; when a bird flies, feathers drop.  
You plainly discern host and guest; clearly distinguish black from white.  
It is like a clear mirror on a stand, or a bright jewel in the palm of the hand.  
A man of Kan appears; a man of Ko comes<sup>103</sup>.  
It is shown in sound; it is revealed in color.  
Tell me, why is it like this?  
I will try to show you an example.  
Look!

Case:

A monk asked Daizui, “When the great kalpa fire flames up, the whole universe<sup>104</sup> will be destroyed. I wonder if *that* will also be destroyed or not.” Daizui said, “Destroyed.” The monk said, “If so, will *that* be gone with the other<sup>105</sup>?” Daizui said, “Gone with the other.”

Verse:

Amid the light of the kalpa fire, the question is raised.  
The monk is still loitering between the two barriers.  
What a wonderful phrase, “Gone with the other”!  
Ten thousand miles he wavers back and forth alone.

**CASE 30: Jōshū’s “Giant Radishes”**

(No Instruction)

Case:

A monk asked Jōshū, “I’ve heard that you personally met Nansen<sup>106</sup>. Is that true or not?” Jōshū said, “The province of Chin<sup>107</sup> produces giant radishes.”

Verse:

“The province of Chin produces giant radishes.”  
The monks under heaven take this as a model.  
If you only know it (as a model) for the past and the present,

---

102 Cf. Case 30 of the *Shoyoroku*.

103 A shortened form of: “When a man of Kan comes, a man of Kan appears; when a man of Ko comes, a man of Ko appears.” “A man of Kan” means a Chinese, “a man of Ko” means a barbarian (=a non-Chinese).

104 Literally: “a universe as big as one billion solar systems”.

105 The word “the other” means “the whole universe.”

106 I.e.: “... that you were Nansen’s student.”

107 The province of Chin was famous for producing great radishes. Jōshū’s monastery was also located in that area.

How can you discern that the swan is white and the crow is black?

Thief! Thief!

He once wrung the nose of the monk.

***CASE 31: Mayoku Circles Around the Master's Dais***<sup>108</sup>

Instruction:

When it moves, a shadow appears; when it is awakened, ice forms.

Even if it neither moves nor is awakened, it is impossible to avoid falling into the fox's den.

If one penetrates to the bottom, and attains complete faith,

so that there is not even a hairsbreadth of an obstructing shadow,

one will be like a dragon moving freely in his water, or a tiger reigning over his mountains.

When one releases it, even a piece of rubble emits light;

when one grips it, even real gold loses its color.

Even the koans of ancient masters cannot avoid becoming roundabout and verbose.

Tell me, what matter am I commenting here?

I'll give you an example.

Look!

Case:

Mayoku, with his ring-staff in hand, came to Shôkei. He circled around Shôkei's dais three times<sup>109</sup>, shook the ring-staff and stood there bolt upright. Shôkei said, "Yes, yes." (Setchô comments, "Wrong.")

Mayoku then came to Nansen. He circled Nansen's dais three times, shook the ring-staff and stood there bolt upright. Nansen said, "No, no." (Setchô comments, "Wrong.")

Then Mayoku said, "Master Shôkei said, 'Yes.' Why, Master, do you say, 'No?'" Nansen said, "With Shôkei it is 'Yes'; with you it is 'No.' This is precisely a whirling of the wind<sup>110</sup>. In the end it perishes.<sup>111</sup>"

Verse:

"Wrong" here, "wrong" there –

It is most regrettable to meddle with it.

The waves of the four oceans are calm;

Hundreds of rivers find their end (there).

Lofty is the old staff with twelve gates<sup>112</sup>;

Every gate has its own way – empty, lone and hollow.

Not lone and hollow!

---

<sup>108</sup> Cf. Case 16 of the *Shoyoroku*.

<sup>109</sup> In paying a formal visit to a master it was customary that a visitor goes three times around the sitting place of the master and then makes a prostration in front of him.

<sup>110</sup> One of the four elements in Chinese physics (earth, air, fire, wind), wind) or eight elements in Chinese anthropology (profit, decline, slander, honor, praise, destroy, suffer, enjoy).

<sup>111</sup> In the source of this Case (*The Record of the Transmission of the Flame* [Dentôroku], Vol. 7), the corresponding line reads: „From the beginning to the end it is perished.”

<sup>112</sup> "Twelve gates" means the (twelve) small bells on top of the staff.

“May the able person search for medicine for non-sickness.”<sup>113</sup>

### **CASE 32: Jô and “the Essence of the Buddha-Dharma”**

#### Instruction:

Cutting off the ten directions by sitting, opening all of a sudden one thousand eyes:  
One phrase cuts through the stream; the ten thousand activities are thoroughly scraped out.  
Is there anyone who dies and lives with this?  
What appears is the Essence itself [*kenjô-kôan*]:  
If you are not able to grasp *this* at one stroke,  
I will present a koan of an ancient.  
Look!

#### Case:

A senior monk Jô asked Rinzai, “What is the essence<sup>114</sup> of the Buddha-Dharma?” Rinzai came down from his seat, grabbed him by the lapels, slapped him and thrust him away. Jô stood there as if rooted to the spot. A monk standing nearby said, “Senior monk Jô, why don't you make a deep bow?” As he made a deep bow, Jô suddenly attained a great enlightenment.

#### Verse:

He inherited all of Dansai's<sup>115</sup> activities;  
Then how couldn't he just stay peaceful?  
The mountain deity of Korei<sup>116</sup> easily raised his hand,  
And tore Mt. Ka, with its ten thousand ridges, in two.<sup>117</sup>

### **CASE 33: Chinsô Has One Eye**

#### Instruction:

One does not distinguish between east and west; one makes no division between north and south.  
And this, from morning till evening, from evening till morning.  
Will you say that one is asleep? Sometimes the eyes are like a shooting star.  
Will you say that one is awake? Sometimes that one calls south, “north.”  
Just tell me, is this mindfulness or mindlessness?  
Is that one a person of the Way or an ordinary person?  
If you can pass through this and for the first time discern the ultimate place,  
you will truly know the “yes” and “no” of the ancients.  
But just tell me, what occasion is this?

---

<sup>113</sup> Quote from *The Record of the Transmission of the Flame* [Dentôroku], Vol. 30.

<sup>114</sup> Literally: “great meaning.”

<sup>115</sup> “(Master) Dansai” means Ôbaku Zenji, Rinzai's master.

<sup>116</sup> Literally: “giant Spirit.”

<sup>117</sup> The last two lines are quoted in *Mumonkan* 3 (Verse).

I'll try to show you an example.

Look!

Case:

National Secretary Chinsô<sup>118</sup> went to see Shifuku. When Shifuku saw him coming, he drew a circle. Chinsô said, "Your student has come, and that's already a failure. Why do you bother to draw a circle in addition?" Thereupon, Shifuku shut the door of his room.

(Setchô said, "Chinsô has but one eye.")

Verse:

Circular jewels go round and round, gems while rolling ring and chime;

Loaded on horses, freighted on donkeys, (they go onto the) iron ships.

On land and sea they are bestowed to the persons of perfect peace.

Fishing for a giant tortoise, one sometimes lowers a ring net.

Setchô speaks again, saying,

"Not a monk under heaven can jump out."

**CASE 34: Kyôzan's "Not Hiking"**

*(No Instruction)*

Case:

Kyôzan asked a monk, "Where have you come from?" The monk said, "From Mount Ro<sup>119</sup>." Kyôzan said, "Have you hiked in the Five Elder Peak<sup>120</sup>?" The monk said, "No, I haven't reached there yet." Kyôzan said, "Then you have never hiked in the mountains at all."

Unmon said, "Because of too much compassion this sentence has fallen into grasses."<sup>121</sup>

Verse:

Leaving the grasses – entering the grasses:

Who knows how to track it down?

The white clouds piled up, the red sun shining bright.

Turn to the left – no blemishes;

Turn to the right – already grown old.

Don't you see the man of Cold Mountain<sup>122</sup>, who went away<sup>123</sup> so early?

"He could not return for ten years,

And completely forgot the way he had come."<sup>124</sup>

---

118 Chinsô became a Dharma successor of Bokushû Chin-sonshuku (780-877).

119 One of the most beautiful and most famous mountains in the southern part of China with many Zen monasteries.

120 The Gorôhō Peak, translated as "Five-Elder" Peak (1436m), is the most noted peak of Mt. Ro. The name comes from the image of the peak as if "five elders" were sitting together on it.

121 Cf. Unmon's own way of instructing a student in *Mumonkan* 15.

122 Namely, the legendary Zen man (T'ang Dynasty?) named "Kanzan."

<sup>123</sup> I.e., into the mountain.

<sup>124</sup> A quote from the "Poem of Kanzan" [*Kanzan-shi*].

### **CASE 35: Manjusri's "Three Three"**

#### **Instruction:**

Differentiating snake and dragon, distinguishing stone from jewel,  
discerning black and white, and settling all hesitancy:

If one does not have the frontal eye and does not wear a talisman under one's elbow<sup>125</sup>,  
one will easily miss a living moment.

Right now: seeing and hearing are not obscured, sounds and colors are clear and true.

Tell me: is this black or is it white? Crooked or straight?

Having come to this point, how do you discern it?

#### **Case:**

Manjusri<sup>126</sup> asked Mujaku<sup>127</sup>, "Where have you come from?" Mujaku said, "From the south<sup>128</sup>."  
Manjusri said, "How is the Buddhist Dharma in the south maintained?" Mujaku said, "The monks of this  
age of the perishing Dharma are venerating the precepts a little." Manjusri said, "How many monks are  
over there?" Mujaku said, "Three hundred here, five hundred there."

Mujaku asked Manjusri, "How is the Buddhist Dharma maintained here<sup>129</sup>?" Manjusri said,  
"Worldly and saints live together; dragons and snakes are mixed with each other." Mujaku said, "How  
many monks are here?" Manjusri said, "Three three before, three three behind<sup>130</sup>."

#### **Verse:**

Thousands of mountains range side by side; indigo blue is their color.

Who says that Manjusri spoke with someone here?

How ridiculous to ask how many monks there are on Mt. Seiryô<sup>131</sup>.

Three three before and three three behind.

### **CASE 36: Chôsa Goes on a Mountain Hike**

*(No Instruction)*

#### **Case:**

One day, Chôsa made a mountain hike. When he returned to the gate, the head monk asked,  
"Where have you been<sup>132</sup>, Master?" Chôsa said, "I went on a mountain hike." The head monk said, "As far  
as what place did you go to?" Chôsa said, "First, I went following the scented grass; then, I came back with  
the falling flowers." The head monk said, "It sounds very much like a spring mood." Chôsa said, "It's better  
than the autumn dew dropping on the lotus flower."

---

<sup>125</sup> A custom at that time for someone who practiced a spiritual way.

<sup>126</sup> Bodhisattva Manjusri.

<sup>127</sup> Maybe Mujaku Bunki (820-899), disciple of Kyôzan (a co-founder of Igyô-School), but it is not certain.

<sup>128</sup> The South of China, namely the region of Kônan.

<sup>129</sup> Mt. Godai, the living place for Manjusri.

<sup>130</sup> Or: "Three three before, three three after."

<sup>131</sup> Another name for Mt. Godai. Literally, *seiryô* means "pure and cool."

<sup>132</sup> Literally: "To what place did you go?"

(Setchô commented, “I am grateful for these questions and answers.”<sup>133</sup>)

Verse:

The great earth – not even a speck of dust.  
Who could stay without opening the eye?  
First, I went following the scented grass; then, I came back with the falling flowers.  
A wasted crane is perching on a cold tree;  
Crazy monkeys screech on the old foundation.  
Chôsa's heart is limitless.  
*Totsu*<sup>134</sup>!

**CASE 37: Banzan's “Not One Thing in the Three Realms”**

Instruction:

It is futile to brood over the swiftest action that could grab the lightning;  
When the roaring thunder assails from the sky, you hardly have time to cover your ears.  
The scarlet banner flutters overhead<sup>135</sup>; the twin swords are whirling behind the ears<sup>136</sup>.  
If you are not equipped with an able eye and agile hands, how could you match that person?  
People usually lower their heads, and keep pondering,  
trying to figure it out with their ordinary thinking.  
They don't know that they are seeing countless ghosts around the skull.  
Now, tell me: If someone does not fall into ordinary thinking or get caught up in gain or loss,  
having a fair understanding of the matter,  
how will you face such a person?  
I will try to show you an example.  
Look!

Case:

Banzan, giving instruction, said, “In the three Realms<sup>137</sup>, there is not one thing. Where should one seek the heart<sup>138</sup>?”

Verse:

“In the three Realms, there is not one thing. Where should one seek the heart?”  
The white clouds make a covering, the flowing spring turns into a lute.  
One tune, two tunes – no one can understand it.  
The rain has passed: the autumn waters in the evening moat – so deep.

---

133 Another possible translation: “I am grateful for this answer.”

134 A reproachful or insulting cry, like “Ha!”

135 A sign of victory.

136 Or: “behind your ears.”

137 The Realm of desires, the Realm of materials, and the Realm of non-materials.

138 Jp.: *shin* or *kokoro*: “heart, mind, heart-mind, spirit.” Especially, when the word is read *shin*, it also implies “the center, the core, the most important point.”

**CASE 38: Fuketsu's "Mind Seal"<sup>139</sup>**

**Instruction:**

If you talk about the "gradual,"<sup>140</sup> it goes against the normal, yet conforms to the Way.  
Amid the busiest city quarter: seven vertical and eight horizontal.  
If you talk about the "sudden,"<sup>141</sup> it leaves no tracks.  
Even a thousand sages cannot seek it out.  
If you raise neither the gradual nor the sudden, how will it be?  
For the swift person, a single word; for the alert steed, one flick of the whip.  
At such a time, who is the able Zen personage?  
I will give you an example.  
Look!

**Case:**

When he was staying at the government office of the Province Ei, Fuketsu entered the hall (to preach) and said, "The heart seal<sup>142</sup> of the Patriarch<sup>143</sup> resembles in its form the activities of the iron ox<sup>144</sup>. Gone – lo, it's there; there – lo, it's ruined<sup>145</sup>. If it's neither gone nor there, would it be right to give a seal (of approval)<sup>146</sup> or not?"

Then Elder Rohi came up, and said, "I have the activities of the iron ox. (However,) I ask you, Master, not to give me the seal." Fuketsu said, "I am accustomed to levelling the great ocean through fishing whales. But, alas, now I find instead a frog wriggling about in the mud." Rohi stood there considering. Fuketsu shouted "Kaatsu!" and said, "Why don't you say anything, Elder?" Rohi was perplexed. Fuketsu hit him with his whisk. Fuketsu said, "Do you remember what you said? Say something, I'll check it for you." Rohi tried to say something. Fuketsu hit him again with his whisk.

The Magistrate said, "Buddha's law and the King's law are of the same nature." Fuketsu said, "What principle do you see in them?" The Magistrate said, "If you do not make a decision where a decision should be made, you are inviting disorder."

Fuketsu descended from the rostrum.

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<sup>139</sup> Cf. *Shoyoroku* 29.

<sup>140</sup> I.e., expedients in the phenomenal world.

<sup>141</sup> I.e., the direct presentation of the essential World.

<sup>142</sup> The word "seal" [*in*] here means both the *stamp* that produces an impression and the *impression* that is produced by such a stamp. This double meaning is played upon in Fuketsu's utterance.

<sup>143</sup> Bodhidharma.

<sup>144</sup> In the Yellow River area in Sansei Province there was a commercially important road called Hotsu-kan. From the period of the Warring States a floating bridge was made upon the river to secure the traffic of the road, but every time the Yellow River flooded the bridge was washed away and had to be reconstructed. During the period of Emperor Gensō of the Tang Dynasty in 724 they constructed a floating bridge with ships, which were connected with one another through iron chains; these chains were then bound to anchors in the shape of iron oxen, iron men or iron pillars implemented on the bottom of the river water. An iron ox was 1.5 meters high and 3.5 meters long, and weighed from 55 to 75 tons, according to the recent archaeological discovery in 1989.

<sup>145</sup> This sentence (去即印住、住即印破) could be paraphrased: "If the stamp of the iron ox is gone, the print [=*in*] of the ox as its impression is there; when the stamp of the iron ox sits there, the print [=*in*] of the ox as its impression is ruined (, since you cannot see the impression as covered by the stamp itself)."

<sup>146</sup> There is a word play with *in* (=seal, print).



Verse:

He snares Rohi and makes him mount the iron ox;  
The spear and armor of the “Three Profundities”<sup>147</sup> are not applied lightly.  
All waters heading for the castle<sup>148</sup> of the king of So –  
At a single shout he reverses their course.

**CASE 39: Unmon's “Flowering Hedge”**

Instruction:

One who can act freely “on the road”<sup>149</sup> is like a tiger that (solemnly) roams in the mountains;  
One who flows along with worldly affairs is like a monkey in a cage.  
“If you wish to know the meaning of Buddha nature, you must take notice of timings and causes.”<sup>150</sup>  
If you wish to let pure gold shine that has been refined a hundred times,  
It must be done with the blast furnace of a (true) master.  
But tell me, when the great function is revealed, with what can you test it?

Case:

A monk asked Unmon, “What is the ‘pure Dharma-body’<sup>151</sup>?” Unmon said, “Flowering hedge [*Kayakuran*]”<sup>152</sup>. The monk said, “How is it when one understands it that way?” Unmon said, “A golden-haired lion.”

Verse:

“Flowering hedge [*Kayakuran*]” : Don't be absent-minded!  
The pointer is on the scale arm, not on the measuring pan.  
“... when one understands it that way” – this fellow has gotten nothing.  
“A golden-haired lion” – You adepts, look!

**CASE 40: Nansen and the Flower**

Instruction:

“Totally ceased; totally extinguished.”<sup>153</sup>  
Flowers bloom from the iron tree.  
Is there? Is there?  
The clever man suffers a loss.

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<sup>147</sup> *Sangen*: the three methods applied by Rinzei Gigen in order to lead his students. Fuketsu was a master in the Rinzei School.

<sup>148</sup> The government office of the Province of Ei was located in the place where the then “castle of the king of So.”

<sup>149</sup> This expression comes from Master Rinzei's saying, “Being on the road you do not go away from your home.”

<sup>150</sup> A citation from the Nirvana Sutra.

<sup>151</sup> The body of the ultimate Truth 眞. *hosshin*, sk. *Dharmakaya* or one of the three bodies of Buddha.

<sup>152</sup> *Kayaku* suggests peonies.

<sup>153</sup> The first two aspects from “Seven Aspects of the Realization (*shichiko*)” by Sekisō Zenji (cf. Case 96 of the *Shoyoroku*.)

Even though he is seven in length, and eight in width<sup>154</sup>,  
he cannot avoid having his nose pierced by someone else.  
Say where the complicated error lies.  
As a test I quote this.  
Look!

Case:

High Official Rikukô<sup>155</sup>, while talking with Nansen, said, “Dharma-teacher Jô<sup>156</sup> says, ‘Universe and I have one and the same root; all things and I are one single body.’ How wonderful this is!” Nansen pointed at the flowers in the garden, called to Rikukô and said, “People of our time see these flowers as in a dream.”

Verse:

Seeing, hearing, being aware, knowing – these are not one by one.  
Mountains and rivers are as in a mirror, they are (thus) seen.  
Frosty sky, the moon has set, soon it’s midnight.  
Who – together with (me) – will let his shadow fall upon the clear pond? – ’tis cold.

**CASE 41: Jôshû’s “Great Death”<sup>157</sup>**

Instruction:

Where Yes and No are tied up as one – even saints cannot know it.  
When negative and positive things cross paths – even Buddhas are speechless.  
Having become the one without equal and beyond compare,  
    one reveals the ability of a great person standing out from the crowd.  
One walks across icy peaks; one runs on top of swords.  
Just like a *kirin*<sup>158</sup> with its head and its horn, like a lotus in fire.  
Seeing someone who is beyond all common levels, you know for the first time that that person is of the same Way.  
Who could be a good match for such a person?  
To test, I cite this case.  
Look!

Case:

Jôshû asked Tôsu, “What is it if a man who has died a great Death comes back to life?” Tôsu said, “I don’t allow walking about in the night. Come in the daylight.”

Verse:

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<sup>154</sup> I.e.: completely free.

<sup>155</sup> Nansen’s disciple.

<sup>156</sup> “Jô Hosshi” (384-414).

<sup>157</sup> Cf. *Shoyoroku* 63.

<sup>158</sup> A legendary animal in old China, an omen of a good era.

In life there is the eye, yet one is the same as dead.

What need is there for mixed medicine (with side effects) in examining an accomplished Zen person?

Ein ancient Buddha still says, "It has not yet been reached."

Who knows how to throw sand and dirt (into someone's eyes)?

### **CASE 42: Hô Koji's "Beautiful Snow"**

#### Instruction:

Presenting it directly, playing with it alone,

Drenched with water, dirtied with mud.

When hard (questions) and explaining (answers) happen together,

It is 'the silver mountain and the iron wall.'

Hesitate a moment, and you see a ghost before the skull;

Reflect an instant, and you sit under a black mountain.

The bright sun shines in the sky,

A pure and fresh wind travels over the earth.

Just say: Did the ancients get involved in entanglements?

To test, I cite this case.

Look!

#### Case:

Hô Koji<sup>159</sup> was leaving Yakusan<sup>160</sup>. The latter ordered ten of his Zen students to see Koji off at the temple gate. Koji pointed to the falling snow in the air and said, "The beautiful snow-flakes don't fall on any other place." At that time there was a guest practitioner<sup>161</sup> named Zen<sup>162</sup>, who said, "Where then do they fall?" Koji gave him a slap. Zen said, "Koji, don't be so rough." Koji said, "If you name yourself a Zen student in such a condition, Old En<sup>163</sup> will never release you." Zen said, "What then would you say, Koji?" Koji slapped him again and said, "You see with your eyes but you are just like a blind man. You speak with your mouth, but you are just like a dumb man."

(Setchô added his comment, "At the first words, I immediately would have made a snowball and hit him with it.")

#### Verse:

Hit with the snowball! Hit with the snowball!

Old Hô's activity cannot be held down.

Neither heavenly beings nor humans can grasp anything.

In the eyes and ears, anything clean and refreshing is extinguished.

---

159 *Koji* is an honorific for a lay practitioner of Buddhism. Hô-un Koji (740?-808) after practicing under Sekitô Kisen (700-790/791, became a Dharma successor to Great Master Ba (709-788).

160 Yakusan Igen Zenji (751-834).

161 *Zenkyaku*: someone who lives in a temple with normal monks for a certain period of time and practices together.

162 The Chinese character used for this name "Zen" (全) means "whole" or "entire"; it is different from Zen (禪) in "zazen" or "a Zen student."

163 Usually named "Emma-Daiô" (Emma, Great King of hell). He is supposed to be the fearful judge at the entrance of the realm of the dead.

Anything clean and refreshing is extinct.  
Even the blue-eyed barbarian monk<sup>164</sup> has trouble discerning it.

### **CASE 43: Tôzan's "Cold and Heat"**

#### Instruction:

A phrase that settles heaven and earth –  
It is obeyed by all ten thousand generations.  
The activity that snares the tiger and buffalo –  
It cannot be distinguished, even by a thousand holy ones.  
At any moment, there is not the thinnest trace of shadow,  
And the whole activity manifests itself according to the situation.  
If you wish to experience the tongs and hammer of the highest quality,  
you must go into the forge of a powerful master.  
But just say: Has there ever been such a family spirit up to now?  
To test, I cite this case.  
Look!

#### Case:

A monk asked Tôzan, "When cold and heat come, how should one avoid them?" Tôzan said, "Why not go to a place where there is neither cold nor heat?" The monk said, "What kind of place is it where there is neither cold nor heat?" Tôzan said, "When it is cold, the cold kills you; when it is hot, the heat kills you."<sup>165</sup>

#### Verse:

When one's hands hang at one's sides<sup>166</sup>,  
It is rather like a ten-thousand-foot cliff.  
What need is there to always apply *Shô* and *Hen*<sup>167</sup> correctly?  
The ancient crystal palace reflects the light of the bright moon;  
The impatient dog of Kan<sup>168</sup> climbs the staircase in vain<sup>169</sup>.

### **CASE 44: Kasan's "Beating the Drum"**

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164 Bodhidharma.

165 It is also possible to translate: "When it is cold, kill yourself with the cold; when it is hot, kill yourself with the heat."

166 *Suishu*: a picture of the parents, welcoming the small children with loving care. Cf. „Nitten-Suishu“ [*to come to the market with his hands hanging at his sides*], the 10<sup>th</sup> picture of the "Ten Ox Pictures."

167 "Hen" means phenomenal dimension, while "shô" signifies essence. The categories are creations by Master Tôzan.

168 "Kan" is either a family the dog belonged to or a region where the dog came from.

169 Once, a dog of Kan chased a swift rabbit, running up and down the mountain more than several times. Still, the dog couldn't catch the rabbit. In the end, both the rabbit and the dog were exhausted and lay on the ground. A farmer who happened to come by caught both the rabbit and the dog effortlessly and turned them into furs. – In the present verse, the "rabbit" is supposed to sit in the bright moon (Chinese-Japanese folklore), and in order to catch this "rabbit," the dog of Kan dashes up the staircase – in vain.

*(No Instruction)*

Case:

Kasan, giving instruction, said, “Practicing and learning – it is called 'hearing' [*mon*]; exhausting learning – it is called 'being next (to the fact)' [*irin*].”<sup>170</sup> When you have passed through these two, it is called 'true passing-through'<sup>171</sup> [*shinka*].”

A monk stepped forward and asked, “What is the 'true passing-through?’” Kasan said, “Beating the drum.”<sup>172</sup> He asked again, “What is the true Reality?” Kasan said, “Beating the drum.” He asked again, “I do not ask about the sentence, 'Mind itself, Buddha itself.’<sup>173</sup> What does 'No Mind, no Buddha’<sup>174</sup> mean?” Kasan said, “Beating the drum.” He asked once more, “When someone who knows the ultimate Truth comes, how should we receive him?” Kasan said, “Beating the drum.”

Verse:

One dragged stones<sup>175</sup>; one carried earth<sup>176</sup>.

To release the activity it must be a bow of a thousand *kin*<sup>177</sup>.

The master of Elephant-Bone Mountain used to roll balls<sup>178</sup>.

How could these compare with Kasan’s “Beating the drum” at all?

I will tell it to you and let you know; don't stand there in a daze!

What is sweet is sweet; what is bitter is bitter.

### **CASE 45: Jōshū's “Cloth Robe”**

Instruction:

If you need to say something, you just say it;

There's no person in the world who could be your match.

When you have to act, you simply act;

Your total activity gives way to no other person.

Like sparks struck from flint, like flashes of lightning;

A darting flame, a gush of wind,

A raging torrent, running upon a blade.

Even if (such a master) shows the supreme guidance,

You will not escape having your sword tip broken, and your tongue tied fast.

I will open a lower passage as a test with the following case.

Look!

Case:

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170 A sentence from the *Hōzōron* by Jō-Hosshi (“Dharma Teacher Jō”: 374-414).

<sup>171</sup> Or: “true *gone*-ness.”

<sup>172</sup> Literally, “Knowing (how) to beat the drum.”

<sup>173</sup> Cf. Case 30 in the *Mumonkan*.

<sup>174</sup> Cf. Case 33 in the *Mumonkan*.

<sup>175</sup> Master Kisū Chijō, a disciple of Baso, is said to have dragged stones with the practitioners.

<sup>176</sup> Master Mokuhei Zendō (around the end of 9<sup>th</sup> c.), a disciple in the line of Seigen Gyōshi, let all new comers carry earth.

<sup>177</sup> A very heavy bow. A *kin* is supposed to be 30 pounds.

<sup>178</sup> This master is Seppō Zenji (822-908), Kasan’s master. He used to roll balls when asked about Zen.

A monk asked Jôshû, “The ten thousand dharmas<sup>179</sup> come down to one. What does the one come down to?” Jôshû said, “When I was living in the Province of Sei, I made a cloth robe. It weighed seven pounds.”

Verse:

Summing up all in a single question he asks the ancient awl<sup>180</sup>.  
The seven-pound robe is heavy—but how many can appreciate it?  
Just now I threw it into West Lake:  
This fresh breeze after releasing the load, sailing downstream:  
Whom can I share it with?

**CASE 46: Kyôsei and the Raindrops**

Instruction:

“One strike of the gavel – and it is achieved”<sup>181</sup>, transcending the ordinary and overreaching the holy.  
“With half a phrase it should be settled”:<sup>182</sup> Fetters are undone and attachments loosened.  
Like walking across icy peaks or running over sword edges:  
Sitting within a heap of sounds and colors, one goes beyond sounds and colors.  
Putting aside for the moment the wondrous activities in perfect freedom,  
What is it when *it* happens in an instant?  
To test I bring this forth.  
Look!

Case:

Kyôsei asked a monk, “What is that sound outside?” The monk said, “That is the sound of raindrops.” Kyôsei said, “People live in a topsy-turvy world. They lose themselves in delusion about themselves and only pursue (outside) objects.” The monk said, “What about you, Master?” Kyôsei said, “I was on the brink of losing myself in delusions about myself.” The monk said, “What do you mean, 'on the brink of losing myself in delusions about myself?'” Kyôsei said, “To break through (into the world of Essence) may be easy. But to express it in total nakedness is difficult.”

Verse:

The empty hall – the sound of raindrops: Even a great master finds it difficult to respond.  
If you say that you already turned the stream (within), you still do not understand.  
Understanding, not understanding.  
South Mountain, North Mountain – it rains stronger and stronger.

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179 The word “dharma” means here “phenomenon”. “Ten thousand dharmas” means, therefore, “all things that exist in the world of phenomena”.

180 I.e., Master Jôshû.

181 A phrase by Master Seppô (822-908).

182 From the *Analects of Confucius* [Rongo]. It depicts the activity of a judge in the court.

**CASE 47: Unmon's "Six "**

Instruction:

What does heaven say? The four seasons run their course.

What does earth say? All things are born.<sup>183</sup>

Where the four seasons run their course, you must see their substance.

Where all things are born, you must watch their function.

Just tell me: Facing toward what place can you apprehend a patch-robed monk?

Having turned away from speaking, moving, acting, sitting, and lying down,

And having closed up your mouth and lips,

Can you still speak about it?

Case:

A monk asked Unmon, "What is the Dharma-body<sup>184</sup>?" Unmon said, "The six can't contain it<sup>185</sup>."

Verse:

One, two, three, four, five, six.

Even the blue-eyed barbarian monk<sup>186</sup> cannot count it completely.

The hermit of Shôrin<sup>187</sup> deceptively says that he transmitted it to Shinkô<sup>188</sup>.

Rolling up his robe, he returned to India (, so they say);

India is endlessly far, you cannot find it anywhere.

As of last night, he stayed overnight facing the Milk Peak<sup>189</sup>.

**CASE 48: Tea at Shôkei Temple**

(No Instruction)

Case:

Minister Ô<sup>190</sup> visited Shôkei Temple, where he offered a tea party. The senior monk Rô took up the kettle to serve Myôshô<sup>191</sup>. But Rô overturned the kettle (over the tea hearth). The minister saw this and asked the senior monk, "What is there under the tea hearth?" Rô said, "Deities holding up the hearth<sup>192</sup>." The minister said, "If they are deities holding up the hearth, why did they overturn the kettle?"

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<sup>183</sup> The two lines are based on the *Analects of Confucius*, where it stands: What does heaven say? The four seasons run their course. Hundreds of things are born. What does heaven say?"

<sup>184</sup> Cf. the note to Case 39.

<sup>185</sup> In this sentence the "six" means "six roots" (eye, ear, nose, tongue, body, consciousness), "six objects" (color, voice, taste, touch, phenomenon), and/or "six consciousnesses/functions" (see, hear, smell, taste, feel, know). Or it could be any other "six"-ness. The whole sentence originally reads: *rokufushu*.

<sup>186</sup> Bodhidharma.

<sup>187</sup> I.e., Bodhidharma.

<sup>188</sup> The Second Patriarch Eka.

<sup>189</sup> *Nyûhô*, the mountain where Setchô himself resided.

<sup>190</sup> Minister Ô, a disciple of Master Chôkei Eryô (854-932), was a patron of Shôkei Temple, having invited his own master Chôkei as its abbot (the name of the temple, Shôkei, means "inviting (Chô)kei." In our koan text the minister obviously offered a tea party commemorating his late master.

<sup>191</sup> Myôshô was senior to Rô. He was the abbot of the neighboring temple and was apparently invited to the tea too.

<sup>192</sup> The legs of the tea hearth were shaped like demi-gods.

Rô said, “Thousand days of good service – all is lost in one morning.” The minister flourished his sleeves and went out.

Myôshô said, “Elder Rô, you have eaten plenty of rice in Shôkei Temple, and yet you are simply hitting a (useless) stump in the field.” Rô said, “What would you have said, Master?” Myôshô said, “The non-humans<sup>193</sup> displayed their (wild) activities.”<sup>194</sup>

Setchô said, “At that moment I would have kicked over the tea hearth.”

Verse:

The question gushes out, like a wind.

The answer is neither good nor skillful.

How pitiful! – the one-eyed dragon<sup>195</sup>.

He did not show his fangs and claws.

The fangs and claws now open, creating clouds and thunder.

How many times has one passed through waves coming against the stream?

CASE 49: Sanshô's "Net"

Instruction:

Having seven times penetrated and eight times undermined the fortifications,  
one steals the drum and captures the flag.

Fortifying oneself on all sides countless times around,  
one surveys the front and observes the rear.

Even one who rides on the head of the tiger and pulls the tiger's tail is not an accomplished Zen person.

The ox's head disappears – the horse's head returns.

But even this is not considered special.

Tell me, how is it when someone arrives who by far surpasses the ordinary level?

To test, I bring this up.

Look!

Case:

Sanshô<sup>196</sup> asked Seppô, “When a fish with golden scales has passed through the net, what should it get for food?” Seppô said, “I will tell you when you have passed through the net.” Sanshô said, “A great Zen master with fifteen hundred disciples doesn't know how to speak.” Seppô said, “The old monk<sup>197</sup> is just too busy with temple affairs.”

Verse:

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<sup>193</sup> *Hinin*: something/someone that may possess certain characteristics of a human being, but is not really a human being. Here, at least on the surface, it means the “deities holding up the hearth.”

<sup>194</sup> It is possible to translate the sentence with a singular subject: “The non-human has displayed his (wild) activities.”

<sup>195</sup> Master Myôshô had lost one of his eyes. He was famous for his extremely sharp language.

<sup>196</sup> Sanshô E'nen (dates unknown) was one of the most outstanding disciples of Rinzai Zenji (?–866). After the death of his master, Sanshô went on a journey of Dharma combats with noted masters of the time.

<sup>197</sup> I.e., “I”.



The fish with golden scales passed through the net:  
Don't say they still stagnate in the water.  
He shakes the heavens and sweeps the earth,  
Wiggling his fins and wriggling his tail.  
A thousand-foot whale sends up a spout, and a great downpour occurs.  
A peal of thunder and a fresh whirlwind arises.  
A fresh whirlwind arises.  
Of heavenly and earthly beings, how many are there that can see it?

**CASE 50: Unmon's and the "Dust-Dust Samadhi"<sup>198</sup>**

Instruction:

Passing beyond gradations and utterly transcending skillful expedients;  
Activity and activity mutually match, phrase and phrase fit with each other.  
If you do not enter the gate of great Liberation and gain the activity of great Liberation,  
How could you be comparable with Buddhas and Patriarchs or become even a model of the Zen Way?  
Just tell me:  
How can you make an immediate decision facing any occasion, and act with total freedom either to go  
with or against any situation?  
How can you say an all-surpassing word (on all such occasions)?  
To test, I bring this up.  
Look!

Case:

A monk asked Unmon, "What is the dust-dust samadhi<sup>199</sup>?" Unmon said, "Rice in the bowl, water  
in the pail."

Verse:

Rice in the bowl, water in the pail.  
Even loquacious people find it hard to put in a word.  
Northern Dipper and Southern Cross: their positions are not different.  
White waves billow up to the heavens: they emerge upon flat land.  
Trying (to do something) – not trying (to do something); stopping – not stopping.  
Each one is the rich man's son – but without any underwear.

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<sup>198</sup> Cf. *Shoyoroku* 99.

<sup>199</sup> *Jin-jin-zammai*: The word "dust" comes from the expression "Six Dust Particles" [*roku jin*], which means the same thing as the six objects of the "Six Roots" [*rokkon*] (=epistemological organs: eyes, ears, nose, tongue, body, consciousness), i.e., the phenomenal world per se. Moreover, the expression "dust-dust samadhi" has a distinctive background in the *Kegon* [Avatamsaka] *Sutra* (about 4<sup>th</sup> c. CE): in one of its chapters (Chap. "Kenshubon") it reads: "In a tiny dust particle you go into samadhi and fulfill the samadhi of *all* tiny dust particles." So, "dust-dust samadhi" is short for a "samadhi" in which one dust particle is simultaneously all the dust particles (=the whole universe).

CASE 51: Seppô's "What Is This?"<sup>200</sup>

Instruction:

If there is even a bit of right and wrong, the mind is lost in confusion.

If you do not descend to gradations, there will be no searching around.

Just say, is "letting go" right or is "holding fast" right?

If – after arriving *here* – there is even an infinitesimal trace of understanding,

You are still stuck in words.

Moreover, if you are caught up with subject and object, you are hanging onto grasses and clinging to trees.

Even if you have reached the dimension of independent liberation,

You will not escape longing for the ten-thousand-mile-distant home town.

Have you grasped it yet?

If you haven't grasped it yet, try to understand this totally revealing *kôan*.

To test, I will bring it up.

Look!

Case:

When Seppô was living in a hermitage, two monks came to pay their respects. When he saw them coming, Seppô thrust open the gate of his hermitage with his hands, jumped out, and said, "What is this?" (One of) the monks also said, "What is this?" Seppô hung his head and retired into his hermitage.

Later, the monk came to Gantô. Gantô asked him, "Where have you come from?" The monk said, "From Reinan<sup>201</sup>." Gantô said, "Did you ever visit Seppô?" The monk said, "Yes, we visited him." Gantô said, "What did he say?" The monk related what had happened. Gantô said, "What else did he say?" The monk said, "Not a word; he hung his head and retired into his hermitage." Gantô said, "Ah, how I regret now that in those days I did not tell him the last word<sup>202</sup>! If I had told it to him, no one under heaven could do anything against him."

At the end of the summer practice period the monk came back to this conversation and asked him about its meaning. Gantô said, "Why didn't you ask me about it sooner?" The monk said, "I could not dare to ask you about it." Gantô said, "Seppô was born on the same stem as I<sup>203</sup>, but he will not die on the same stem. If you want to know the last word, it is just this, just this."

Verse:

The last word – it's speaking for you<sup>204</sup>.

The season when both bright and dark are of a pair.

Born of the same branch, they mutually know each other;

Not dying on the same branch, they are completely separated from each other.

Completely separated.

Yellow Head<sup>205</sup> and Blue Eyes<sup>206</sup> must also distinguish it clearly.

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200 Cf. *Shoyoroku* 50.

201 A region in the south, where Seppô was living at that time.

202 *Matsugo-no-ku*: usually the very last word that one says at the end of one's life or before one dies; cf. Case 13 in the *Mumonkan* and Case 55 in the *Shoyoroku*.

203 Seppô and Gantô were both students of Tokusan.

204 Or: "I will tell it to you."

205 I.e., Shakyamuni Buddha.

206 I.e., Bodhidharma.

To south, north, east, west – let us return home.

In deep night one sees always<sup>207</sup> the snow of a thousand crags.

### **CASE 52: Jôshû's Stone Bridge**

*(No Instruction)*

#### Case:

A monk asked Jôshû, “For a long time, the stone bridge<sup>208</sup> of Jôshû<sup>209</sup> has echoed in my ears. But now that I've come here, I just see a log bridge.” Jôshû said, “You simply see a log bridge; you don't see the stone bridge yet.” The monk said, “What is the stone bridge?” Jôshû said, “It lets donkeys cross, it lets horses cross.”

#### Verse:

Not trace of the unapproachable and threatening – (yet) the way is truly high.

Having entered the sea, you must fish a giant turtle.

How laughable! The contemporary, old Kankei<sup>210</sup>:

Although he knew how to say “the whirring arrow,” it was wasted effort.

### **CASE 53: Hyakujô and a Wild Duck**

#### Instruction:

The entire phenomenal world never hides (*it*); all activities are revealed by themselves.

There is no stagnation along the way.

Each and every move (in chess) shows the activity to (freely) go beyond itself.

In each phrase there is no *ego*:

In each word hides the intention to kill.

Just say, where did the ancients find rest and peace after all?

To test, I cite this.

Look!

#### Case:

When Great Master Ba was walking with Hyakujô, he saw a wild duck flying by. The Great Master said, “What is that?” Hyakujô said, “A wild duck.” The Great Master said, “Where did it go?”

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<sup>207</sup> Or: “we see together.”

<sup>208</sup> Ansai Bridge [*Anji quao*], built around 595-605 with the length of 51m. It is the oldest bridge in China.

<sup>209</sup> Jôshû [today *Zhao Xian*, 714km<sup>2</sup>] is the city where Master Jûshin resided, hence his got his common name “Master Jôshû”.

<sup>210</sup> Kankei Shikan (? -895) was a disciple of Master Rinzai. There is a dialogue reported between him and a monk:

The monk says: “For a long time, the Kankei [literally: “flowing water in a gorge”] has echoed in my ears. But now that I've come here, I just see a tiny puddle.” Kankei: “You simply see a tiny puddle; you don't see the Kankei yet.” Monk: “What is the Kankei?” Kankei: “Swift is the whirring arrow.”

Hyakujô said, "It flew away." The Great Master twisted Hyakujô's nose tip. Hyakujô cried out in pain. The Great Master said, "How could it ever have flown away?"

Verse:

Wild duck – do you know how many?

Baso<sup>211</sup> has seen it and talks (about it with him) together.

All sentiments of the mountains, clouds, ocean, and moon haven been exhausted.

(Still,) he<sup>212</sup> didn't understand and said, "Flew away."

He wanted to fly away, but he<sup>213</sup> held him fast:

Speak! Speak!

**CASE 54: Unmon Stretches His Arms**

Instruction:

Transcending life and death, one freely brings forth one's activities.

With utter ease, one cuts through iron and nails.

Wherever one may be, one covers heaven and earth.

Just say, whose way of life is this?

To test, I cite this.

Look!

Case:

Unmon asked a monk, "Where have you come from?" The monk said, "From Saizen." Unmon said, "What words does Saizen say lately?" The monk stretched out his arms. Unmon slapped him. The monk said, "I have something to say about it." Unmon then stretched out his own arms. The monk remained silent. Then Unmon hit him.

Verse:

One simultaneously takes hold of the tiger's head and its tail.

One's elevated dignity extends through four hundred provinces.

You may ask, "I wonder why one is so severe."

The master<sup>214</sup> says, "I'll spare you one blow."

**CASE 55: Dôgo's Condolence Visit**

Instruction:

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<sup>211</sup> Great Master Ba.

<sup>212</sup> Hyakujô.

<sup>213</sup> Master Ba.

<sup>214</sup> I.e., Setchô Zenji himself, the compiler of the *Hekiganroku*.

Calm and intimate, totally truthful, one leads (others) to realize it on the spot;  
Following the stream one turns it around, so that it is understood instantaneously.  
As quickly as the sparks from flint, in a flash of lighting, one cuts off all complex delusions through zazen.  
While riding on the tiger's head one grasps its tail,  
one stands as a cliff towering up a thousand feet.  
But putting this aside for the moment,  
Is there a more approachable way to help others?  
To test, I cite this.  
Look!

Case:

Dôgo<sup>215</sup> and Zengen<sup>216</sup> came to a house to express condolences. Zengen tapped on the coffin and said, "Is this life or death?" Dôgo said, "I don't say life, I don't say death." Zengen said, "Why don't you?" Dôgo said, "I won't say, I won't say."

On the way back Zengen said, "Master, please say it to me right away. If you don't, I shall hit you." Dôgo said, "If you want to hit me, you can hit me. But I will never say." Thereupon Zengen hit him.

Some time later Dôgo passed away. Zengen went to Sekisô<sup>217</sup> and told him what had happened. Sekisô said, "I don't say life, I don't say death." Zengen said, "Why don't you?" Sekisô said, "I won't say, I won't say." With these words, Zengen came suddenly to an insight.

One day, Zengen took a hoe and walked in the Dharma-hall from east to west and west to east. Sekisô said, "What are you doing?" Zengen said, "I am seeking the sacred bones of the late master." Sekisô said, "Giant billows far and wide; whitecaps swelling up to heaven. What sort of sacred bones of your late master are you searching for?" (Setchô commented, "Alas! Alas<sup>218</sup>!") Zengen said, "That was very good for me in order to gain power."

Taigen Fu<sup>219</sup> said, "The sacred bones of the late master are still there."

Verse:

Rabbits and horses have horns, oxen and rams have no horns.  
Extinguished is even the most minute hair, even the finest split.  
(Yet) it is like a huge mountain, like a massive mountain range.  
The golden and holy bones are still there now.  
Giant billows far and wide, whitecaps swelling up to heaven:  
Where could one put them at all?  
There is no place to put them.  
With one sandal he<sup>220</sup> returns to the West  
and is lost forever.

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<sup>215</sup> Dôgo Enchi Zenji (769-835), a disciple of Yakusan Igen Zenji. *Not* Dôgo Goshin Zenji (11th C.).

<sup>216</sup> Zengen Chûkô Zenji, dates unknown, but a disciple of Dôgo Enchi Zenji.

<sup>217</sup> Sekisô Keisho Zenji (807-888), also a disciple of Dôgo Enchi Zenji and an elder Dharma brother to Zengen. *Not* Sekisô Soen Zenji (986-1039).

<sup>218</sup> Literally: "Pale heavens! Pale heavens!" – an expression of lament.

<sup>219</sup> His exact dates are unknown. He was a disciple of Seppô Gison Zenji (822-908).

<sup>220</sup> Bodhidharma, who is supposed to be buried on Mout Yûji but to have returned with one sandal back to India.

**CASE 56: Kinzan and the “Arrow”**

Instruction:

“The myriad Buddhas have never come into the world;  
There is no Dharma to be given to the people.  
The patriarch has never come from the West;  
There has never been a transmission of Mind.”<sup>221</sup>  
The people of this time do not understand *it* by themselves;  
They run toward the outside looking for what they need.  
They do not know that the greatest Matter lying beneath their feet  
Can never be found even by the thousand holy ones.  
Right at this very moment: Seeing and not seeing, hearing and not hearing,  
Speaking and not speaking, knowing and not knowing.  
Where do they all come from?  
If you have not comprehended, then go into the cave of entanglements and get the insight.  
To test, I cite this case.  
Look!

Case:

A Zen devotee named Ryô asked Kinzan, “What is it when one single arrow breaks through three barriers?” Kinzan said, “Drive out the master from behind the barriers, so that I may see him.” Ryô said, “If so, I will acknowledge my failure and correct it.” Kinzan said, “Till when do you want to wait?” Ryô said, “I made nice shots<sup>222</sup>, but no one could see the arrow,” and he went out. Kinzan said, “Wait, sir.” Ryô turned his head. Kinzan grasped him and said, “Let's put aside the story of the arrow which breaks through three barriers. Just shoot an arrow for me, so that I may see it.” Ryô hesitated. Kinzan hit him seven times with a stick and said, “I will allow this fellow to keep puzzling for thirty years.”

Verse:

I have brought him out for you – “the master behind the barriers.”  
Those who let loose arrows, don't be careless.  
If you take the eyes, the ears will surely become deaf;  
If you throw the ears away, both eyes will go blind.  
It is well said: “one single arrow breaks through three barriers.”  
Distinct and clear is the path of the arrow.  
Don't you see? Gensha<sup>223</sup> had something to say:  
“An outstanding person precedes heaven in becoming a patriarch of Mind.”

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<sup>221</sup> Citation from the Kegon-Sutra (Avantamsaka-Sutra).

<sup>222</sup> Or “a nice shot”.

<sup>223</sup> Master Gensha Shibi (835-908, a disciple of Seppô). However, the following quote comes from Master Kisu Chijô (Dates unknown, a disciple of Master Ba [709-788]) – probably a memory mistake by Setchô.

**CASE 57: Jōshū and the “Bumpkin”**

Instruction:

Before the breakthrough, it's like (standing before) silver mountains and iron walls.  
After the breakthrough, the self is – intrinsically – an iron wall and a silver mountain.  
Should there be someone who asks how it is, I would turn to him and say,  
“Even if, right here, you can reveal an activity and see through a circumstance,  
and cut off the main crossing through sitting,  
thereby preventing passage to ordinary and holy,  
this is not yet beyond the inherent capability.”  
If, however, it is not yet like this, observe well how it is with the ancient.

Case:

A monk asked Jōshū, “The ultimate Way is not difficult; it simply detests choosing<sup>224</sup>. What is non-choosing?” Jōshū said, “Above the heavens and under the heavens I am the only one, alone and exalted.” The monk said, “That is still choosing.” Jōshū said, “You stupid bumpkin, where is the choosing?” The monk remained silent.

Verse:

As deep as the sea, as hard as a mountain.  
Mosquitoes and gnats play with the fierce wind of Emptiness;  
Ants and termites shake the iron pillar.  
Picking and choosing – a cloth drum<sup>225</sup> hanging under the eaves.

**CASE 58: Jōshū and the “Pitfall”**

*(No Instruction)*

Case:

A monk asked Jōshū, “The ultimate Way is not difficult; it simply detests choosing.<sup>226</sup> Isn't that the pitfall of the people of our time<sup>227</sup>?” Jōshū said, “Once someone asked me like that. I am sorry that even after five years I still can't give an answer to it.”

Verse:

The elephant king bellows, the lion roars.  
The talk with no flavor blocks up the mouths of the people.  
South, North, East, West —  
The crow flies, the rabbit runs<sup>228</sup>.

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<sup>224</sup> Cf. Case 2.

<sup>225</sup> Such a drum cannot sound well enough. I.e., good for nothing.

<sup>226</sup> Cf. Case 2.

<sup>227</sup> Cf. note to Case 40.

<sup>228</sup> “Crow” and “rabbit” are often metaphors for the sun and the moon.

**CASE 59: Jôshû's "Ultimate Way"**

Instruction:

One embraces heaven and ties up the earth,  
Transcending the holy and going beyond the ordinary.  
One plucks forth the wondrous Mind of the Nirvana out of the tips of a hundred weeds;  
In the midst of a turmoil of shields and spears one settles the life of patch-robed monks.  
Just tell me, whose power of kindness is called upon to attain such things as these?  
To test, I cite this case.  
Look!

Case:

A monk asked Jôshû, "The ultimate way is not difficult, it simply detests choosing."<sup>229</sup> If even a word is uttered, it is already (an expression of) choosing<sup>230</sup>. – Then how can you, Master, try to lead other people?" Jôshû said, "Why don't you quote the sentence to the end?" The monk said, "I just had this much in my mind." Jôshû said, "That's just: 'The ultimate way is not difficult; it simply detests choosing.'"

Verse:

Even though water is poured on, it does not get wet;  
Even though the wind blows, it does not enter.  
One walks like a tiger, one moves like a dragon;  
Demons howl and gods weep.  
The head is three feet high<sup>231</sup> – do you know who this is?  
This One faces (us) wordlessly, while standing on one single leg.

**CASE 60: Unmon's Staff**

Instruction:

The myriad Buddhas and sentient beings are intrinsically not different;  
How could there be any difference between mountains-and-rivers and your own self?  
Why is it, then, that everything becomes two?  
Even if you can skillfully unwrap the koan and thereby destroy the main harbor<sup>232</sup> through sitting,  
if you leave it as is, that will not do.  
If you do not leave it as is, it is not necessary even to move your fingers to handle the whole earth.

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<sup>229</sup> Cf. Case 2. The *Shinjinmei* further runs: "... If there is neither hate nor love, it is evident and clear...."

<sup>230</sup> This line is a quote from Jôshû's own words: "If even a word is uttered, it is already (an expression of) picking and choosing or (of) 'clarity'...." (Case 2 of the *Hekiganroku*).

<sup>231</sup> This expression comes probably from an episode with Tôzan Zenji: One day a monk asked Tôzan, "What is Buddha?" Tôzan said, "His head is three feet high and his neck is two inches long."

<sup>232</sup> The most important thing.



Where is the place where you can unwrap the koan?

To test, I'm citing this case, look!

Case:

Unmon showed his staff to the assembly and said, "This staff has changed into a dragon and has swallowed up the heaven and the earth. Where do mountains, rivers and the great earth come from?"

Verse:

A staff has swallowed up the heaven and the earth.

In vain one tells about peach blossoms whirling on the waves<sup>233</sup>:

It is not those who have their tails burned off<sup>234</sup> that grasp clouds and take hold of mist;

Those that lie spreading their gills<sup>235</sup> will not necessarily lose guts and lack inner spunk.

I have finished expounding on it;

Are you listening or not?

You must be relaxed and equanimous.

Moreover, you must stop scrupling over details.

(Even) the seventy-two blows would be too little for you;

It would be difficult to spare you one-hundred and fifty (blows).

(The master<sup>236</sup> suddenly picks up his staff and descends from the rostrum.

The multitudes scatter at once.)

**CASE 61: Fuketsu's "House and Nation"**<sup>237</sup>

Instruction:

To raise the Dharma flag and establish the sect essentials  
should be left to those who are skilled at it.

To distinguish between dragons and snakes and to separate black and white  
must be the ability of an accomplished Zen person.

To speak about killing and giving life on the edge of a sword,  
to judge the activity with a staff – these I will leave aside for the time being.

Just tell me, how will you speak a phrase about being alone  
within the imperial precincts?

To test, I cite this case. Look!

Case:

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233 In the ancient China, a man named To split up a mountain in order to avoid floods; he made a gigantic three-step waterfall to guide the water. In the peach blossom season, the carps would come to swim up the "Three-step Waterfall of To"; those carps which successfully climbed up the waterfall are said to have changed into dragon, to soar up to heaven.

234 The carps that succeeded in swimming up the Waterfall would get their "tails burned off" by the thunder and thus soar up to heaven.

235 The carps that could not climb up the waterfall and therefore hit their bodies on the rock and

236 Setchô himself.

237 Cf. *Shoyoroku* 34.

Fuketsu, giving instruction, said, “If one raises a speck of dust, the house and the nation prosper. If one does not raise a speck of dust, the house and the nation perish.”

(Setchô held up his staff and said, “Is there anyone who lives and dies with this?”)

Verse:

The old ones in the country might raise their eyebrows;  
Yet one does endeavor to establish a firm foundation for the nation.  
Bright ministers and brave generals, where are they now?  
The pure wind of ten thousand miles, I alone know.

**CASE 62: Unmon's “One Treasure”<sup>238</sup>**

Instruction:

Using the wisdom of no-teacher, one reveals the wondrous activity of non-doing;  
Using the compassion of no-relationship,  
    one becomes an outstanding friend without being asked for.  
In one word there is killing, there is giving life;  
In the midst of a single activity there is letting go and holding fast.  
Just tell me. Who has ever been like that?  
To test, I cite this case, look!

Case:

Unmon, instructing the assembly, said, “Within heaven and earth, in the midst of the universe, there is one treasure hidden in a mountain of the body.<sup>239</sup> One takes up the lantern and goes to the Buddha hall; one takes the temple gate and puts it on the lantern.”

Verse:

Look, look! Who is holding a fishing pole on the ancient river bank?  
The clouds roll on; the waters stretch out endlessly.  
In the bright moon the white reed-flowers – see for yourself.

**CASE 63: Nansen Kills a Cat<sup>240</sup>**

Instruction:

The way of thoughts goes no further – there starts the real practice;  
Words and letters do not reach it – one should quickly fasten one's eye upon it.  
If lighting darts and stars fly by,  
    one should overturn the waters and knock down the mountains.

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<sup>238</sup> Cf. *Shoyoroku* 92.

<sup>239</sup> A sentence from the *Hôzôron* by Monk Jô (? -414).

<sup>240</sup> Cf. Case 14 in the *Mumonkan*, Case 9 in the *Shoyoroku*.

Is there anyone in the assembly who can capture it?  
To test, I cite this, look!

Case:

Once the monks of the eastern and western Zen halls in Nansen's temple were fighting over a cat. As he saw this, Nansen held up the cat and said, "You monks! If you can say something, I will not slay the cat." No one could answer. Nansen cut the cat in two.

Verse:

The monks of both halls are careless good-for-nothings.  
Stirring up smoke and dust – to what avail?  
Fortunately Nansen was able to carry out the order.  
With one sword stroke, he cut it in two,  
Leaving narrow-minded critics to say what they will.

**CASE 64: Jōshū and the Sandals**<sup>241</sup>

*(No Instruction)*

Case:

Nansen told Jōshū what had happened, and asked him for his view. Jōshū thereupon took his sandals, put them upon his head and went away.

Nansen said, "If you had been there, I could have spared the cat."

Verse:

The koan reaches completion upon his asking Jōshū.  
Within the city of Chōan<sup>242</sup>, one is free to wander at leisure.  
Putting the sandals on his head – no one understands.  
Returning he reaches his home and rests there.

**CASE 65: A Non-Buddhist Questions Buddha**<sup>243</sup>

Instruction:

Having no form it forms itself;  
It is complete emptiness stretching out in all directions.  
While having no mind it responds;  
It spreads out through the whole universe with no hindrance.

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241 Cf. Case 14 in the *Mumonkan*, Case 9 in the *Shoyoroku*.

242 The capital city of the ancient China.

243 Cf. Case 32 in the *Mumonkan*.

In holding up one, you clarify three;  
Your eye immediately discerns pennyweights and ounces.  
Even if the blows of your stick fall like rain and your shout is like rolling thunder,  
You have yet to gain the behavior of the truly outstanding person.  
Just tell me, what is the matter of the truly outstanding person?  
To test, I cite this case, look!

Case:

A non-Buddhist asked Buddha, "I ask neither for words about Being nor for words about Non-Being." Buddha remained still. The non-Buddhist praised him and said, "The great benevolence and great mercy of the World-Honored One have opened the clouds of my delusion and enabled me to enter the Way."

After the non-Buddhist took his leave, Ananda asked Buddha, "What did the non-Buddhist realize so that he said you had enabled him to enter the Way?" Buddha said, "He is like a fine horse that runs even at the shadow of a whip."

Verse:

The wheel of activity has never yet turned;  
If it were to turn it would definitely run into two.  
A bright mirror is suddenly mounted on the stand;  
It instantaneously discerns the beautiful and the ugly.  
When the beautiful and ugly are discerned, the clouds of delusion open;  
Where is there any place for dust to appear on the gate of compassion?  
Therefore I think of the good horse discerning the shadow of the whip.  
The "Wind"<sup>244</sup> that runs a thousand *li* (a day) is called and turned back;  
If he is called and turned back, I snap my fingers three times<sup>245</sup>.

**CASE 66: Gantô and the "Sword"**

Instruction:

When meeting the student face-to-face, one sets a tiger trap.  
One attacks from the front and from the side,  
    spreading a scheme to catch the bandit;  
Responding to the bright, responding to the dark,  
    releasing both and gathering both in.  
Knowing how to play with a dead snake is a matter for outstanding masters.

Case:

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244 The name of the excellent horse owned by the Emperor Shi.

245 A sign of rejection, as "Go back!" or "Get out of here!"

Gantô asked a monk, “Where have you come from?” The monk said, “From Saikyô<sup>246</sup>.” Gantô said, “After Kôsô<sup>247</sup> was gone, did you get his sword?” The monk said, “Yes, I got it.” Gantô stuck out his neck, approached the monk, and said, “*Ka!*” The monk said, “The Master's head has already fallen.” Gantô laughed loudly.

Later, the monk came to Seppô. Seppô asked, “Where have you come from?” The monk said, “From Gantô.” Seppô asked, “What did he say?” The monk told him what had happened. Seppô gave him thirty blows with his stick and drove him away.

Verse:

After Kôsô passed away he picked up the sword.

Great laughter! – a great Zen person should appreciate it.

Thirty blows with a mountain staff – yet too mild a measure – were to be spared for a while.

Making a profit is losing the profit.

**CASE 67: Fu Daishi Expounds the Sutra**

*(No Instruction)*

Case:

Emperor Bu of Ryô<sup>248</sup> invited Fu Daishi<sup>249</sup> and asked him to lecture on the Diamond Sutra. Daishi thereupon mounted the rostrum, struck the lectern once and descended. Emperor Bu was astounded. Shikô<sup>250</sup> asked him, “Did Your Majesty understand it?” The emperor said, “I didn’t understand it.” Shikô said, “Daishi has already finished his Sutra lecture.”

Verse:

Facing Sôrin<sup>251</sup>, he does not lay down this body (there).

On the contrary, (coming to) the land of Ryô he stirred up dust.

If Old Shikô hadn’t been there at the time,

He, too<sup>252</sup>, would have been one who left the country with hasty steps.

**CASE 68: Kyôzan and “Your Name”**

Instruction:

In overturning the North Star, upsetting the axis of the earth,

Catching tigers and rhinos, or distinguishing between snakes and dragons:

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246 The western capital of the Tang Dynasty.

247 A rebel who – according to a legend – received a sword from heaven on which it was inscribed, “Heaven gives Kôsô this sword.” He conquered Saikyô in 880, but was killed four years later.

248 Cf. Case 1.

249 “Daishi” means Bodhisattva.

250 Cf. Case 1.

251 The place where Fu Daishi lived (literally: “double forests/trees”).

252 That is, like Bodhidharma.

It must be an extremely sharp fellow whose phrases match  
and activities correspond (with the reality).

But has there been anyone up to now who was truly like this?

I ask to bring this up, look!

Case:

Kyôzan asked Sanshō, “What's your name?” Sanshō said, “Ejaku<sup>253</sup>.” Kyôzan said, “Ejaku – that's me.” Sanshō said, “My name is Enen<sup>254</sup>.” Kyôzan laughed loudly.

Verse:

Both gathering, both letting go – what is the principle?

Riding a tiger has always required supreme skill.

Having stopped laughing, you don't know where the laughter is gone.

It should stir the sad wind a thousand years old.

**CASE 69: Nansen Draws a Circle**

Instruction:

Where there is no chewing and pecking,

the Patriarchs' heart-seal resembles in its form the activities of the iron ox<sup>255</sup>.

Patch-robed monks who have passed through the forest of prickly briars

are like snow on a red hot furnace.

Putting aside for a while the ability

to pass through seven loops and eight holes on level ground,

How is it when one does not fall into entangling karma-relationships?

To test, I bring this up, look!

Case:

Nansen, Kisu and Mayoku<sup>256</sup> set out together to pay their respects to the National Teacher Chû<sup>257</sup>. On their way Nansen drew a circle on the ground and said, “If you can say something, then let's go farther.” Kisu seated himself<sup>258</sup> in the circle. Mayoku made an informal bow<sup>259</sup>. Nansen said, “If it is so, then let's not go any farther.” Kisu said, “What is this all about?”

Verse:

Yûki's<sup>260</sup> arrow hit the monkey;

Although it spins circles around the tree, how straight it flies!

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253 The complete name of Kyôzan is “Kyôzan Ejaku”.

254 The complete name of Sanshō is Sanshō Enen.

255 Cf. Hekiganroku 38, Shoyoroku<sup>29</sup>.

256 All three are disciples of Baso, a disciple of the Six Patriarch.

257 His full name is Echû, a disciple of the Six Patriarch like Baso. Cf. Hekiganroku 18; Shoyoroku 85.

258 I.e., in Zazen posture.

259 A standing bow with gassho.

260 A legendary master of archery.

There are a thousand, there are ten-thousand;  
Who has ever hit the mark?  
“Calling one another and responding to one another— let us return;  
Stop climbing on the road to Sôkei<sup>261</sup>.”  
He also said, “The road to Sôkei is completely flat;  
Why do you stop climbing?”

**CASE 70: Isan's "Speak, Master"**

Instruction:

For an excellent person, one word;  
For an excellent horse, one crack of the whip.  
Ten-thousand years is an instant;  
An instant is ten-thousand years.  
If you want to know (true) immediateness, it is (the matter) before it is brought up.  
But just say, (the matter) before it is brought up – how can it be looked for?  
I beg to bring this up, look!

Case:

Isan, Gohô and Ungan were all attending upon Hyakujô. Hyakujô asked Isan, “How does one speak with one's lips and throat closed?” Isan said, “I'd rather have you speak, Master.” Hyakujô said, “I might as well speak to you, but then, I would lose my Dharma descendants.”

Verse:

“I'd rather have you speak, Master.”  
Horns grow on the tiger's head as it emerges from the weeds.  
In the Ten Provinces<sup>262</sup>, spring ends and the flowers fade away;  
Over the coral forest the sun shines brilliantly.

**CASE 71: Gohô's "Close!"**

*(No Instruction)*

Case:

Hyakujô said to Gohô, “How does one speak with one's lips and throat closed?” Gohô said, “You too, Master, close your lips and throat!” Hyakujô said, “Where there is no one at all, I will shade my eyes with my hand<sup>263</sup> and look up to you respectfully.”

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<sup>261</sup> The mountain where the Sixth Patriarch resided. Here it means the National Teacher Echû.

<sup>262</sup> The world of supernatural people, where the spring lasts for 100 years, after which all flowers are said to fall away.

<sup>263</sup> A gesture expressing admiration.

Verse:

“You too, Master, close your lips and throat!”

In the dragon and snake battle formations, he<sup>264</sup> sees the plot.

He<sup>265</sup> reminds people of General Li<sup>266</sup>.

Over the horizon, ten-thousand miles high, he<sup>267</sup> brings down an osprey.

**CASE 72: Ungan's “Can You?”**

*(No Instruction)*

Case:

Hyakujô said to Ungan, “How does one speak with one's lips and throat closed?” Ungan said, “Can you, Master, do such a thing?”<sup>268</sup> Hyakujô said, “Now I will lose my Dharma descendants.”

Verse:

“Can you, Master, do such a thing?”

The golden-maned lion does not crouch (yet);

By twos and threes it walks the old road.

He<sup>269</sup> snaps his fingers in vain below Great Peak Yû.

**CASE 73: Ba and “One Hundred Negations”<sup>270</sup>**

Instruction:

“Preaching the Dharma means no preaching and no showing;

Hearing the Dharma means no hearing and no gaining.”<sup>271</sup>

Preaching is already neither preaching nor showing;

How can it be better than not preaching?

Hearing is already neither hearing nor gaining;

How can it be better than not hearing?

Furthermore, not-preaching and not-hearing correspond a little bit (to the real fact).

Still, you people here and now are listening to what I am preaching.

How is it possible to avoid this error?

For those who have an eye after having passed the barrier, I bring this up, look!

Case:

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264 Hyakujô.

265 Gohô.

266 A great master of archery, who fled successfully from a devastating battle through a cunning device.

267 Hyakujô.

268 A literal translation: “Master, is there anything (like that), or not?”

269 Hyakujô. Here, the snapping of the fingers means, “Go away!”

270 Cf. Case 6 in the *Shôyôroku*.

271 A quote from the Vimalakirti-Sutra.



A monk asked Great Master Ba, “Apart from the Four Phrases, beyond one hundred Negations<sup>272</sup>, please show me directly, Master, the meaning of Bodhidharma's coming from the West.” Master Ba said, “I am tired today, I can't explain it to you. Go and ask Chizô.” The monk asked Chizô about it. Chizô said, “Why don't you ask our master?” The monk said, “He told me to ask you.” Chizô said, “I have a headache today, I can't explain it to you. Go and ask Brother Kai<sup>273</sup>.” The monk asked Brother Kai about it. Kai said, “I don't understand anything about that question.” The monk told Great Master Ba about it. Great Master said, “Chizô's head is white, Kai's head is black.”

Verse:

“Chizô's head is white, Kai's head is black” –  
Even the clear-eyed patch-robed monks do not understand.  
“The horse<sup>274</sup> tramples to death”<sup>275</sup> all people under heaven.  
Not even Rinzai is yet a thief in broad daylight.  
Apart from the Four Phrases, beyond one hundred Negations –  
In heaven and among humans, only I know.

**CASE 74: Kingyû's Rice Bucket**

Instruction:

Holding the sharpest sword straight out before oneself,  
One cuts through the nests of entanglements before its point.  
One hangs the bright mirror high  
And in the midst of a phrase one brings forth the seal of Vairocana.  
Where the field-ground<sup>276</sup> is most intimate and peaceful,  
One dons one's robes and eats one's food.  
Where heavenly powers have free play, how could ships anchor there?  
Have you understood well?  
Look at the words below.

Case:

At each meal, Master Kingyû himself would bring the rice bucket to the front of the Zen hall, dance there and laugh loudly, saying, “Dear Bodhisattvas, come and eat rice!”

(Setchô said, “Although he behaved that way, he was not (simply) kind.”)

A monk asked Chôkei, “An ancient worthy said, 'Dear Bodhisattvas, come and eat rice!' What does it mean?” Chôkei said, “That is exactly like praising and giving thanks at the midday meal.”

Verse:

Amid the white clouds – great laughter!

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<sup>272</sup> I.e., free from all theories and concepts.

<sup>273</sup> “Kai” is Master Hyakujô Ekai, who at that time stayed under Master Ba.

<sup>274</sup> I.e., Great Master Ba, the word “ba” meaning a horse.

<sup>275</sup> The saying dates back to a prophetic utterance of the 6<sup>th</sup> Patriarch on Great Master Ba.

<sup>276</sup> Another expression for the “heart.”

He takes it with both hands and gives it to others.  
If they were cubs of the golden-maned lion,  
They would see, (even) three thousand miles away, what he was doing.

**CASE 75: Ukyû's Blind Stick**

Instruction:

The jeweled sword with the subtle tip is constantly revealed before us.  
It can kill and it can give life;  
It is there and it is here.  
Both gaining and both losing.  
If you want to hold it tight, I allow you to hold it tight;  
If you want to loosen it, I allow you to loosen it.  
Just tell me:  
How is it when one does not fall into guest or master  
And does not get caught up when mutually interacting?  
To test, I am citing this, look!

Case:

A monk came from Master Jôshû<sup>277</sup> to Ukyû. Ukyû asked, "What is the difference between Jôshû's Dharma-way and the Dharma-way here?" The monk said, "There is no difference." Ukyû said, "If there isn't any difference, return to him again," and hit him. The monk said, "Your stick should have an eye. You should not hit a person so recklessly." Ukyû said, "Today I hit a right man," and he hit him three more times. The monk went out immediately. Ukyû said, "There is a fellow who well deserves a blind stick." The monk turned and said, "What shall I do, as the stick is in your hand?" Ukyû said, "If you need it, I will give it to you." The monk approached him, snatched the stick from his hand and hit him three times. Ukyû said, "Blind stick, blind stick!" The monk said, "There is a fellow who well deserves it." Ukyû said, "I have hit a real man quite wantonly." Then the monk promptly made a bow. Ukyû said, "Master, is that the way you want to finish it?" The monk laughed loudly and went away. Ukyû said, "You got it, you got it."<sup>278</sup>

Verse:

To call (snakes) is easy, but to send (them) away is difficult.  
Observe carefully how they mutually exchange the tips of their activity.  
The kalpa rock is hard, but it, too, will be pulverized;  
Even in the deepest place in the ocean, it will quickly dry up.  
Old Ukyû, old Ukyû! How many maneuvers can you use (so freely)?  
It certainly was an outrageous thing to give him the stick!

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<sup>277</sup> This is not the famous master Jôshû Jûshin in the *Mumonkan*, etc., but Master Jôshû Sekizô (718-800).

<sup>278</sup> Another rendering would be: "Is that right, is that right!"

**CASE 76: Tanka's "Eating Rice"**

Instruction:

Fine as rice powder, cold as ice and frost:  
It completely fills the universe, leaving bright and transcending dark.  
If you look at a very low place, there is (still) something excessive;  
If you look at a very high place, you cannot level it enough.  
Holding fast and letting go – all are within your reach.  
Is there, however, a place to completely come out of the body<sup>279</sup> or not?  
To test, I bring this up, look!

Case:

Tanka asked a monk, "Where have you come from?" The monk answered, "From the foot of the mountain." Tanka said, "Have you eaten your rice?" The monk said, "Yes I have eaten it." Tanka said, "The one who brought rice and gave it to you to eat – did he have an (enlightened) eye?" The monk said nothing.

Chôkei asked Hofuku, "Surely it is an act of thanksgiving<sup>280</sup> to bring rice and give it to the people to eat. How then is it possible not to have an (enlightened) eye?" Hofuku said, "Server and receiver are both blind." Chôkei said, "Even if one has done everything, does one still remain blind, or not?" Hofuku said, "Can you call me blind?"

Verse:

If the activity is completely exhausted, it does not become blind;  
(But it was like) pushing down the head of an ox and forcing it to eat grass<sup>281</sup>.  
Four times seven and two times three<sup>282</sup> – all the patriarchs,  
Bringing out the jeweled receptacles, creating errors.  
The error is deep; there is no place to find it.  
Both heavenly beings and humans are drowned on dry land.

**CASE 77: Unmon's "Pita"** <sup>283</sup>

Instruction:

If one turns to the highest, one ties up the nostrils of all people under heaven.  
One is like a falcon catching a dove.  
If one turns to the lowest, one's own nostrils are in the hands of others.  
One is like a turtle in its shell.  
If, in the midst of this, someone should suddenly come forth and say,

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279 Virtually, it means to transcend satori.

280 That is, for the guidance already received from buddhas, patriarchs and masters.

281 There is a story in a sutra in which a man takes up the head of a dead cow and pushes grass into its mouth, saying, "Eat it, eat it!"

282 There are 28 Indian patriarchs (4x7) and 6 Chinese patriarchs (2x3).

283 Cf. *Shoyoroku* 78.

“There is intrinsically no highest and no lowest; what will you do by ‘turning’?”  
I would tell that person, “Now I know: you make a living in the cave of devils.”  
Just tell me: How do you distinguish between black and white? –  
I was silent for a moment, and then said, “If there is a clause, you follow that clause;  
If there is no clause, follow an actual example.”  
I will try to bring it up, look.

Case:

A monk asked Unmon, “What is meant by the expression ‘to go beyond the Buddha and the Patriarchs?’” Unmon said, “Pita [*Kobyô*]”<sup>284</sup>.

Verse:

Many are the Zen students who ask about the expression to “go beyond.”  
Do you see the rent, so big and wide?  
Even the cry of “Pita” [*Kobyô*] does not mend the hole.  
Up until now there have been mistakes under heaven.

**CASE 78: The Bodhisattvas Take a Bath**

*(No Instruction)*

Case:

In the old days there were sixteen bodhisattvas. When the monks took a bath, they too entered the bath according to their custom. At once they realized the (karmic) cause of water.

Now, my Zen friends, how do you understand this?<sup>285</sup> The bodhisattvas said, “Wonderful feeling! Perfectly clear! We have attained the abode of the children of Buddha.”

You can attain it – only by breaking through seven times and digging through eight times.

Verse:

A patch-robed monk who has finished the (great) matter makes *one thing* disappear;  
One lies down with one’s legs stretched out on the zazen floor.  
Earlier, in a dream, you once spoke about realizing perfect freedom;  
Even though you have washed off perfumed water, I will spit in your face.

**CASE 79: Tôsu and “the Buddha’s Voices”**

Instruction:

When the great activity is revealed, there are no set rules;

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<sup>284</sup> *Kobyô* means cheap and unrefined rice cake, made with sesame. It could be translated as “pita” or “pita bread,” a type of plain flat bread in the shape of an oval.

<sup>285</sup> It is Setchô who speaks here.

In catching alive, there is no wasted energy.

Just tell me, what person was there who formerly came this way?

To test, I bring this up, look!

Case:

A monk asked Tōsu, “It is said, 'All voices are the voices of the Buddha.'<sup>286</sup> Is it true or not?” Tōsu said, “It is true.” The monk said, “Master, don't fart around so loudly.” Thereupon, Tōsu hit him. He asked again, “It is said, 'Rough words and gentle phrases return to the first principle.' Is this true or not?” Tōsu said, “It is true.” The monk said, “May I call you, Master, a donkey?” Thereupon, Tōsu hit him.

Verse:

Tōsu! Tōsu! The wheel of activity knows no obstruction.

Casting one, he gains two.

It is the same here and there.

What a pity, a man playing without end in the tide!

In the end he falls into the tide and dies.

If he is suddenly brought to life,

A hundred rivers reverse their course with a great surge.

**CASE 80: Jōshū and a “Newborn Infant”**

*(No Instruction)*

Case:

A monk asked Jōshū, “Does a newborn infant have the Six Consciousnesses<sup>287</sup> or not?” Jōshū said, “Throwing a ball upon the swift current.”

The monk asked also Tōsu<sup>288</sup>, “What does 'throwing a ball on the swift current' mean?” Tōsu said, “Thought by thought – it does not stop flowing.”

Verse:

The Six Consciousnesses, devoid of merits: (just) one question is posed.

The adepts both knew the core points well.

Throwing a ball on the vast swift current:

Where it ends – it does not stop – who could ever witness it?

**CASE 81: Yakusan's “Look! the Arrow!”**

Instruction:

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286 Citations are from the Nirvana-Sutra.

287 I.e., “see, hear, smell, taste, feel, know.” Cf. the note to Case 47.

288 Tōsu Daidō Zenji (819-914).

Snatching the (enemies') banners and stealing the(their) drums:  
Even a thousand sages cannot discern it.  
Cutting through complications through sitting:  
Ten-thousand practitioners do not reach it.  
(But) these are not extraordinary feats or wondrous deeds;  
They are not innate abilities either.  
Just tell me: what has one taken hold of to attain such wonderful things?

Case:

A monk asked Yakusan, "On the grassy plain there gather great and small deer. How can one shoot the greatest deer of them all?" Yakusan said, "Look! the arrow!" The monk threw himself on the floor. Yakusan said, "Attendants! Carry this dead fellow out of here." Thereupon, the monk ran away. Yakusan said, "This fellow will keep playing with mud balls for ever and ever."

(Setchô took up this story and said, "He is alive for three steps, but he should die with five steps.")

Verse:

The greatest deer amidst great deer:  
You must see him yourself.  
An arrow is shot:  
He runs three steps;  
If he is brought to life with five steps, he will form a herd and meet the tiger.  
The true eye has always belonged to the hunter.  
Setchô raises his voice and says, "Look! the arrow!"

**CASE 82: Dairyû and the "Dharma-Body"**

Instruction:

The line on the fishing pole: one who has an eye knows it.  
The activity beyond the bounds: a true Zen adept discerns it.  
But tell me: What is the line on the fishing pole?  
What is the activity beyond the bounds?  
To test, I am citing this, look!

Case:

A monk asked Dairyû, "The phenomenal body perishes. What is the Dharma-body which remains solid?" Dairyû said, "The autumn foliage of the mountains spreads like brocade; the water in the valley remains blue as indigo."

Verse:

Not knowing one asks a question;  
In answering one does not understand.  
The moon is cold, the wind is high;  
On the ancient crag sits the cold cypress tree.

How laughable: meeting a person who has accomplished the Way upon the road,  
And responding with neither words or silence.  
Holding a whip of white jade in one's hand,  
One pulverizes the jewel of the black dragon.  
If it had not been pulverized, flaws would have been increased.  
The nation has a constitution; three thousand crimes against the Law.

**CASE 83: The Old Buddha and a Pillar<sup>289</sup>**

*(No Instruction)*

Case:

Unmon, instructing the assembly, said, "The old buddha and a pillar intersect each other. What number of activity is that?" On behalf of the assembly he said, "Clouds gather over the South Mountain; rain falls on the North Mountain."

Verse:

Clouds on South Mountain, rain on North Mountain:  
Four times seven<sup>290</sup>, two times three<sup>291</sup> – they all see it right before them.  
In the Kingdom of Silla one ascends the preaching seat;  
In the Kingdom of T'ang they have not yet struck the drum.  
Pleasure amid suffering, suffering amid pleasure.  
Who says that gold is like excrement?

**CASE 84: Vimalakirti and "Not-Two"<sup>292</sup>**

Instruction:

Even when you say "right," there is nothing which is "right."  
Even when you say "wrong," there is nothing which is "wrong."  
"Right" and "wrong" are already gone; gain and loss have both been forgotten.  
Completely exposed, perfectly naked.  
Just tell me: What is it that is in front and in the back?  
A patch-robed monk may appear and say,  
"In front is the Buddha hall and the main gate; behind is the sleeping hall and the master's cottage."  
But tell me: Does this person have an eye or not?  
If you can discern this person, I will allow you to be on intimate terms with the ancients.

Case:

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<sup>289</sup> Cf. *Shoyoroku* 31.

<sup>290</sup> I.e., 28 patriarchs in India.

<sup>291</sup> I.e., 6 patriarchs in China.

<sup>292</sup> Cf. *Shoyoroku* 48.

Vimalakirti<sup>293</sup> asked Manjusri, “What does it mean that the Bodhisattva enters the Dharma-gate of Not-Two?” Manjusri said, “I see it like this: in all phenomena, there are neither words nor explanations, neither presentations nor knowledge; it is beyond all questions and answers. That is what I understand with ‘to enter the Dharma-gate of Not-Two.’” ....

Then Manjusri asked Vimalakirti, “All of us have finished giving our explanations. Now you should give your explanation. What does it mean that the Bodhisattva enters the Dharma-gate of Not-Two?”

(Setchô said, “What did Vimalakirti say?” Again, he said, “Seen through!”)

Verse:

*Totsu*<sup>294</sup>. This old Vimalakirti.  
Feeling sorry for living beings, he suffers in vain.  
He was lying ill in (a city called) Vaisali;  
And his entire body was extremely wasted and thin.  
“The teacher of the seven Buddhas”<sup>295</sup> came,  
The single room had been swept free of all dust.  
He asked about the gate of “Not-Two.”  
At that time he pushed him down;  
But he was not pushed down.  
There is no place to find the golden-haired lion.

**CASE 85: Tôhô and the “Tiger”**

Instruction:

Grasping and fixing down the entire universe without letting go of the finest hair;  
Causing everyone in the world to lose their spear-tips and having their tongues tied:  
This is the true command of patch-robed monks.  
Releasing light from one's forehead and letting it shine through the four heavens:  
This is the diamond eye of patch-robed monks.  
Touching iron and producing gold; touching gold and producing iron;  
Suddenly gathering in and suddenly releasing:  
This is the staff of patch-robed monks.  
Cutting off<sup>296</sup> the tongues of all people under heaven,  
And making them lose their spirit and retreating three thousand miles:  
This is the spirited activity of the patch-robed monk.  
Just tell me: When it is not like this at all, what kind of person is this?

---

293 An excellent lay disciple of Shakyamuni. He is said to have had the same degree of enlightenment as Shakyamuni himself. Once he became very ill, and Shakyamuni wanted to send someone out of his disciples to go and pay a visit to Vimalakirti in bed. But no one wanted to go, because they knew they would be severely checked in their Dharma eye by Vimalakirti. At last, Shakyamuni sent Manjusri. Then, unexpectedly, a big group of Shakyamuni's disciples wanted to accompany Manjusri, so they all came to Vimalakirti. The koan starts from there.

294 A reproachful or insulting cry, “Ha!” etc.

295 I.e., Manjusri.

296 Literally: cut off through sitting.



To test, I cite this case, look!

Case:

A monk came to the hermit Tôhō and asked, “What if you suddenly faced a tiger here?” The hermit roared like a tiger. Thereupon the monk pretended to be frightened. The hermit laughed loudly. The monk said, “You old robber!” The hermit said, “What can you do to me?” The monk said nothing further.

(Setchō said, “They are certainly right, but these two evil robbers only know how to steal a small bell while they stop their ears.”)

Verse:

If you do not pounce upon it when you see it,  
You will be regretting it for the next thousand miles.  
Nice-looking stripes, but they do not yet have claws and teeth.  
Didn't you see how they<sup>297</sup> suddenly met under the Peak Daiyū<sup>298</sup>?  
With great light and sound the earth trembled.  
Do outstanding Zen persons see it or not?  
He pulls the tiger's tail and strokes the tiger's beard.

**CASE 86: Unmon's “Bright Light”**

Instruction:

One has the world firmly in one's grasp without a hairsbreadth of space;  
One cuts off the myriad streams, leaving not a drop.  
If you open your mouth it is already an error;  
If you have a doubt it is already off the mark.  
Just tell me: What is the eye which has passed the barrier?  
To test I am citing this, look!

Case:

Unmon, giving instruction, said, “Everyone has his or her own bright light. When you look at it, you can't see it; it is complete darkness. Now, what is the bright light of you all?” He himself answered on behalf of the monks, “The kitchen and the entrance gate.” Again, he said, “It would be better not to have even the best things.”

Verse:

Shining on its own, the solitary light in a row.  
I open up a single way for you.  
The flowers fall; the tree has no shadow.  
When seeing, who does not see?  
See the non-seeing.

---

<sup>297</sup> Hyakujō and Ōbaku.

<sup>298</sup> The mountain where Hyakujō resided.

Riding backwards on the bull and entering the Buddha hall.

**CASE 87: Unmon's "Medicine and Disease"**

Instruction:

For the clear-eyed person there are no holes to fall into.  
Sometimes on the summit of a lonely peak the grass grows in profusion;  
Sometimes in the middle of the bustling marketplace he is naked and exposed.  
Suddenly the angry Nada reveals his three heads and six arms;  
Suddenly Sun-face Buddha and Moon-face Buddha release their all-embracing merciful light.  
The entire body is revealed in a speck of dust.  
Becoming ordinary people, one blends with mud and mixes with water.  
If one were suddenly to reveal the opening of the highest realization,  
even the eye of a Buddha could not see it.  
Even if a thousand sages were to appear, they would have to retreat three thousand miles.  
Is there anyone who has attained and realized to this state?  
To test, I cite this, look!

Case:

Unmon, instructing the assembly, said, "Medicine and disease match each other<sup>299</sup>. The whole earth is medicine. What is your true self?"

Verse:

The whole earth is medicine.  
Formerly and nowadays, why do they err on this point?  
One closes the door and does not make a cart;  
If one opens the way, it is naturally vast and void.  
Wrong, wrong!  
Although the nostrils touch the sky, they can still be pierced.

**CASE 88: Gensha's "Three Diseases"**

Instruction:

As for skillful means used to teach students, one breaks two into three;  
Profound talks which enter the truth must be completely free and unfettered.  
At every moment and in every place, one responds to any questions appropriately,  
thereby pulverizing both golden chains and subtle barriers.  
One acts according to the command, one sweeps straight away all traces and obliterates all tracks.  
Just tell me: Where are there any entanglements?  
To those who have an eye in the middle of their forehead,

---

<sup>299</sup> Or: "sustain each other," "reign each other," "heal each other."

I beg to bring this up, look!

Case:

Gensha, instructing the assembly, said, "All old masters said, 'Attend to the living beings and save them.' Suppose you faces three people with different diseases, how would you attend to them? The blind person can't see, even if you take up a gavel or raise a whisk. The deaf person can't hear, even if you speak beautiful phrases. The dumb person can't speak, even if you ask him to speak up. How would you attend to them? If you cannot attend to these people, Buddhist Dharma has no true efficacy."

A monk asked Unmon about this. Unmon said, "Make a deep bow." The monk made a deep bow and stood up. Unmon poked his staff at him. The monk retreated. Unmon said, "So you are not blind." Further he said, "Come here." The monk came closer to him. Unmon said, "So you are not deaf." Then he said, "Have you understood?" The monk said, "No." Unmon said, "So you are not dumb." With that, the monk came to an insight.

Verse:

Blind, deaf, mute:

There are neither means nor opportunities to approach them at all.

Above and below the heavens, it is most laughable, it is most sad.

Riro<sup>300</sup> cannot discriminate the true color;

How can Shikô<sup>301</sup> know the profound sound?

How can these compare to sitting in solitude beneath the empty window,

Where the leaves fall and the flowers bloom when their time comes?

(Setchô) says again, "Do you understand or not?"

An iron head of a hammer without a hole.

**CASE 89: Ungan's "Hands and Eyes"<sup>302</sup>**

Instruction:

The entire body is an eye; there is no seeing.

The entire body is an ear; there is no hearing.

The entire body is a mouth; there is no speaking.

The entire body is a mind; there is no thinking.

Putting aside for the time being the matter of the entire body,

If you suddenly do not have eyes, how do you see?

If you do not have ears, how do you hear?

If you do not have a mouth, how do you speak?

If you do not have a mind, how do you think?

If you are able here to freely produce a single way,

You practice together with the ancient Buddhas.

---

300 A legendary man who had an extremely good eyesight.

301 A court musician who could hear the slightest sound.

302 Cf. *Shoyoroku* 54.

Leaving aside matters of practice, just tell me, who will you practice under?

Case:

Ungan asked Dôgo, “What does the Bodhisattva of the great Mercy use so many hands and eyes for?” Dôgo answered, “It is like a person in the middle of the night reaching with his hand behind his head groping for his pillow.” Ungan said, “I get it.” Dôgo said, “How do you get it?” Ungan said, “The whole body is hands and eyes.” Dôgo said, “You said it very well. But you expressed only eight-tenths of it.” Ungan said, “How would you say it, Elder Brother?” Dôgo said, “The entire body is hands and eyes.”

Verse:

“The whole body,” that's it – “The entire body,” that's it.  
Although you may have brought something forth,  
It is still a hundred thousand miles removed.  
Beating its wings, the Roc<sup>303</sup> disperses the clouds in the six directions,  
Driving the wind, it blows away the waters of the four seas.  
What is this dust that has suddenly appeared?  
Have those fine hairs not yet stopped?  
Don't you see how the jeweled net is let down to produce endless reflections<sup>304</sup>?  
Where do the hands and eyes at the top of the stick come from?  
*Totsu*<sup>305</sup>!

**CASE 90: Chimon and the “Prajna Wisdom”**

Instruction:

The phrase before any voice – the thousand sages cannot transmit it.  
The single thread before your eyes – limitless time, infinite continuation<sup>306</sup>.  
Completely naked, perfectly revealed.  
The hair grows in natural profusion, the ears are sharp.  
Just tell me. What is this about?  
To test I am citing this, look!

Case:

A monk asked Chimon, “What is the substance of Prajna Wisdom?”  
Chimon said, “The clam swallows the bright moon.”<sup>307</sup> The monk asked, “What is the use of Prajna Wisdom?” Chimon said, “A female rabbit becomes pregnant.”<sup>308</sup>

Verse:

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<sup>303</sup> A gigantic legendary bird.

<sup>304</sup> An image appearing in the Diamond Sutra.

<sup>305</sup> A reproachful or insulting cry. “Ha!” etc.

<sup>306</sup> As to the two first lines, cf. the Instruction to Case 94.

<sup>307</sup> A Chinese metaphor expressing how a pearl is formed.

<sup>308</sup> According to a Chinese legend, a female rabbit becomes pregnant when it swallows the light of the full moon.

A single piece of solid nothingness transcends all words and intellection.  
As a result of this, both humans and heavenly beings see Subhuti<sup>309</sup>.  
The profound meaning of the oyster swallowing the wondrous rabbit:  
This was given to Zen students in the past in order to cause a great battle.

**CASE 91: Enkan and the "Rhinceros"** <sup>310</sup>

Instruction:

It transcends feelings and is removed from personal views.  
It breaks free of fetters and loosens all that is sticking.  
To bring forth the highest truth of the essential,  
To uphold the Treasury of the True Dharma Eye,  
You must be able to respond appropriately in the ten directions,  
You must be completely transparent wherever you are.  
This is the state you must directly attain to.  
Just tell me: Is there anyone of the same attainment and same realization,  
Anyone who dies together and lives together with this?  
To test, I am citing this, look!

Case:

One day, Enkan called to his attendant, "Bring me the rhinceros fan<sup>311</sup>." The attendant said, "The fan is broken." Enkan said, "If the fan is already broken, bring me the rhinceros." The attendant gave no answer.<sup>312</sup>

Tôsu said, "I wouldn't mind bringing that, but the horn on its head would not be complete."

(Setchô said, "I need to see that incomplete horn.")

Sekisô said, "If I brought it back to you, nothing would remain (for me)."

(Setchô said, "That rhinceros is still there.")

Shifuku drew a circle and wrote the ideograph "ox (牛)"<sup>313</sup> in it.

(Setchô said, "Why didn't you bring it out sooner?")

Hofuku said, "Master, you are so advanced in years. Please engage someone else<sup>314</sup>."

(Setchô said, "Regrettable! All efforts have proved fruitless!")

Verse:

The rhinceros fan has been used for a long time;  
If you ask about it, you never know it.  
The clear wind and rhinceros horns are without end.  
But they are difficult to chase after as the rain that has just passed.

---

309 One of the disciples of Shakyamuni. He grasped the reality of nothingness more than anyone else.

310 Cf. *Shoyoroku* 25.

311 A fan made of rhinceros bones and paper (or a fan with a picture of rhinceros on it).

312 To this episode the following Zen personalities give their answers.

313 The Chinese character for "ox" (*gyû*, 牛) is one of the two characters for "rhinceros" (*saigyû* = sai + gyû).

314 I.e., "Since the task you give me is too harsh."

Setchô spoke again:

“If you want the clear wind and the horns to appear again,

I ask that each of you Zen students produce a turning word.”

He asked, saying, “If the fan is already broken, bring me the rhinoceros.”

At that time there was a monk who stepped out and said,

“All of you, go to the Zendo!”

Setchô cried out “Kaatsu!” and said,

“I let down my hook hoping to fish up a whale, and only brought up this little frog.”

Thereupon he descended the rostrum.

**CASE 92: The Buddha Ascends to the Rostrum** <sup>315</sup>

Instruction:

One brush of the strings and one knows the song:

Even in a thousand years, it would be hard to find such a one.

Seeing the rabbit, one lets loose the falcon,

Acting all at once with complete swiftness.

All words are governed in a single phrase;

The myriad worlds are gathered in a grain of dust.

Living together and dying together;

Completely free to go this way or that.

Is there anything which can act as proof of this?

To test, I bring this up, look!

Case:

One day, the World-Honored One ascended to the rostrum (and sat there). Manjusri struck the table with the gavel and said, “Contemplate clearly the Dharma of the Dharma-King! The Dharma of the Dharma-King is like this!” Thereupon, the World-Honored One descended from the rostrum.

Verse:

Among the ranks of the sages, the adept knows well:

The Dharma-command of the Dharma-King is not like this.

If there were a person of *saindhava*<sup>316</sup> in the assembly,

What need would there be for Manjusri to strike the gavel?

**CASE 93: Daikô Dances**

*(No Instruction)*

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315 Cf. *Shoyoroku* 1.

316 “Saindhava” (jpn.: *sendaba*) stands for an extremely agile response by the pupil to his master.

Case:

A monk asked Daikô, "Chôkei said, "That is exactly like praising and giving thanks at the midday meal."<sup>317</sup> What did he mean?" Daikô danced. The monk made a deep bow. Daikô said, "What have you seen that makes you bow like that?" The monk danced. Daikô said, "You stupid fox!"<sup>318</sup>

Verse:

The former arrow was light, but the latter went deep.  
Who says that yellow leaves are gold?  
If Sôkei's waves were similar,  
An endless number of ordinary people would have drowned on dry land.

**CASE 94: "No-Seeing" in the Ryôgon Sutra**<sup>319</sup>

Instruction:

The phrase before any voice – the thousand sages cannot transmit it.  
The single thread before your eyes – limitless time, infinite continuation<sup>320</sup>.  
Completely naked, perfectly revealed; a white ox on bare ground.  
Eyes are sharp and ears are sharp.  
Leaving aside for now the matter of the golden-haired lion,  
Just tell me: What is the white ox on bare ground?

Case:

The Ryôgon Sutra says, "When I don't see, why don't you see (the fact) that I don't see? If you say you 'see' that I don't see, that is naturally not the way how I don't see. If you don't see what I don't see, it is naturally not a(n objective) *thing*. Why isn't it your (own) self?"

Verse:

The whole elephant and the whole ox – they aren't different from people with cataracts.  
From of old, Zen adepts have all been groping it and naming it.  
Do you want to see the yellow-headed old guy<sup>321</sup> right now?  
"The whole land is in each grain of dust" – that is only halfway.

**CASE 95: Chôkei's "Three Poisons"**

Instruction:

Do not stay where there is Buddha;  
If you stay, horns will grow from your head.

---

317 Cf. Case 74.

318 Cf. the term "fox Zen", which means mere imitation (cf. Case 2 in the *Mumonkan*)

319 Cf. *Shoyoroku* Case 88.

<sup>320</sup> As to the two first lines, cf. the Instruction to Case 90.

<sup>321</sup> I.e., Shakyamuni Buddha.

Run quickly past where there is no Buddha;  
If you do not run past, the grass will be ten feet high.  
Even if you are completely naked and perfectly revealed  
So that there is no activity outside of the matter and no matter outside of the activity,  
You will not avoid looking at a stump waiting for a rabbit.  
Just tell me: When you are not any of these, how will you act?  
To test, I bring this up, look!

Case:

One day Chôkei said, “Even if you argue that an arhat<sup>322</sup> (still) possesses 'the three poisons', don't argue that the Tathagata has two sorts of language. I do not say the Tathagata has no words. I only say he does not have two kinds of language.” Hofuku said, “What are the words of the Tathagata?” Chôkei said, “How can a deaf man hear?” Hofuku said, “Now I know that your language belongs to the second level.” Chôkei said, “What are the words of the Tathagata?” Hofuku said, “Have some tea.”

Verse:

The first head, the second head:  
A reclining dragon does not prefer stagnant water.  
Where there is nothing, there is the moon and the waves are clear;  
Where there is something, there is no wind and the waves rise up.  
Elder Ryô<sup>323</sup>, Elder Ryô!  
In March at the waterfall of U-Gate, you failed hitting your forehead onto the rock<sup>324</sup>!

**CASE 96: Jôshû's Three Turning Words**<sup>325</sup>

*(No Instruction)*

Case:

Jôshû showed the assembly three turning words:

Verse:

“A Buddha of mud does not pass through water.”  
A Divine Light<sup>326</sup> illumines the heavens and earth.  
If he had not attained great peace of mind after standing in the snow,  
Who would not have carved an imitation?

---

322 An arhat is a sacred person who has reached the spiritual dimension without any traces of “the three poisons”: covetousness, anger, folly.

323 Chôkei.

324 It is told in an ancient story in China that there were three-grade waterfalls of U [=rabbit]-Gate in the Yellow River. In March, carps tried jump up the waterfalls in order to turn into dragons to soar up toward heaven. But the failing carps hit their heads with the rocks and die.

325 Cf. Case 19 in the *Miscellaneous Koans*.

326 Jpn. *Jinkô*, the original name for the 2nd Patriarch Eka.



Verse:

“A Buddha of metal does not pass through the furnace.”

People came calling on Shiko<sup>327</sup>:

The many characters on the plate<sup>328</sup>.

Where does the clear wind not blow?

Verse:

“A Buddha of wood does not pass through the fire.”

I always think of Hasôda<sup>329</sup>:

The staff hit suddenly.

I realize now that I have turned my back on my self.

**CASE 97: “Getting Despised” in the Diamond Sutra**<sup>330</sup>

Instruction:

Freely handling one while releasing two:

This is not yet a true adept.

Realizing three when one is held up:

This still goes against the principle of the School.

Even if you can directly upend heaven and earth

while cutting off voices in the four directions,

Even if thunder rumbles and lightning streaks

while clouds move and rain pours down,

Even if you upset ponds and turn over cliffs

so that water gushes forth as from a jug or from an overturned bowl,

This still does not hold up the other half.

Is there anyone who knows how to turn the Northern Dipper

and move the earth's axis?

To test, I am citing this, look!

Case:

The Diamond Sutra says, “It is about getting despised by other people: If you are to fall into the Bad Realms<sup>331</sup> because of your sinful karma of your previous life, this sinful karma of your previous life will be extinguished through (the fact that) you are despised by the people of this world.”

---

<sup>327</sup> Master Rishô who lived in Mt. Shiko.

<sup>328</sup> Master Rishô wrote on the plate: “There is a dog in Shiko. He bites off your head, your body and your legs. If you wonder about it, your life is already lost.”

<sup>329</sup> Master Hasôda was an illustrious monk (a grandson-disciple of the 5th Patriarch) who, with his staff, destroyed a deified oven which had been spreading misfortune in a village, thus delivering the people. “Hasôda” literally means “Oven-destroying”.

<sup>330</sup> Cf. *Shoyoroku* 58.

<sup>331</sup> “The Bad Realms” (*akudô*) means “the Three (bad) Realms” out of “the Six Realms” (*rokudô*), namely, that of “the animals (*chikushô*), that of the hungry demons (*gaki*) and that of hell (*jigoku*)”. Sometimes the Realm of the “fighting spirits” (*shura*) is added to them (then: “the Four (bad) Realms”).

Verse:

The bright jewel is in the palm of the hand;  
It will be awarded to those who have distinguished themselves.  
Neither barbarians nor Chinese come.  
It is completely without skill;  
All skills are already gone.  
The evil one has lost the way.  
Gautama<sup>332</sup>! Gautama!  
Do you know me or not?  
Again, I say, "Seen through!"

**CASE 98: Tempyô's Two "Wrong"s**

Instruction:

For the whole summer one has been loquaciously creating entanglements,  
Confounding almost all the monks of the Five Lakes.  
(When) the diamond sword cuts right through,  
One realizes for the first time that it has all been totally in vain.  
Just say: What is the diamond sword?  
Lifting up the eyebrows, I will expose the sword-tip to test you, look!

Case:

Master Tempyô was on an *angya*<sup>333</sup> and visited Sai'in. (He was always saying, "Don't say you have understood Buddhism. I have sought after someone who could give correct explanations, but in vain.")

One day, Sai'in saw him at a distance and summoned him, "Jyûi!<sup>334</sup>" Tempyô raised his head. Sai'in said, "Wrong!" Tempyô went on a couple more steps. Sai'in said again, "Wrong!" Tempyô came closer. Sai'in said, "I have just said, 'Wrong!' twice. Does it mean that it is I who am wrong, or it is you?" Tempyô said, "It is I." Sai'in said, "Wrong!" Tempyô said nothing. Sai'in said, "Please stay here for the summer<sup>335</sup>. I'll examine the two 'Wrong's with you." However, Tempyô immediately left him.

Later he was the abbot of his own temple and said to his assembly, "As I was once on an *angya*, I was driven by the karmic wind and came to Elder Shimyô<sup>336</sup>, who cried twice to me, 'Wrong!'. Moreover, he demanded that I stay with him for the summer to examine this matter with him. I didn't believe I had done anything wrong then. But when I (further) got on my way down south, I realized quickly that I had done something entirely 'wrong'."

Verse:

The mode of the Zen family love to skim along;

---

332 The real name of Shakyamuni.

333 A traditional pilgrimage in order to deepen the practice.

334 Tempyô's personal name.

335 I.e., a summer sesshin for three months.

336 I.e., Sai'in.

Practicing and filling up your full belly (with concepts) would be of no use.  
It is most sad, most laughable, Old Tempyô!  
Well said: "It was regrettable that I went on pilgrimage at all then."  
Wrong, wrong!  
Sai-in's clear wind immediately dies away.  
I say again: A patch-robed monk suddenly appears and says, "Wrong!":  
Is Setchô's "wrong" the same as Tempyô's "wrong"?

**CASE 99: Shukusô and the "Buddha with the Ten Bodies"**

Instruction:

When the dragon bellows, mists rise;  
When the tiger roars, winds arise.  
A teacher of the Zen School emerges in the world;  
Bell and gong make harmonious sounds with each other<sup>337</sup>.  
The activity which pervades in all directions;  
Arrow tip hits arrow tip.  
Throughout the universe it is not hidden;  
Both far and near, it is equally evident;  
In former times and now it is clearly spoken.  
Just say: Whose state of consciousness is this?  
To test I bring up this case, look!

Case:

Emperor Shukusô asked the National Teacher Echû, "What is the Buddha who freely employs the ten bodies?" The National Teacher said, "Sir! Step on the head of Vairocana<sup>338</sup> and go on." The emperor said, "I don't understand it." The National Teacher said, "Never consider yourself to be the pure Dharma-body."

Verse:

The name "teacher of the nation" was forced upon him,  
Nanyô<sup>339</sup> alone was enough to cause his fame to resound.  
He helped the Emperor of Great T'ang to become a true "son of heaven,"  
When he had him step on the head of Vairocana Buddha.  
The iron hammer completely crushes the golden bone;  
What is left between heaven and earth?  
Throughout the three-thousand worlds the night is dark and silent;  
I do not know who enters the cave of the blue dragon.

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<sup>337</sup> When they played music with instruments in old China, they used to make a sound with a bell at the beginning and with a gong at the end of the performance.

<sup>338</sup> The Buddha of the pure Dharma-body.

<sup>339</sup> The name of the mountain where Echû originally lived.

CASE 100: Haryô and the “Sharpest Sword” <sup>340</sup>

Instruction:

Gathering the cause, collecting the effect;  
Exhausting the beginning, exhausting the ending.  
Facing each other without “T”;  
Nothing has been ever preached.  
If someone appears and says,  
“All through the summer you have given us sermons;  
How could you say that you have never preached?”  
(I will say to him,) “I will tell you after you have attained realization.”  
Just say: Do I not say it because I hate to say it,  
Or is there a good reason not to say it?  
To test I am citing this, look!

Case:

A monk asked Haryô, “What is the sharpest sword?” Haryô said, “Each branch of the coral upholds<sup>341</sup> the moon.”

Verse:

It is necessary to smooth out that which is uneven.  
The most skillful seems like lack of skill.  
Sometimes it's a finger, sometimes a palm;  
Leaning on heaven and shining on the snow.  
A master blacksmith cannot beat it down;  
A great craftsman cannot finish polishing it.  
Different, different:  
Each branch of the coral upholds the moon.

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<sup>340</sup> Cf. Case 22c in the *Miscellaneous Koans*.

<sup>341</sup> Phenomenally, it means “reflects.”