

HEKIGANROKU

(Blue Cliff Record)

Instructions, Cases, Verses

Selection of 100 Cases with Verses

by Setchô Jûken

(Xuedou Zhongxian: 980-1052)

with

Instructions

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(Yuanwu Keqin: 1063-1135)

Sanbo Zen Society

Signs in the footnotes:

“ A < B ” = “ A is a Dharma successor of B. ”

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CASE 1 : Bodhidharma's "Vast and void"¹

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 vines².

Case:

Emperor Bu³ 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 Shikô⁴ 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 master⁵ said,

"Is the Dharma Ancestor⁶ here?"

¹ Cf. Shoyoroku 2.

² A metaphor for koans.

³ Emperor Bu reigned over the land of Ryô in 502-549. He held Buddhism in deep respect and supported it with various means. He himself used to clothe himself in priest's attire and to hold lectures on Buddhist sutras.

⁴ His real name was „Master Hôshi“ (418-514; „kô“ in *Shikô* is an honorary title *[„Reverend Shi“]*. Originally, he was a wandering priest with extraordinary, supernatural abilities. In his late years he was respected by many people (incl. various emperors) and was given some posthumous honorary names.

⁵ Master Setchô himself.

⁶ Bodhidharma, the First Dharma Ancestor in China.

“Yes,” he answered himself.

“Call him here! I will make him wash this old monk's feet.”

CASE 2: Jōshū's “Supreme 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 “Kaatz!”⁷ shouts to peal like thunder, still that would not touch the point of the supreme teaching.

Even the Buddhas of the three worlds can know it only by themselves; even the Dharma Ancestors 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:

Jōshū⁸, instructing the assembly, said, “The supreme Way is not difficult: It simply detests choosing’. If even a word is uttered, it is already ‘choosing’ or (an expression of) ‘clarity’⁹. The old monk¹⁰ does not dwell in ‘clarity.’ Do you monks want to keep a firm hold on it¹¹ 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 supreme 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?

⁷ The literal transcription is “Katsu,” but it is cried out more or less as “KAAATZ!” This powerful shout implies total negation or scolding, wiping away everything.

⁸ Jōshū Jūshin (778-897) < Nansen Fugan < Baso Dōitsu < Nangaku Ejō.

⁹ Cf. the beginning of the *Shinjinmei* (Inscription of the Realizing Faith of the Heart-mind; Poem allegedly composed by the Third Ancestor Sōsan (?-606)): “The supreme 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 supreme Way” is originally an ethical concept of Confucius (551-479 BCE).

¹⁰ “This old monk” usually means “I.”

¹¹ “It” = “clarity.”

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!

CASE 3: Master Ba Is Unwell¹²

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?
As a trial I will present you the following case.
Please look!

Case:

Great Master Ba¹³ 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 Buddha¹⁴."

Verse:

Sun-faced Buddha, moon-faced Buddha,
The five emperors and the three sovereigns¹⁵ – 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.

¹² Cf. *Shoyoroku* Case 36.

¹³ Baso Dōitsu (709-788) < Nangaku Ejō.

¹⁴ 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.

¹⁵ "The five emperors" are Shōkō, Sengyoku, Teikoku, Teigyō, Teishun. "The three sovereigns" are Fukki, Jinnō, Kōtei. All are legendary kings in the old China.

Right time, karmic occasion – give the medicine according to the disease.

Just tell me, is it better to “let go,” or to “hold fast”?

As a trial I will present you the following case.

Look!

Case:

Tokusan¹⁶ arrived at Isan¹⁷. 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. (Setchô¹⁸ 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 whisk¹⁹, when Tokusan suddenly shouted, “Kaatz²⁰!” 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 Ancestors.” (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 camp²¹;

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!*²²

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.

¹⁶ Tokusan Senkan (780/782? -865) < Ryûtan Shûshin. Cf. Case 28 concerning his enlightenment experience under Master Ryûtan.

¹⁷ Isan Reiyû (771-853) < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejô. Isan was the co-founder of the Igyô-School (one of the five Zen-Schools in old China).

¹⁸ Setchô Zenji is the compiler of *the Hekiganroku*. Here he introduces his own comment.

¹⁹ In Japanese: *hossu*, a stick with a flexible whisk on top, was traditionally used by a master when he delivered his teaching.

²⁰ Cf. Instruction to Case 2.

²¹ 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.

²² A reproachful or insulting cry, like “Ha!”

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.
As a trial I will present you the following case.
Look!

Case:

Seppô²³, 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: Ummon's “Good Day”

*(No Instruction)*²⁴

Case:

Ummon²⁵, giving instruction, said, “I don't ask you about before the fifteenth day; bring me a phrase about after the fifteenth day.” Ummon 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 blossoms²⁶!

²³ Seppô Gison (822-908) < Tokusan Senkan < ... < Seigen Gyôshi.

²⁴ 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).

²⁵ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi. Ummon was the founder of the Ummon-School (one of the five Zen-Schools in old China).

²⁶ 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.

I snap my fingers: How lamentable is Shunyata²⁷!
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."
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 Hôgen²⁸, "I, Echô²⁹, 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,
Carps turn into dragons (and soar up to heaven);
Fools still look for them in the pond water in the dark.

CASE 8: Suigan's Eyebrows³⁰

²⁷ The God of Nothingness. The word comes from the Sanskrit *shunyata*.

²⁸ Hôgen Mon'eki (885-958) < Rakan Keichin < < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi. Hôgen was the founder of the Hôgen School (one of the five Zen-Schools in old China).

²⁹ Student of Hôgen. After he became a monk, his name was Kisu Sakushin (?-?).

³⁰ Cf. Shoyoroku 71.

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.

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?

As a trial I will present you the following case.

Look!

Case:

At the end of the summer (practice-period)³¹, Suigan³² instructed the assembly, saying, “All
through the summer I have preached to you, brothers. Look, are Suigan's eyebrows still there³³?”

Hofuku³⁴ said, “The robber's heart is terrified.”³⁵

Chôkei³⁶ said, “They are there.”

Ummon³⁷ said, “*Kan*”³⁸.

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.

³¹ Summer-sesshin for 3 months.

³² Suigan Reisan (?-?) < Seppô Gison (822-908) < Tokusan Senkan < ... < Seigen Gyôshi.

³³ According to the popular belief a great criminal should lose his eyebrows as a sign of his coming punishment in hell.

³⁴ Hofuku Jûten (? -928) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

³⁵ A different interpretation: “The robber's heart is telling a lie.”

³⁶ Chôkei Eryô (854-932) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

³⁷ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi. Ummon was the founder of the Ummon-School (one of the five Zen-Schools in old China).

³⁸ Literally: “Barrier” (cf. Mumon-*kan*). In those days this Chinese word seems to have also colloquially meant, “Watch out!” or “There!”

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 Bakuya³⁹ is in your hand: you kill and give life, according to the occasion.
Kan⁴⁰ leaves, Ko⁴¹ 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.
Just tell me, what is the eye that penetrates the barrier;
where is the place you turn yourself around?
As a trial I will present you the following case.
Look!

Case:

A monk asked Jôshû⁴²: “What is Jôshû⁴³?” 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:

³⁹ 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.

⁴⁰ A Chinese (in the tribe of Kan/Han).

⁴¹ A barbarian.

⁴² Jôshû Jûshin (778-897) < Nansen Fugan < Baso Dôitsu < Nangaku Ejô.

⁴³ Jôshû [today *Zhao Xian*, 714km²] is the city where Master Jûshin resided, hence his got his common name “Master Jôshû”.

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.

As a trial I will present you the following case.

Look!

Case:

Bokushû⁴⁴ asked a monk, “Where have you come from?” At once, the monk shouted, “Kaatz⁴⁵!” Bokushû said, “This old monk has been scolded by you with a ‘Kaatz.’” The monk shouted again, “Kaatz!” Bokushû said, “After three or four shouts of ‘Kaatz,’ then what?” The monk was silent. Then Bokushû hit him saying, “You idiot⁴⁶!”

Verse:

Two “Kaatz,” three “Kaatz”:

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”⁴⁷

Instruction:

The great activities of the Buddhas and Ancestors 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?

⁴⁴ Bokushû (or Bokujû) Chin-sonshuku (780-877) < Ôbaku Kiun.

⁴⁵ Cf. Instruction to Case 2.

⁴⁶ *Ryakkotô no kan*. Literally: a person who only superficially imitates other people's words or deeds.

⁴⁷ Cf. *Shoyoroku* 53.

As a trial I will present you the following case.

Look!

Case:

Ôbaku⁴⁸ instructed the assembly saying, “You are all devourers of dregs! If you keep roaming around like this⁴⁹, 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 Daichû⁵⁰ once touched him lightly,

To fall thrice into his claws and fangs⁵¹.

CASE 12: Tôzan’s “Three Pounds’ Flax” ⁵²

Instruction:

“The sword that kills, the sword that gives life”⁵³:

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.”⁵⁴

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?

To those who have the eye, I will show you the following case as a trial.

Look!

Case:

A monk asked Tôzan⁵⁵, “What is Buddha?” Tôzan said, “Three pounds’ flax [*Masagin*]”⁵⁶.

⁴⁸ Ôbaku Kiun (?-850) < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejô. Ôbaku was the master of Rinzai Gigen.

⁴⁹ I.e., keep visiting temples and masters here and there in a lukewarm manner.

⁵⁰ Emperor Sensô in the Tang dynasty (846-859). His era was also called “Time of Daichû”.

⁵¹ Once upon a time the future emperor asked Obaku three times, and he was slapped by Obaku three times.

⁵² Cf. Case 18 of the *Mumonkan*.

⁵³ A phrase by Razan Dôkan (?-?, d< Gantô Zenkatsu (828-887)).

⁵⁴ A phrase by Banzan Hôshaku (?-?, < Baso Dôitsu (709-788)).

⁵⁵ Tôzan Shusho (910-990) < Ummon Bun’en < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi. This “Tôzan” is different from Tôzan Ryôkai, the founder of the Soto School.

⁵⁶ Or *Masagin*, as in all Rinzai texts. At any rate, the word means literally: “Three pounds’ flax or hemp.”

Verse:

The Golden Raven⁵⁷ is quick, the Jade Rabbit⁵⁸ 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.”⁵⁹
Therefore I think of Chōkei and Official Rikukō; they could say, “Laugh! Don't cry!”⁶⁰
*Ii!*⁶¹

CASE 13: Haryō's “Silver Bowl”⁶²

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.
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?
As a trial I will present you the following case.
Look!

Case:

⁵⁷ I.e., the sun.

⁵⁸ I.e., the moon.

⁵⁹ There is a Zen dialogue behind these lines: “A monk asked Master Chimon [=master for Setchō], ‘What is the meaning of Tōzan’s “Masangin”?’ 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.’”

⁶⁰ Rikukō Taifu (764-834) was a lay successor 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 Eryō (854-932, < Seppō Gison) heard this story and said, “The monk is blind. You should laugh, not cry, on such an occasion.”

⁶¹ 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.

⁶² Cf. Case 22a in the *Miscellaneous Koans*.

A monk asked Haryô⁶³, “What is the Daiba-School⁶⁴?” Haryô said, “Heaping up snow in a silver bowl.”⁶⁵

Verse:

Old Shinkai⁶⁶ is truly superb.
How wonderful he could utter,
“Heaping up snow in a silver bowl”!
Ninety-six schools⁶⁷ 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 flag⁶⁸ a pure wind is blowing.

CASE 14: Ummon's “Accordingly”

(No Instruction)

Case:

A monk asked Ummon⁶⁹, “What is the teaching of whole lifetime of Shakyamuni?” Ummon said, “Accordingly – the one preaching” [*Tai-issetsu*].⁷⁰

Verse:

“Accordingly – the one preaching” [*Tai-issetsu*].
Truly solitary and absolute.
A wedge is struck anew into an iron hammer with no hole;
Under the Embu tree⁷¹ there is loud laughing.
The black dragon⁷² had his horn broken last night.
Remarkable, remarkable.
Old Shôyô⁷³ gained one stick.

⁶³ Haryô Kôkan (?-?) < Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁶⁴ “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 Fourteenth Ancestor Ryûju (about 150-250 CE) and became a Buddhist. Eventually he became the Fifteenth Ancestor, and his line – the then Zen School – was also called “Daiba School” as in former days.

⁶⁵ Actually, a quote from the beginning part of *Hôkyôzammai* (Samadhi of the Treasure Mirror, written by Tôzan Ryôkai [807-869]): “The Dharma of Suchness – the Buddhas and Ancestors 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....”

⁶⁶ “Shinkai” is the name of the temple where Haryô resided.

⁶⁷ They are the philosophical schools that were active at the time of Kanadaiba in India.

⁶⁸ A sign of victory in the Dharma-combat.

⁶⁹ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi. Ummon was the founder of the Ummon-School (one of the five Zen-Schools in old China).

⁷⁰ Literally: „In accordance (with the occasion/disciple) – (the) one preaching.“

⁷¹ A giant tree, at the foot of which gold is said to be hidden.

⁷² *Riryû*. He is said to possess a great pearl underneath his chin (cf. Engo's comment on the Verse of Fall 62).

⁷³ The name comes from the place where Ummon lived.

CASE 15: Ummon'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?
As a trial I will present you the following case.
Look!

Case:

A monk asked Ummon⁷⁴, "What is it when it is neither an activity in front of the eyes⁷⁵ nor a thing in front of the eyes?" Ummon said, "Exactly so – the one preaching" [*Tô-issatsu*].⁷⁶

Verse:

"Exactly so – the one preaching" [*Tô-issatsu*].
The tally was divided.
Dying together, living together – I⁷⁷ will resolve it for your sake.
Eighty-four thousand⁷⁸ are not phoenix feathers⁷⁹;
Thirty-three persons⁸⁰ 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.
If you pass the jungle of thorns, untie the bonds of the Buddhas and Ancestors,
and attain the dimension of secret factuality,
then heavenly deities find no way to offer flowers⁸¹,
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,

⁷⁴ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁷⁵ I.e., an activity of the heart-mind, esp. an activity you can observe and confirm by yourself.

⁷⁶ Literally: "Reversed (upside-down) – (the) one preaching."

⁷⁷ Or: "he."

⁷⁸ The number of listeners in Shakyamuni's assembly.

⁷⁹ I.e., only Maha-Kashyapa was "a phoenix feather."

⁸⁰ The number of Dharma Ancestors up to the Sixth Ancestor Enô.

⁸¹ 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.

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?
As a trial I will present you the following case.
Look!

Case:

A monk asked Kyôsei⁸², “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?
As a trial I will present you the following case.
Look!

Case:

A monk asked Kyôrin, “What is the meaning of the Dharma Ancestor'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,

⁸² Kyôsei Dôfu (868?-937) < Seppô Gison < Tokusan Senkan <... < Seigen Gyôshi.

Shiko must strike Ryû-Tetsuma.⁸³

CASE 18: The National Teacher's Tombstone⁸⁴

(No Instruction)

Case:

Emperor Shukusô⁸⁵ asked Echû⁸⁶, the national teacher, “What would you wish me to do in a hundred years⁸⁷?” The national teacher said, “Make a seamless tomb⁸⁸ 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 Tangen⁸⁹, 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 – a boat with all people.

(Setchô added, “The sea is peaceful, the river clear.”)

In the crystal palace, there is no knowledge⁹⁰.

(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.

CASE 19: Gutei's One Finger⁹¹

⁸³ Ryû-Tetsuma (?-?; cf. Case 24) was a famous female student of Isan Reiyû's (771-853). “Ryû-Tetsuma” means “Ryû, the milling iron.” Once Shiko Rishô Zenji (800-880; < Nansen Fugan < Baso Dôitsu < Nangaku Ejô) 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. ⁸⁴ Cf. *Shoyoroku* Case 85.

⁸⁵ The 10th Emperor (reign: 756-762) of the Tang dynasty. Here, historically speaking, it was Emperor Daisô (reign: 762-779), the oldest son and successor of Shukusô.

⁸⁶ Nan'yô Echû (675-775) < Sixth Ancestor Enô. In 761 he became the Zen teacher of Emperor Shukusô of the Tang dynasty and was therefore called “National Teacher.”

⁸⁷ After your death.

⁸⁸ An egg-formed gravestone which is made out of a single piece of stone. It was often made for deceased monks.

⁸⁹ Tangen Ôshin (?-?).

⁹⁰ Or: “there is no one who knows.”

⁹¹ Cf. Case 3 of the *Mumonkan*; Case 84 of the *Shoyoroku*.

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 Gutei⁹² simply stuck up one finger.

Verse:

For the way he responds, I deeply cherish old Gutei.

The universe⁹³ 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 ⁹⁴

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?

As a trial I will present you the following case.

Look!

Case:

⁹² Kinka Gutei (?-?) < Kôshû Tenryû (?-?) < Daibai Hôjô (752-839).

⁹³ The entirety of space and time (*U-chû*).

⁹⁴ Cf. *Shôyôroku* Case 80, which adds also the 3rd paragraph.

Ryûge⁹⁵ asked Suibi⁹⁶, “What is the meaning of the Dharma Ancestor's coming from the west?” Suibi said, “Bring me a chin rest⁹⁷.” 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 Dharma Ancestor's coming from the west does not exist.”

Ryûge also asked Rinzai⁹⁸, “What is the meaning of the Dharma Ancestor'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 Dharma Ancestor's coming from the west does not exist.”

Verse 1:

In Dragon-Fang Mountain⁹⁹, 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 Rokô¹⁰⁰.

Verse 2:

This old man has not been extinguished yet¹⁰¹.
So, another verse is made.
Even if they were handed over to Rokô¹⁰², why should he still depend on them?
Stop carrying the ancestral 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:

⁹⁵ Ryûge Kyoton (835-923) < Tôzan Ryôkai.

⁹⁶ Suibi Mugaku (?-?) < Tanka Tennen (738-824) <...< Seigen Gyôshi.

⁹⁷ Literally: “Zen board.” A narrow board used so as to let one sleep in the sitting posture.

⁹⁸ Rinzai Gigen (? -866/867) < Ôbaku Kigen < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejo. Rinzai was the founder of the Rinzai School (one of the five Zen schools in old China).

⁹⁹ “Ryûge” literally means “dragon fang”. He lived in a mountain with this name and was consequently named after it.

¹⁰⁰ The Sixth Ancestor Enô, whose secular family name was Ro (“kô” is an honorary title, like “Reverend”). But Master Engo, the publisher of the Hekiganroku, interprets “Rokô” here to mean Setchô himself.

¹⁰¹ A different translation: “This old man (=Setchô himself) has not yet exhausted (the topic).”

¹⁰² Cf. “Verse 1” of this Case.

A monk asked Chimon¹⁰³, “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.”

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 Ô¹⁰⁴.
One fox¹⁰⁵-doubt is followed by another.

CASE 22: Seppô's “Snake”¹⁰⁶

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?
As a trial I will present you the following case.
Look!

Case:

Seppô¹⁰⁷, instructing the assembly, said, “There's a turtle-nosed snake¹⁰⁸ on the South Mountain. All of you should look at it carefully!”

Chôkei¹⁰⁹ said, “Today in the Zen hall there are many who have lost their body and life¹¹⁰.”

A monk told this to Gensha¹¹¹, who said, “Only Elder Brother Ryô¹¹² 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?”

Ummon¹¹³ threw his staff down in front of Seppô, and acted frightened.

Verse:

103 Chimon Kôso (? –1031), Setchô's own master (Ummon School).

104 A very common name in China. Otherwise, it means Master Nansen, who was also called “Ô Roshi”.

105 Animal symbolizing skepticism.

106 Cf. *Shoyoroku* 24. Cf. also the verse of *Shoyoroku* 21.

107 Seppô Gison (822-908) < Tokusan Senkan < ... < Seigen Gyôshi.

108 A poisonous snake.

109 Chôkkei Eryô (854-932) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

110 Or: “Today in the Zen hall there is a great person who has lost his body and life.”

111 Gensha Shibi (835-908) < Seppô Gison (822-908) < Tokusan Senkan < ... < Seigen Gyôshi.

112 I.e., Chôkei.

113 Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi. The founder of the Ummon School.

Elephant-bone Rock¹¹⁴ is too high for people to reach;
 Whosoever gets there must be a skilled handler of snakes.
 Master Ryô¹¹⁵ and Master Bi¹¹⁶ cannot do anything.
 Is there anyone at all who has lost body and life?
 Shôyô¹¹⁷ 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 Peaks¹¹⁸;
 Those who come, look at each maneuver.
 The master¹¹⁹ 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 will present you the following case.
 Please look!

Case:

Once, Hofuku and Chôkei¹²⁰ went on an outing in the hills. Hofuku, pointing with a finger, said, “Right here is the summit of Myô Peak¹²¹.” 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 Son¹²², you would see skeletons all over the field.”

¹¹⁴ A famous rock on Mt. Seppô, where Master Seppô resided.

¹¹⁵ Master Chôkei.

¹¹⁶ Master Gensha.

¹¹⁷ Master Ummon.

¹¹⁸ It refers to Mt. Setchô where Master Setchô lived.

¹¹⁹ Setchô himself.

¹²⁰ Hofuku Jûten (? -928) und Chôkei Eryô (854-932) were both students of Seppo Gison (822-908; < Tokusan Senkan < Ryûtan Sôshin < Tennô Dôgo < Sekitô Kisen < Seigen Gyôshi).

¹²¹ It literally means: “the Peak of Wonder.” Another name for the legendary mountain Sumeru in the center of the universe.

¹²² Namely Chôkei.

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?

CASE 24: Tetsuma, the Cow¹²³

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?
As a trial I will present you the following case.
Look!

Case:

Ryû Tetsuma¹²⁴ came to Isan. Isan said, “Old cow, you have come!” Tetsuma said, “Tomorrow there will be a great feast at Mt. Tai¹²⁵. 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 travelers¹²⁶.
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.

¹²³ Cf. *Shoyoroku* 60.

¹²⁴ A famous Zen person (?-?), a nun and a student of Isan Reiyû (771-853). Her name means “Ryû, the iron grindstone.” She lived about 40 km away from where Isan lived.

¹²⁵ More exactly: *Mt. Godai*, which is about 1200 km to the north of the place where Isan resided.

¹²⁶ Namely, “how it is in the distant regions.”

But do you know if there is such a time?
As a trial I will present you the following case.
Look!

Case:

The hermit of Lotus Peak¹²⁷ took up his staff and showed it to the assembly, saying, “When the old ones¹²⁸ 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 Hyakujô¹²⁹, “What is the matter of most extraordinary wonder?” Hyakujô said, “Sitting alone – Great Peak Yû¹³⁰!” The monk made a deep bow. Hyakujô thereupon hit him.

Verse:

In the realm of the Dharma Ancestor¹³¹, 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: Ummon's “Complete Exposure”

Instruction:

Ask one and ten are answered;
Raise one and three are clarified.

¹²⁷ Originally “Rengehō.” His real name was Shō (?-?), a Dharma grandson of Ummon Bun'en (864-949). This speech is supposed to have taken place immediately before his own death.

¹²⁸ The great Zen personages of old.

¹²⁹ Hyakujô Ekai (749-814) < Baso Dôitsu < Nangaku Ejô.

¹³⁰ The name of the mountain, where Hyakujô's monastery was located.

¹³¹ It possibly means Baso, Hakujo's teacher.

You loosen the falcon when you see the rabbit;
You fan the fire according to the wind.
You do not grudge your eyebrows¹³² – but let's leave aside this point for a moment – ;
How is it when entering the tiger's cave?
As a trial I will present you the following case.
Look!

Case:

A monk asked Ummon¹³³, “How is it when the tree withers and the leaves fall?” Ummon answered, “Complete exposure of the golden wind¹³⁴.”

Verse:

The question already contains the essence;
The answer is also likewise.
The three phrases should be made clear¹³⁵.
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 Shôrin¹³⁶, who will never return?
Quietly he lies on the grasses of Mt. Yûji¹³⁷.

CASE 28: Nansen's “Dharma That Has Never Been Preached”¹³⁸

(No Instruction)

Case:

Nansen¹³⁹ went to see Master Hyakujô Nehan¹⁴⁰. 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.”

¹³² 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.

¹³³ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

¹³⁴ The autumn wind was also called “golden wind”.

¹³⁵ The three phrases that characterize the Ummon School: “The lid and the pan match together” [*kanngai-kenkon*], “The streams are cut off” [*shuru-setsudan*], “The waves follow one another” [*zuiha-chikurô*].

¹³⁶ Shôrin is the name of the temple where Bodhidharma lived in China.

¹³⁷ The mountain where Bodhidharma is said to have been buried. More than 1000 km away from Shôrin Temple.

¹³⁸ Cf. *Mumonkan* 27

¹³⁹ Nansen Fugan (748-835) < Baso Dôitsu < Nangaku Ejô.

¹⁴⁰ Concrete information is lacking. Either a disciple of Hyakujô Ekai (720-814) or disciple of Baso Dôitsu (709-788).

Verse:

The Buddhas and Ancestors 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.

CASE 29: Daizui and the “Kalpa Fire”¹⁴¹

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 comes¹⁴².
It is shown in sound; it is revealed in color.
Tell me, why is it like this?
As a trial I will present you the following case.
Look!

Case:

A monk asked Daizui¹⁴³, “When the great kalpa fire flames up, the whole universe¹⁴⁴ 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 other¹⁴⁵?” 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:

¹⁴¹ Cf. Case 30 of the *Shoyoroku*.

¹⁴² 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).

¹⁴³ Daizui Hōshin (834-915) < Fukushū Daian < Hyakujō Ekai < Baso Dōitsu < Nangaku Ejō.

¹⁴⁴ Literally: “a universe as big as one billion solar systems”.

¹⁴⁵ The word “the other” means “the whole universe.”

A monk asked Jōshū¹⁴⁶, “I’ve heard that you personally met Nansen¹⁴⁷. Is that true or not?” Jōshū said, “The province of Chin¹⁴⁸ 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,

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 Dais¹⁴⁹

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?

As a trial I will present you the following case.

Look!

Case:

Mayoku, with his ring-staff in hand, came to Shōkei¹⁵⁰. He circled around Shōkei's dais three times¹⁵¹, shook the ring-staff and stood there bolt upright. Shōkei said, “Yes, yes.” (Setchō 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.” (Setchō comments, “Wrong.”)

Then Mayoku said, “Master Shōkei said, 'Yes.' Why, Master, do you say, 'No?'” Nansen said, “With Shōkei it is ‘Yes’; with you it is ‘No.’ This is precisely a whirling of the wind¹⁵². In the end it perishes.^{153”}

¹⁴⁶ Jōshū Jūshin (778-897) < Nansen Fugan < Baso Dōitsu < Nangaku Ejō.

¹⁴⁷ I.e.: “... that you were Nansen's student.”

¹⁴⁸ The province of Chin was famous for producing great radishes. Jōshū's monastery was also located in that area.

¹⁴⁹ Cf. Case 16 of the *Shoyoroku*.

¹⁵⁰ Mayoku Hōtetsu (?-?), Shōkei Eki (754/757-815/818) and Nansen Fugan (748-834, who appears later) were all disciples of Baso Dōitsu (709-788). Mayoku, the youngest of the three, experienced a great enlightenment in recent times.

¹⁵¹ 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.

¹⁵² 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).

¹⁵³ In the source of this Case (*The Record of the Transmission of the Flame* [Dentōroku] , Vol. 7), the corresponding line reads: „From the beginning to the end it is perished.”

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 gates¹⁵⁴;
Every gate has its own way – empty, lone and hollow.
Not lone and hollow!
“May the able person search for medicine for non-sickness.”¹⁵⁵

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*]:
As a trial I will present you a koan of an ancient (master).
Please look!

Case:

A senior monk Jô¹⁵⁶ asked Rinzai¹⁵⁷, “What is the essence¹⁵⁸ 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's¹⁵⁹ activities;
Then how couldn't he just stay peaceful?
The mountain deity of Korei¹⁶⁰ easily raised his hand,
And tore Mt. Ka, with its ten thousand ridges, in two.¹⁶¹

CASE 33: Chinsô Has One Eye

¹⁵⁴ “Twelve gates” means the (twelve) small bells on top of the staff.

¹⁵⁵ Quote from *The Record of the Transmission of the Flame* [Dentôroku], Vol. 30.

¹⁵⁶ A student (but not a successor) of Rinzai Gigen.

¹⁵⁷ Rinzai Gigen (? -866/867) < Ôbaku Kigen < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejo.

¹⁵⁸ Literally: “great meaning.”

¹⁵⁹ “(Master) Dansai” means Ôbaku Zenji, Rinzai's master.

¹⁶⁰ Literally: “giant Spirit.”

¹⁶¹ The last two lines are quoted in *Mumonkan* 3 (Verse).

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?

As a trial I will present you the following case.

Look!

Case:

National Secretary Chinsô¹⁶² went to see Shifuku¹⁶³. 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:

Kyôzan¹⁶⁴ asked a monk, “Where have you come from?” The monk said, “From Mount Ro¹⁶⁵.” Kyôzan said, “Have you hiked in the Five Elder Peak¹⁶⁶?” The monk said, “No, I haven’t reached there yet.” Kyôzan said, “Then you have never hiked in the mountains at all.”

¹⁶² Later Chinsô became a lay Dharma successor of Bokushû Chin-sonshuku (780-877).

¹⁶³ Shifuku Nyohô (?-?) < Saitô Kôboku (?-?) < Kyôzan Ejaku (804-890) < Isan Reiyû < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejô.

¹⁶⁴ Kyôzan Ejaku (804-890; the co-founder of the Igyô School of Zen) < Isan Reiyû < Hyakujo Ekai < Baso Dôitsu < Nangaku Ejo.

¹⁶⁵ One of the most beautiful and most famous mountains in the southern part of China with many Zen monasteries.

¹⁶⁶ The Gorôhō Peak, translated as “Five-Elder” Peak, is the most noted peak (1436m) of Mt. Ro (the highest summit: 1474 m). The name comes from the image of the peak as if “five elders” were sitting together on it.

Ummon¹⁶⁷ said, “Because of too much compassion this sentence has fallen into grasses.”¹⁶⁸

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 Mountain¹⁶⁹, who went away¹⁷⁰ so early?
“He could not return for ten years,
And completely forgot the way he had come.”¹⁷¹

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 elbow¹⁷²,
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:

Manjusri¹⁷³ asked Mujaku¹⁷⁴, “Where have you come from?” Mujaku said, “From the south¹⁷⁵.”
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 here¹⁷⁶?” 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 behind¹⁷⁷.”

Verse:

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

¹⁶⁷ Ummon Bun'en (864-949) < Seppō Gison < Tokusan Senkan < ... < Seigen Gyōshi.

¹⁶⁸ Cf. Ummon's own way of instructing a student in *Mumonkan* 15.

¹⁶⁹ Namely, the legendary Zen man (T'ang dynasty?) named “Kanzan.”

¹⁷⁰ I.e., into the mountain.

¹⁷¹ A quote from the “Poem of Kanzan” [*Kanzan-shi*].

¹⁷² A custom at that time for someone who practiced a spiritual way.

¹⁷³ Bodhisattva Manjusri.

¹⁷⁴ Maybe Mujaku Bunki (820-899), disciple of Kyōzan Ejaku (804-890; < Isan Reiyū), but it is not certain.

¹⁷⁵ The South of China, namely the region of Kōnan.

¹⁷⁶ Mt. Godai, the living place for Manjusri.

¹⁷⁷ Or: “Three three before, three three after.”

Who says that Manjusri spoke with someone here?
How ridiculous to ask how many monks there are on Mt. Seiryô¹⁷⁸.
Three three before and three three behind.

CASE 36: Chôsa Goes on a Mountain Hike

(No Instruction)

Case:

One day, Chôsa¹⁷⁹ made a mountain hike. When he returned to the gate, the head monk asked, “Where have you been¹⁸⁰, 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, going after the scented grass; then, coming 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.”

(Setchô commented, “I am grateful for these questions and answers.”¹⁸¹)

Verse:

The great earth – not even a speck of dust.
Who could stay without opening the eye?
First, going after the scented grass, then coming back with the falling flowers.
A thin, worn-out crane is perching on a cold tree;
A crazy monkey screeches on the old foundation.
Chôsa's intent is limitless.
*Totsu*¹⁸²!

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 overhead¹⁸³; the twin swords are whirling behind the ears¹⁸⁴.
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,

178 Another name for Mt. Godai. Literally, *seiryô* means “pure and cool.”

179 Chôsa Keishin (? -868) < Nansen Fugan.

180 Literally: “To what place did you go?”

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

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

183 A sign of victory.

184 Or: “behind your ears.”

having a fair understanding of the matter,
how will you face such a person?
As a trial I will present you the following case.
Look!

Case:

Banzan¹⁸⁵, giving instruction, said, “In the three Realms¹⁸⁶, there is not one thing. Where should one seek the heart¹⁸⁷?”

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.

CASE 38: Fuketsu's “Mind Seal”¹⁸⁸

Instruction:

If you talk about the “gradual,”¹⁸⁹ 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,”¹⁹⁰ 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?
As a trial I will present you the following case.
Look!

Case:

When he was staying at the government office of the Province Ei, Fuketsu¹⁹¹ entered the hall (to preach) and said, “The heart seal¹⁹² of the Dharma Ancestor¹⁹³ resembles in its form the activities of the

¹⁸⁵ Banzan Hōshaku (720-814) < Baso Dōitsu.

¹⁸⁶ The Realm of desires, the Realm of materials, and the Realm of non-materials.

¹⁸⁷ 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.”

¹⁸⁸ Cf. *Shōyōroku* 29.

¹⁸⁹ I.e., expedients in the phenomenal world.

¹⁹⁰ I.e., the direct presentation of the essential World.

¹⁹¹ Fuketsu Enshō (896-973) < Nan'in Egyō < Kōke Sonshō < Rinzai Gigen.

¹⁹² 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.

¹⁹³ Bodhidharma.

iron ox¹⁹⁴. Gone – lo, it's there; there – lo, it's ruined¹⁹⁵. If it's neither gone nor there, would it be right to give a seal (of approval)¹⁹⁶ or not?"

Then Elder Rohi¹⁹⁷ 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 "Kaastz!¹⁹⁸" 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.

Verse:

He snares Rohi and makes him mount the iron ox;
The spear and armor of the "Three Profundities"¹⁹⁹ are not applied lightly.
All waters heading for the castle²⁰⁰ of the king of So –
At a single shout he reverses their course.

CASE 39: Ummon's "Flowering Hedge"

Instruction:

One who can act freely "on the road"²⁰¹ 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."²⁰²
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?

194 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.

195 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)."

196 There is a word play with *in* (=seal, print).

197 Elsewhere unknown.

198 Cf. Instruction to Case 2.

199 *Sangen*: the three methods applied by Rinzaï Gigen in order to lead his students. Fuketsu was a master in the Rinzaï School.

200 The government office of the Province of Ei was located in the place where the then "castle of the king of So."

201 This expression comes from Master Rinzaï's saying, "Being on the road you do not go away from your home."

202 A citation from the Nirvana Sutra.

Case:

A monk asked Ummon²⁰³, “What is the ‘pure Dharma-body’²⁰⁴?” Ummon said, “Flowering hedge [*Kayakuran*]”²⁰⁵. The monk said, “How is it when one understands it that way?” Ummon 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.”²⁰⁶

Flowers bloom from the iron tree.

Is there? Is there?

The clever man suffers a loss.

Even though he is seven in length, and eight in width²⁰⁷,
he cannot avoid having his nose pierced by someone else.

Say where the complicated error lies.

As a trial I will present you the following case.

Look!

Case:

High Official Rikukô²⁰⁸, while talking with Nansen²⁰⁹, said, “Dharma-teacher Jô²¹⁰ says, ‘Heaven and earth and I have one and the same root; all things and I are one single body.’²¹¹ 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.

²⁰³ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

²⁰⁴ The body of the ultimate Truth 眞. *hosshin*, sk. *Dharmakaya*/or one of the three bodies of Buddha.

²⁰⁵ *Kayaku* suggests peonies.

²⁰⁶ The first two aspects from “Seven Aspects of the Realization (*shichiko*)” by Sekisô Zenji (807-888; <Dôgo Enchi < Yakusan Igen < ... < Seigen Gyôshi).

²⁰⁷ I.e.: completely free.

²⁰⁸ Lay student and Dharma heir of Nansen Fugan (748-835). Around the middle of 8th C. he was already an important official; therefore, he was about 20 years older than Nansen.

²⁰⁹ Nansen Fugan (748-835) < Baso Dôitsu < Nangaku Ejô.

²¹⁰ Jô Hosshi” (384-414), one of the four great disciples of Kumarajiva (=Kumarajû, 344-413). He made a fundamental contribution to the implantation of Indian Buddhism in Chinese spiritual culture, thereby fundamentally influencing the Chinese form of Zen that was soon to come.

²¹¹ A quote from *Hôzôron*, which is ascribed to Dharma-teacher Jô.

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: Jōshū's "Great Death"²¹²

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*²¹³ 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?
As a trial I will present you the following case.
Look!

Case:

Jōshū²¹⁴ asked Tōsu²¹⁵, "What is it if a man who has died a great Death comes back to life?" Tōsu said, "I don't allow walking about in the night. Come in the daylight."

Verse:

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: Hō Kōji's "Beautiful Snow-Flakes"

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.

²¹² Cf. *Shōyōroku* 63.

²¹³ A legendary animal in old China, an omen of a good era.

²¹⁴ Jōshū Jūshin (778-897) < Nansen Fugan < Baso Dōitsu < Nangaku Ejō.

²¹⁵ Tōsu Daidō (819-914) < Suibi Mugaku < ... < Seigen Gyōshi.

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?
As a trial I will present you the following case.
Look!

Case:

Hô Koji²¹⁶ was leaving Yakusan²¹⁷. 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, “Beautiful snow-flakes! They don't fall on any other place.” At that time there was a guest practitioner²¹⁸ named Zen²¹⁹, 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 En²²⁰ 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.
Anything clean and refreshing is extinct.
Even the blue-eyed barbarian monk²²¹ 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,

²¹⁶ *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).

²¹⁷ Yakusan Igen Zenji (751-834) < Sekitô Kisen < Seigen Gyôshi.

²¹⁸ *Zenkyaku*: someone who lives in a temple with normal monks for a certain period of time and practices together.

²¹⁹ 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.”

²²⁰ 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.

²²¹ Bodhidharma.

you must go into the forge of a powerful master.

But just say: Has there ever been such a family spirit up to now?

As a trial I will present you the following case.

Look!

Case:

A monk asked Tôzan²²², “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.”²²³

Verse:

When one's hands hang at one's sides²²⁴,

It is rather like a ten-thousand-foot cliff.

What need is there to always apply *Shô* and *Hen*²²⁵ correctly?

The ancient crystal palace reflects the light of the bright moon;

The impatient dog of Kan²²⁶ climbs the staircase in vain²²⁷.

CASE 44: Kasan's "Beating the Drum"

(No Instruction)

Case:

Kasan²²⁸, giving instruction, said, “Practicing and learning – it is called 'hearing' [*mon*]; exhausting learning – it is called 'being next (to the fact)' [*rin*].”²²⁹ When you have passed through these two, it is called 'true passing-through'²³⁰ [*shinka*].”

A monk stepped forward and asked, “What is the 'true passing-through?’” Kasan said, “Beating the drum.”²³¹ 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.’²³² What does 'Not-Mind, Not-Buddha’²³³

²²² Tôzan Ryôkai (807-869) < Ungan Donjô < Yakusan Igen < Sekitô Kisen < Seigen Gyôshi. Tôzan was the founder of the Soto School (one of the five Schools of Zen in old China).

²²³ It is also possible to translate: “When it is cold, kill yourself with the cold; when it is hot, kill yourself with the heat.”

²²⁴ *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 10th picture of the “Ten Ox Pictures.”

²²⁵ “Hen” means phenomenal dimension, while “shô” signifies essence. The categories are creations by Master Tôzan.

²²⁶ “Kan” is either a family the dog belonged to or a region where the dog came from.

²²⁷ 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.

²²⁸ Kasan Mu'in (884-960) < Kyûhô Dôken <...< Seigen Gyôshi.

²²⁹ A sentence from the *Hôzôron* by Jô-Hosshi (“Dharma Teacher Jô”: 374-414).

²³⁰ Or: “true *gone*-ness.”

²³¹ Literally, “Knowing (how) to beat the drum.”

²³² Cf. Case 30 in the *Mumonkan*.

²³³ Cf. Case 33 in the *Mumonkan*.

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 stones²³⁴; one carried earth²³⁵.

To release the activity it must be a bow of a thousand *kin*²³⁶.

The master of Elephant-Bone Mountain used to roll balls²³⁷.

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 present a lower passage as a trial with the following case.

Look!

Case:

A monk asked Jōshū²³⁸, “The ten thousand dharmas²³⁹ come down to one. What does the one come down to?” Jōshū 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 awl²⁴⁰.

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:

234 Master Kisū Chijō, a disciple of Baso, is said to have dragged stones with the practitioners.

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

236 A very heavy bow. A *kin* is supposed to be 30 pounds.

237 This master is Seppō Gison (822-908). He used to roll balls when asked about Zen.

238 Jōshū Jūshin (778-897) < Nansen Fugan < Baso Dōitsu < Nangaku Ejō.

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

240 I.e., Master Jōshū.

Whom can I share it with?

CASE 46: Kyôsei and the Raindrops

Instruction:

“One strike of the gavel – and it is achieved”²⁴¹, transcending the ordinary and overreaching the holy.

“With half a phrase it should be settled”: ²⁴²: 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?

As a trial I will present you the following case.

Look!

Case:

Kyôsei²⁴³ 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.

CASE 47: Ummon's “Six “

Instruction:

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

What does earth say? All things are born. ²⁴⁴

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,

²⁴¹ A phrase by Seppô Gison (822-908).

²⁴² From the *Analects of Confucius* [Rongol]. It depicts the activity of a judge in the court.

²⁴³ Kyôsei Dôfu (868?-937) < Seppô Gison < Tokusan Senkan <... < Seigen Gyôshi.

²⁴⁴ 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?”

And having closed up your mouth and lips,
Can you still speak about it?

Case:

A monk asked Ummon²⁴⁵, “What is the Dharma-body²⁴⁶?” Ummon said, “The six can’t contain it²⁴⁷.”

Verse:

One, two, three, four, five, six.
Even the blue-eyed barbarian monk²⁴⁸ cannot count it completely.
The hermit of Shôrin²⁴⁹ deceptively says that he transmitted it to Shinkô²⁵⁰.
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 Peak²⁵¹.

CASE 48: Tea at Shôkei Temple

(No Instruction)

Case:

Minister Ô²⁵² visited Shôkei Temple, where he offered a tea party. The senior monk Rô took up the kettle to serve Myôshô²⁵³. 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 hearth²⁵⁴.” The minister said, “If they are deities holding up the hearth, why did they overturn the kettle?” 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-human²⁵⁵ displayed its (wild) activities.”²⁵⁶

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

²⁴⁵ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

²⁴⁶ Cf. the note to Case 39.

²⁴⁷ 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*.

²⁴⁸ Bodhidharma.

²⁴⁹ I.e., Bodhidharma.

²⁵⁰ The Second Ancestor Eka.

²⁵¹ *Nyûhô*, the mountain where Setchô himself resided.

²⁵² Minister Ô – his real name being Ô Ensan – was a disciple of Master Chôkei Eryô (854-932) and 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.

²⁵³ Myôshô Tokken (?-?; < Razan Dôkan < Gantô Zenkatsu (828-887)). He was senior to Rô and the abbot of the neighboring temple; apparently he was invited to the tea too.

²⁵⁴ The legs of the tea hearth were shaped like demi-gods.

²⁵⁵ *Hinin*: something/someone that may possess certain characteristics of a human being, but is not really a human being.

²⁵⁶ It is possible to translate the sentence with a singular subject: “The non-human has displayed his (wild) activities.”

Verse:

The question gushes out, like a wind.
The answer is neither good nor skillful.
How pitiful! – the one-eyed dragon²⁵⁷.
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: Sanshō'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?
As a trial I will present you the following case.
Look!

Case:

Sanshō²⁵⁸ asked Seppō²⁵⁹, "When a fish with golden scales has passed through the net, what should it get for food?" Seppō said, "I will tell you when you have passed through the net." Sanshō said, "A great Zen master with fifteen hundred disciples doesn't know how to speak." Seppō said, "The old monk²⁶⁰ is just too busy with temple affairs."

Verse:

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?

²⁵⁷ Master Myōshō had lost one of his eyes. He was famous for his extremely sharp language.

²⁵⁸ Sanshō E'nen (?-?) was one of the most outstanding disciples of Rinzai Zenji (?-866). After the death of his master, Sanshō went on a journey of Dharma combats with noted masters of the time.

²⁵⁹ Seppō Gison (822-908) < Tokusan Senkan < ... < Seigen Gyōshi.

²⁶⁰ I.e., "I".

CASE 50: Ummon's and the "Dust-Dust Samadhi"²⁶¹

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 the Buddhas and Ancestors 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)?

As a trial I will present you the following case.

Please look!

Case:

A monk asked Ummon²⁶², "What is the dust-dust samadhi²⁶³?" Ummon 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.

CASE 51: Seppō's "What Is This?"²⁶⁴

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,

²⁶¹ Cf. *Shoyoroku* 99.

²⁶² Ummon Bun'en (864-949) < Seppō Gison < Tokusan Senkan < ... < Seigen Gyōshi.

²⁶³ *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 4th 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).

²⁶⁴ Cf. *Shoyoroku* 50.

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*.

As a trial I will present you the following case.

Look!

Case:

When Seppô²⁶⁵ 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. Gantô²⁶⁶ asked him, "Where have you come from?" The monk said, "From Reinan²⁶⁷." 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 word²⁶⁸! 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 I²⁶⁹, but he will not die on the same stem. If you want to know the last word, it is just *this*."

Verse:

The last word – it's speaking for you²⁷⁰.

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 Head²⁷¹ and Blue Eyes²⁷² must also distinguish it clearly.

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

In deep night one sees always²⁷³ the snow of a thousand crags.

²⁶⁵ Seppô Gison (822-908) < Tokusan Senkan < ... < Seigen Gyôshi.

²⁶⁶ Gantô Zenkatsu (828-887) < Tokusan Senkan (780/782? -865).

²⁶⁷ A region in the south, where Seppô was living at that time.

²⁶⁸ *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*.

²⁶⁹ Seppô and Gantô were both students of Tokusan.

²⁷⁰ Or: "I will tell it to you."

²⁷¹ I.e., Shakyamuni Buddha.

²⁷² I.e., Bodhidharma.

²⁷³ Or: "we see together."

CASE 52: Jôshû's Stone Bridge

(No Instruction)

Case:

A monk asked Jôshû²⁷⁴, “For a long time, the stone bridge²⁷⁵ of Jôshû²⁷⁶ 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, 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 Kankei²⁷⁷:
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?
As a trial I will present you the following case.
Look!

Case:

When Great Master Ba²⁷⁸ was walking with Hyakujô²⁷⁹, 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?” 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?”

²⁷⁴ Jôshû Jûshin (778-897) < Nansen Fugan < Baso Dôitsu < Nangaku Ejô.

²⁷⁵ Ansai Bridge [*Anji quao*], built around 595-605 with the length of 51m. It is the oldest bridge in China.

²⁷⁶ Jôshû [today *Zhao Xian*, 714km²] is the city where Master Jûshin resided, hence his got his common name “Master Jôshû”.

²⁷⁷ Kankei Shikan (? -895) was a disciple of Master Rinzaï. 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?” Kaikei: “Swift is the whirring arrow.”

²⁷⁸ Baso Dôitsu (709-788) < Nangaku Ejô.

²⁷⁹ Hyakujô Ekai (749-814) < Baso Dôitsu < Nangaku Ejô.

Verse:

Wild duck – do you know how many?

Baso²⁸⁰ has seen it and talks (about it with him) together.

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

(Still,) he²⁸¹ didn't understand and said, "Flew away."

He wanted to fly away, but he²⁸² held him fast:

Speak! Speak!

CASE 54: Ummon 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?

As a trial I will present you the following case.

Look!

Case:

Ummon²⁸³ asked a monk, "Where have you come from?" The monk said, "From Saizen²⁸⁴." Ummon said, "What words does Saizen say lately?" The monk stretched out his arms. Ummon slapped him. The monk said, "I have something to say about it." Ummon then stretched out his own arms. The monk remained silent. Then Ummon 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 master²⁸⁵ says, "I'll spare you one blow."

CASE 55: Dôgo's Condolence Visit

Instruction:

²⁸⁰ Great Master Ba (Baso Doitsu).

²⁸¹ Hyakujô.

²⁸² Master Ba.

²⁸³ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

²⁸⁴ Dates unknown. According to an opinion he is supposed to be Saizen Oshô (?-?), a successor of Nansen Fugan (748-835), but this identification seems difficult because of the time difference.

²⁸⁵ 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?
 As a trial I will present you the following case.
 Look!

Case:

Dôgo²⁸⁶ and Zengen²⁸⁷ 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 Sekisô²⁸⁸ 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! Alas²⁸⁹!") Zengen said, "That was very good for me in order to gain power."

Taigen Fu²⁹⁰ 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 he²⁹¹ returns to the West
 and is lost forever.

²⁸⁶ Dôgo Enchi (769-835) < Yakusan Igen < Sekitô Kisen < Seigen Gyôshi. *Not* Dôgo Goshin Zenji (11th C.).

²⁸⁷ Zengen Chûkô (?-?) < Dôgo Enchi.

²⁸⁸ Sekisô Keisho (807-888) < Dôgo Enchi. He was an elder Dharma brother to Zengen. *Not* Sekisô Soen (986-1039).

²⁸⁹ Literally: "Pale heavens! Pale heavens!" – an expression of lament.

²⁹⁰ His exact dates are unknown. He was a disciple of Seppô Gison (822-908).

²⁹¹ Bodhidharma, who is supposed to be buried on Mount 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 Dharma Ancestor has never come from the West;
There has never been a transmission of Mind.”²⁹²
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.
As a trial I will present you the following case.
Look!

Case:

A Zen guest named Ryô²⁹³ asked Kinzan²⁹⁴, “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 shots²⁹⁵, 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? Gensha²⁹⁶ had something to say:
“An outstanding person precedes heaven in becoming a Dharma Ancestor of Mind.”

²⁹² Citation from the Kegon-Sutra (Avantamsaka-Sutra).

²⁹³ Exact dates are unknown.

²⁹⁴ Kinzan Bunsui (?-?) < Tôzan Ryôkai (807-869).

²⁹⁵ Or “a nice shot”.

²⁹⁶ Master Gensha Shibi (835-908) < Seppô Gison. However, the following quote comes from Master Kisu Chijô (?-?, a disciple of Master Ba [709-788]) – probably a memory mistake by Setchô.

CASE 57: Jôshû 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 Jôshû, “The supreme Way is not difficult; it simply detests choosing²⁹⁷. What is non-choosing?” Jôshû said, “Above the heavens and under the heavens I am the only one, alone and exalted.” The monk said, “That is still choosing.” Jôshû 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 drum²⁹⁸ hanging under the eaves.

CASE 58: Jôshû and the “Pitfall”

(No Instruction)

Case:

A monk asked Jôshû, “The supreme Way is not difficult; it simply detests choosing.²⁹⁹ Isn't that the pitfall of the people of our time³⁰⁰?” Jôshû 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 —

²⁹⁷ Cf. Case 2.

²⁹⁸ Such a drum cannot sound well enough. I.e., good for nothing.

²⁹⁹ Cf. Case 2.

³⁰⁰ Cf. note to Case 40.

The crow flies, the rabbit runs³⁰¹.

CASE 59: Jôshû's "Supreme 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?
As a trial I will present you the following case.
Look!

Case:

A monk asked Jôshû, "The supreme Way is not difficult, it simply detests choosing."³⁰² If even a word is uttered, it is already (an expression of) choosing³⁰³. – 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 supreme 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 high³⁰⁴ – do you know who this is?
(This One) faces (us) wordlessly, while standing on one single leg.

CASE 60: Ummon's Staff

Instruction:

The myriad Buddhas and sentient beings are intrinsically not different;
How could there be any difference between mountains-and-rivers and you yourself?
Why is it, however, that everything becomes two?
Even if you can freely unwrap the koan and cut asunder the main point through sitting,
It will not do if you negligently leave it as it is.

³⁰¹ "Crow" and "rabbit" are often metaphors for the sun and the moon.

³⁰² Cf. Case 2. The *Shinjinmei* further runs: "... If there is neither hate nor love, it is evident and clear...."

³⁰³ This line is a quote from Jôshû's own words: "If even a word is uttered, it is already 'choosing' or (an expression of) 'clarity'...." (Case 2 of the *Hekiganroku*).

³⁰⁴ 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."

If you do not negligently leave it as it is,
Then it is not necessary even to pick up the whole earth with your fingers.
Where is the place where you can handle the koan with such freedom?
As a trial I will present you the following case.
Look!

Case:

Ummon³⁰⁵ 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 can mountains, rivers and the great earth come from?”

Verse:

A staff has swallowed up the heaven and the earth.
In vain one tells about (the carps in the) peach blossoms (season) that swim against the stream³⁰⁶:
It is not true that (only) those who have their tails burned off³⁰⁷ grasp clouds and take hold of mist;
Those that lie spreading their gills³⁰⁸ will not necessarily lose guts and mar their spirits.
I have finished expounding on it; did you listen or not?
You truly must be relaxed and equanimous; stop scrupling over small details.
(Otherwise) hitting you seventy-two times would be too little for you;
You would actually deserve one-hundred and fifty blows.
(The master³⁰⁹ suddenly grabs his staff and descends from the rostrum; the assembly scatters at once.)

CASE 61: Fuketsu's “House and Nation”³¹⁰

Instruction:

To raise the Dharma flag and establish the principle of the School
Should be left to the Zen masters 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 discuss killing and giving life on the edge of a sword,
To judge the abilities of the students with a staff –
These I will leave aside for the time being.
Just tell me, how will you evaluate a phrase
That speaks about being alone within the imperial precincts?
As a trial I will present you the following case.

³⁰⁵ Ummon Bun'en (864-949) < Seppō Gison < Tokusan Senkan < ... < Seigen Gyōshi.

³⁰⁶ In the ancient China, a man named To split up a mountain and made a gigantic three-step waterfall to gradually guide the water in order to avoid flooding. 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.

³⁰⁷ The carps that succeeded in swimming up the Waterfall would get their “tails burned off” by the thunder and thus soar up to heaven.

³⁰⁸ The carps that could not climb up the waterfall hit necessarily their bodies on the rock and must lie there exposing their gills.

³⁰⁹ Master Setchō himself, the composer of the verse.

³¹⁰ Cf. *Shōyōroku* 34.

Look!

Case:

Fuketsu³¹¹, 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 fellows in the country might frauen on it:

For a while one does endeavor to establish a firm foundation for the house and the nation.

Where are bright ministers and brave generals now?

The pure wind of ten thousand miles knows itself – for itself alone.

CASE 62: Ummon's “One Treasure”³¹²

Instruction:

With the wisdom without teacher, one takes out wondrous activities without doing;

Through compassion without cause one becomes an outstanding friend without being asked for.

In one word there is killing, there is giving life; in a single activity there is letting go and holding fast.

Just tell me. Who has ever been like that?

As a trial I will present you the following case.

Look!

Case:

Ummon³¹³, instructing the assembly, said, “Within heaven and earth, in the midst of the universe, there is one treasure hidden in a mountain of form.”³¹⁴ 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.

The bright moon – the white reed-flowers –

See for yourself.

³¹¹ Fuketsu Enshô (896-973) < Hôô Egyô < Kôke Sonshô < Rinzai Gigen.

³¹² Cf. *Shoyoroku* 92.

³¹³ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

³¹⁴ A sentence from the *Hôzôron* by Monk Jô (? -414).

CASE 63: Nansen Kills a Cat³¹⁵

Instruction:

The way of thoughts cannot reach it – there starts the real practice;

Words and interpretations cannot come to it – one should quickly fasten one's eye upon it.

If lighting darts and stars fly,

one should overturn the waters and knock down the mountains.

Is there anyone among you who can capture it?

As a trial I will present you the following case.

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, Nansen³¹⁶ 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 just good-for-nothings.

Stirring up smoke and dust they cannot do anything.

Fortunately, was able to send out the order.

With one sword stroke, he cut it in two,

Leaving narrow-minded critics to say what they will.

CASE 64: Jôshû and the Sandals³¹⁷

(No Instruction)

Case:

Nansen told Jôshû³¹⁸ what had happened, and asked him for his view. Jôshû 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 Jôshû.

Within the city of Chôan³¹⁹, one is free to wander at leisure.

(Jôshû) puts the sandals on his head – no one understands it.

Returning one reaches one's familiar hill and rests at home.

³¹⁵ Cf. Case 14 in the *Mumonkan*, Case 9 in the *Shoyoroku*.

³¹⁶ Nansen Fugan (748-835) < Baso Dôitsu < Nangaku Ejô.

³¹⁷ Cf. Case 14 in the *Mumonkan*, Case 9 in the *Shoyoroku*.

³¹⁸ Jôshû Jûshin (778-897) < Nansen Fugan < Baso Dôitsu < Nangaku Ejô.

³¹⁹ The capital city of the ancient China (eg. In the Han and Sui dynasties).

*CASE 65: A Non-Buddhist Questions Buddha*³²⁰

Instruction:

Having no form it takes shapes;
Far and wide it fills the empty Firmament in all ten directions.
In all spontaneity [*mushin*] it gives answers;
It spreads out through heaven and earth without disturbing anything.
One is held up, *three* are clarified,
(Only) with the eyes the weight is correctly discerned.
Even if the blows of the stick fall like rain and the shout is shot like rolling thunder,
You have yet to gain the level of the most outstanding person.
Just tell me, what is the world of the most outstanding person?
As a trial I will present you the following case.
Look!

Case:

A non-Buddhist asked Buddha³²¹, “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 compassion 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, Ananda³²² 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 activities has never yet turned;
If it is to turn, it always creates two heads.
As soon as the bright mirror is mounted on the stand,
It instantaneously discerns the beautiful and the ugly.
When the beautiful and ugly are discerned,
The clouds of delusion are scattered away.
How could any dust and dirt appear on the gate of compassion?
There, I see how the good horse quickly discerns the shadow of the whip.
The “Tailwind”³²³, running a thousand miles (a day). is called and comes back.
If he comes back through the call, I snap my fingers three times³²⁴.

320 Cf. Case 32 in the *Mumonkan*.

321 Shakyamuni Buddha (463-383 BCE, after a general supposition).

322 Shakyamuni's attendant and (later) the Second Ancestor.

323 The name of the excellent horse owned by the Emperor Shi of the Qing dynasty.

324 A sign of chasing out, as “Go back!” or “Get out of here!”

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,

Both releasing and gathering in.

To play (masterfully) with a dead snake –

We let those outstanding masters demonstrate it.

Case:

Gantô³²⁵ asked a monk, “Where have you come from?” The monk said, “From Saikyô³²⁶.” Gantô said, “After Kôsô³²⁷ 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*³²⁸!” 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 one picked up the sword.

Great laughter! – only a great Zen person could appreciate it.

Thirty blows with a strong staff! –

Even this would be all too mild a measure.

Profit – this is no other than loss.

CASE 67: Fu Daishi Expounds the Sutra

(No Instruction)

Case:

Emperor Bu of Ryô³²⁹ invited Fu Daishi³³⁰ and asked him to lecture on the Diamond Sutra³³¹. Daishi thereupon mounted the rostrum, struck the lectern once and descended. Emperor Bu was

³²⁵ Gantô Zenkatsu (828-887) < Tokusan Senkan < Ryûtan Sôshin < Tennô Dôgo < Sekitô Kisen < Seigen Gyôshi.

³²⁶ The western capital of the Tang dynasty.

³²⁷ 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.

³²⁸ A sound that comes out spontaneously when one either does something with physical force or suddenly finds something lost. In Zen, *ka*! is also a sound that is spontaneously emitted when one has a sudden enlightenment experience.

³²⁹ Emperor Bu (reign: 502-549) held Buddhism in deep respect and supported it with various means. He himself used to clothe himself in priest's attire and to hold lectures on Buddhist sutras. Cf. Case 1.

³³⁰ „Daishi“ (literally: *dai* [„great“]+*shi* [„person“]) means Bodhisattva. The famous hermit Fu Dashi lived in 497-569.

³³¹ A highly respected and used sutra in Zen from the Fifth Ancestor (7th C.) on.

astounded. Shikô³³² asked him, “Did Your Majesty understand it?” The emperor said, “I didn’t understand it.” Shikô said, “Daishi has already completed his Sutra lecture.”

Verse:

Not always staying in “Sôrin”³³³, he stirred up dust in the land of Ryô.

If Old Shikô hadn’t been there at the time, he, too³³⁴, would have left the country with hasty steps.

CASE 68: Kyôzan and “Your Name”

Instruction:

Overturning the heavenly barrier³³⁵, upsetting the axis of the earth,

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

It must be an extremely sharp active fellow who can do all thee:

All phrases (of those people) match each other,

And all their activities correspond with each other.

But have there been people truly like this up to now?

I will present you the following case.

Please look!

Case:

Kyôzan³³⁶ asked Sanshō³³⁷, “What’s your name?” Sanshō said, “Ejaku³³⁸.” Kyôzan said, “Ejaku – that’s me.” Sanshō said, “My name is E’nen³³⁹.” Kyôzan laughed loudly.

Verse:

Both gathering, both letting go – what kind of School principle is this?

(Only the spirit) to ride a tiger can present such supreme achievements.

After the laughing has stopped, who knows where the laughter is gone?

It should stir up the compassionate winds for thousand years.

CASE 69: Nansen Draws a Circle

Instruction:

Where there is no chewing and pecking,

332 His real name was „Master Hôshi“ (418-514; „kô” in *Shikô* is an honorary title [„Reverend Shi”]. Originally, he was a wandering priest with extraordinary, supernatural abilities. In his late years he was respected by many people (incl. various emperors) and was given some posthumous honorary names. Cf. Case 1.

333 At his hermitage Fu Daishi planted two trees and named the place „Sôrin“ (双林、*sô* [„two”]+ *rin* [=„tree(s)"]), which sounds like „Sôrin“ (叢林, a thick forest where a Zen monastery is located).

334 That is, like Bodhidharma.

335 Meaning Altair.

336 Kyôzan Ejaku (804-890) < Isan Reiyû < Hyakujo Ekai < Baso Dôitsu < Nangaku Ejo.

337 Sanshō E’nen (?-?) < Rinzaï Gigen (?-866/867) < Ôbaku Kigen < Hyakujō Ekai < Baso Dôitsu < Nangaku Ejo.

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

339 The complete name of Sanshō is Sanshō Enen.

the Dharma Ancestors' heart-seal resembles in its form the activity of the iron ox³⁴⁰.
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?
As a trial I will present you the following case.
Look!

Case:

Nansen, Kisu and Mayoku³⁴¹ set out together to pay their respects to the National Teacher Chû³⁴².
On their way Nansen drew a circle on the ground and said, "If you can say something, then let's go farther."
Kisu seated himself³⁴³ in the circle. Mayoku made an informal prostration³⁴⁴. Nansen said, "If it is so,
then let's not go any farther." Kisu said, "What is this all about?"

Verse:

Yûki's³⁴⁵ arrow hits the monkey;
Although (the monkey) spins and circles around the tree, how straight (the arrow) flies to him!
There are a thousand, there are ten-thousand:
Who (among them) has ever hit the mark?
Calling one another and responding to one another – "Let us now return together!
Stop climbing on the road to Sôkei³⁴⁶."
(But) it is also said, "The road to Sôkei is completely flat;
Why do you stop climbing?"

CASE 70: Isan's "Speak, Master"

Instruction:

An excellent person – one word;
An excellent horse – one crack of the whip.
Ten-thousand years – one thought;
One thought – ten-thousand years.
If you want to know (the true) immediateness, it is (there) before it is expressed.
But tell me: "before it is expressed" – how can it be looked for?

340 Cf. Fall 38, Shoyoroku 29.

341 Nansen Fugan (748-835), Kisu Sakushin (?-?) und Mayoku Hôtetsu (?-?) are disciples of Baso (709-788), a successor of Nangaku Ejô, who was a disciple of the Sixth Ancestor Enô. To Mayoku, cf. Case 31.

342 His full name is Echû, a disciple of the Sixth Ancestor. Cf. Hekiganroku 18; Shoyoroku 85.

343 I.e., in Zazen posture.

344 *Nyoninhai* (literally: "female prostration"): uncertain how this was done: (1) You stand up, make gassho and bend your knees; (2) you hold your hands on the breast and make a slight bow; (3) you bend the knees and prostrate without dropping your head.

345 A legendary master of archery, whose arrow chased a swift monkey circling around a tree and hit him in the end.

346 The mountain where the Sixth Ancestor resided. Here it means the National Teacher Echû.

I will present you the following case.
Please look!

Case:

Isan, Gohô and Ungan³⁴⁷ 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 Provinces³⁴⁸, spring ends with the flowers fading away;
Over the coral forest the sun shines bright and clear.

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 hand³⁴⁹ and look up to you respectfully.”

Verse:

“You too, Master, close your lips and throat.”
In the “dragon and snake” battle formation³⁵⁰, one³⁵¹ sees the plot.
People are always reminded of General Li³⁵².
Toward heaven, ten-thousand miles far, one³⁵³ brings down an osprey.

CASE 72: Ungan's “Could You?”

(No Instruction)

Case:

³⁴⁷ Isan Reiyû (771-853), Gohô Jôkan (?-?) und Ungan Donjô (782-841) were then disciples of Hyakujô (749-814).

³⁴⁸ The legendary ten islands in the old China with their paradisiac world.

³⁴⁹ A gesture expressing admiration.

³⁵⁰ The „dragon and snake” battle formation is a military formation, whereby soldiers were prepared for all enemy attacks from any sides.

³⁵¹ Gohô.

³⁵² A great master of archery in the Han dynasty, who fled successfully from a devastating battle through a cunning device.

³⁵³ Hyakujô.

Hyakujō said to Ungan³⁵⁴, “How does one speak with one's lips and throat closed?” Ungan said, “Could you, Master, do such a thing?³⁵⁵” Hyakujō said, “Now I will lose my Dharma descendants.”

Verse:

“Could you, Master, do such a thing?”

The golden-maned lion does not crouch (yet)³⁵⁶;

By twos and threes they walk the old road.

He snaps his fingers³⁵⁷ in vain below Mount Great Yū³⁵⁸.

CASE 73: Ba and “One Hundred Negations”³⁵⁹

Instruction:

“Preaching the Dharma means preaching nothing and showing nothing;

Hearing the Dharma means hearing nothing and gaining nothing.”³⁶⁰

Preaching is already preaching thing and showing nothing;

How could it be better than not preaching?

Hearing is already hearing nothing and gaining nothing;

How could it be better than not hearing?

And preaching nothing and hearing nothing – (only) that matches (the Reality) a little bit.

But you people here and now are listening to what the mountain priest³⁶¹ is preaching.

How is it possible to avoid the error?

To those who have an eye of passing the barriers,

I will present you the following case as a trial.

Look!

Case:

A monk asked Great Master Ba³⁶², “Apart from the Four Phrases, beyond one Hundred Negations³⁶³, 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 Chizō³⁶⁴.” The monk asked Chizō about it. Chizō said, “Why don't you ask our master?” The monk said, “He told me to ask you.” Chizō said, “I have a headache today, I can't explain it to you. Go and ask Brother Kai³⁶⁵.” The monk asked Brother

³⁵⁴ Ungan (782-841) was Hyakujō's attendant for 20 years. After the latter's death (814) he went to Yakusan Igen (751-834) and came to enlightenment under Yakusan. In the end he became a Dharma successor of Yakusan. The master of Tōzan Gohon.

³⁵⁵ A literal translation: “Master, is there anything (like that), or not?”

³⁵⁶ In order to spring upon his prey.

³⁵⁷ In general, “snapping your fingers” has two functions: (1) to draw someone's attention to something, e.g. before entering a room where someone lives (in the sense of “May I come in?”); (2) to drive someone away (“Go away!”).

³⁵⁸ The mountain where Hyakujō's temple was located.

³⁵⁹ Cf. Case 6 in the *Shōyōroku*.

³⁶⁰ A quote from the Vimalakirti-Sutra.

³⁶¹ I.e., “T”.

³⁶² Baso Dōitsu (709-788) < Nangaku Ejō.

³⁶³ I.e., free from all theories and concepts.

³⁶⁴ Seidō Chizō (735-814), a Dharma successor of Great Master Ba.

³⁶⁵ “Kai” is Master Hyakujō Ekai (749-814) < Baso Dōitsu < Nangaku Ejō.), who at that time stayed under Master Ba.

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 horse³⁶⁶ tramples to death all people under heaven.

Even Rinzai³⁶⁷ is not yet a (good) pickpocket in broad daylight.

Apart from the Four Phrases, beyond one Hundred Negations:

Among heavenly beings and human beings – only *I* know.

CASE 74: Kingyû's Rice Bucket

Instruction:

Holding (the sword of) Bakuya³⁶⁸ horizontally before oneself,

One cuts through the nests of entanglements with its point.

Hanging the bright mirror high,

One brings forth the seal of Vairocana in a single phrase.

Where the heart-mind is most intimately peaceful,

One dons one's robes and eats one's food.

Where supernatural powers have free play,

How could (boats) get together and anchor there?

Have you understood well?

Look at the words below.

Case:

At each meal, Master Kingyû³⁶⁹ 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 Chôkei³⁷⁰, “An ancient worthy said, 'Dear Bodhisattvas, come and eat rice!' What does it mean?” Chôkei said, “That is exactly like praising (the meal) at the midday dinner³⁷¹.”

Verse:

Amid the white clouds – great laughter!

³⁶⁶ I.e., Great Master Ba, the word “ba” meaning a horse.

³⁶⁷ Rinzaï Gigen (? -866/867) < Ôbaku Kigen < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejo.

³⁶⁸ The name of an extremely sharp sword.

³⁶⁹ Dates unknown. A Dharma successor of Great Master Ba (709-788).

³⁷⁰ Chôkei Eryô (854-932) < Seppô Gison < Tokusan Senkan <... < Seigen Gyôshi.

³⁷¹ One version of such “praising” before meal is the “Gokanno-Ge” [*The Five Resolutions*]: “First, let us remember where this food comes from and how much work is involved in it. Second, let us consider our own actions, so that we may become worthy of this food. Third, let us be mindful, so that we can let go of the great trespasses: greed, anger, and folly. Fourth, let us receive this food with gratitude for the nourishment of our body. Fifth, let us now take this food in order to realize the true Way.

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

CASE 75: Ukyû's Blind Stick

Instruction:

The jeweled sword with the subtle tip
Is constantly revealed before us.
It wonderfully kills and gives life;
It is there and it is here.
Gaining in the same way, losing in the same way.
If you want to hold (everything) together, I allow you to hold (everything) together;
If you want to loosen it free, I allow you to loosen it free.
Just tell me: How is it when one does not fall into "guest" or "master"
And does not get caught up in mutual interactions?
As a trial I will present you the following case.
Look!

Case:

A monk came from Master Jôshû³⁷² to Ukyû³⁷³. 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, "They were certainly wanton hits against a real man." Then the monk made a deep bow. Ukyû said, "Master, is that all right for you?" The monk laughed loudly and went away. Ukyû said, "He got it, he got it."³⁷⁴

Verse:

To call (a snake) is easy, but to send (it) away is difficult.
Observe well how they mutually exchange the tips of their actions.
The kalpa rock³⁷⁵, however hard it may be, will be pulverized;
Even the deepest depth of the blue ocean will quickly be dried up.

³⁷² This is not the famous master Jôshû Jûshin (778-897; < Nansen Fugan), but Master Jôshû Sekizô (718-800) in the northern line of Zen.

³⁷³ Dates unknown. A Dharma successor to Baso Dôitsu (709-788).

³⁷⁴ Another rendering would be: "Is that right, is that right!"

³⁷⁵ Once every hundred years, a celestial being comes down onto a huge rock and brushes it once with its robe. When the entire rock is finally rubbed off, this is called "a kalpa". This is where the expression "Kapla rock" comes from.

Old Ukyû, old Ukyû!
How many maneuvers can you apply so freely?
To give the stick to his opponent – how absurd it was!

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 lower;
If you look at a very high place, you cannot level it enough.
Holding fast and letting go – all is in the grip.
Is there a place to completely come out (of all levels) or not?
As a trial I will present you the following case.
Look!

Case:

Tanka³⁷⁶ 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 eye?" The monk said nothing.

Chôkei asked Hofuku³⁷⁷, "Surely it is an act of thanksgiving³⁷⁸ to bring rice and give it to the people to eat. How then is it possible not to have an 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:

All activities being completely exhausted, one does not become blind.
One pushes down the head of an ox and forces it to eat grass³⁷⁹.
All the Dharma Ancestors – four times seven and two times three³⁸⁰ –
Brought over the jeweled bowl, only to create an error.
The error is grave, there is no place to find it.
Both heavenly beings and human beings are drowned on dry land.

³⁷⁶ Tanka Tennen (738-824) < Sekitô Kisen.

³⁷⁷ Chôkei Eryô (854-932) und Hofuku Jûten (? -928) were students of Seppô Gison (< Tokusan Senkan < ... < Seigen Gyôshi).

³⁷⁸ That is, for the guidance already received from the Buddhas, Ancestors and other masters.

³⁷⁹ 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!"

³⁸⁰ There are 28 Indian Ancestors (4x7) and 6 Chinese Ancestor (2x3).

CASE 77: Ummon's "Pita" ³⁸¹

Instruction:

Turning to the highest, one ties up the nostrils of all people under heaven;

One is like a falcon catching a dove.

Turning to the lowest, one's own nostrils are in the hands of others;

One is like a turtle in its shell.

If someone should suddenly come forth in between and asks,

"There is intrinsically no high and no low;

What do you mean by 'turning' high or low?"

I myself would tell that person, "Now I know you make a cozy living in the cave of devils."

Just tell me: How do you distinguish between black and white? –

After a short silence I say, "If there is a rule, you follow that rule;

If there is no rule, follow an actual example."

As a trial I will present you the following case.

Look!

Case:

A monk asked Ummon³⁸², "What is meant by the expression 'to go beyond the Buddhas and Ancestors'?" Ummon said, "Pita [*Kobyô*]" ³⁸³.

Verse:

All over are the Zen students who ask about that which could "go beyond (the Buddhas and Ancestors)."

Do you see the open rent, so big and wide?

Incessantly they fill (their stomach) with the "pita" [*kobyô*];

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 cause of water.

Now, my Zen friends, how do you understand this?³⁸⁴ The bodhisattvas said, "Wonderful feeling! Perfectly clear! The abode of the children of Buddha has been realized." You can attain it – only by breaking through seven times and digging through eight times.

Verse:

³⁸¹ Cf. *Shoyoroku* 78.

³⁸² Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

³⁸³ *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.

³⁸⁴ It is Setchô who speaks here.

A patch-robed monk who has completed the Great Matter makes *one (thing)* disappear;
(Such a person) lies down leisurely with their legs stretched out on the zazen floor.
Earlier, in a dream, you once spoke about having realized perfect Oneness;
Even though you have washed yourself in perfumed water, I will spit in your face.

CASE 79: Tōsu and “the Buddha’s Voices”

Instruction:

When the Great Activity is revealed, there are no set rules;
In catching alive, there is no wasted energy.
Just tell me, what person acted formerly in this way?
As a trial I will present you the following case.
Look!

Case:

A monk asked Tōsu³⁸⁵, “It is said, ‘All voices are the voices of the Buddha.’³⁸⁶ 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.’³⁸⁷ 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 tides!
In the end he falls into the tides and dies³⁸⁸.
If he is suddenly brought to life,
Hundreds of rivers reverse their course with a great surge.

CASE 80: Jōshū and a “Newborn Infant”

(No Instruction)

Case:

³⁸⁵ Tōsu Daidō (819-914) < Suibi Mugaku < ... < Seigen Gyōshi.

³⁸⁶ A citation from the Commentary to the Lotus-Sutra [*Hokke-Mongu*].

³⁸⁷ Another citation from the same commentary above.

³⁸⁸ An allusion to the surfing game in the River Sentōkō, adjacent to the Bay of Kōshū, with the rough tides rushing backward into the river. In those days many people seem to have died in the game.

A monk asked Jôshû³⁸⁹, “Does a newborn infant have the Six Consciousnesses³⁹⁰ or not?” Jôshû said, “Throwing a ball upon the swift current.”

The monk asked also Tôsu³⁹¹, “What does ‘throwing a ball on the swift current’ mean?” Tôsu said, “Thought by thought – it does not stop flowing.”

Verse:

The Six Consciousnesses devoid of merits: (upon this) one question is posed.

The adepts both knew where (each question) comes from.

Throwing a ball on the vast swift current:

Wherever it falls – that does not stop.

Who could ever witness it?

CASE 81: Yakusan's “Look, the Arrow!”

Instruction:

Snatching the (enemies’) banners and robbing (them) of their drums:

Even a thousand sages cannot discern it.

Cutting complications asunder through sitting:

Ten-thousand practitioners do not reach it.

(But) all this (expresses) neither extraordinarily wondrous functions *[yû]*

Nor the intrinsic and (truly) existing substance *[tai]*.

Just tell me:

What should one take hold of to attain such wonderful things?

Case:

A monk asked Yakusan³⁹², “On the grassy plain, there gather great and small deer. How can one shoot the greatest deer among all great ones?” 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 may be alive for three steps, but he should certainly die with five steps.”)

Verse:

The greatest deer among all great ones:

You must see this yourself.

One arrow is shot:

He runs three steps;

If he were brought to life with five steps,

He would form a herd and chase the tiger.

³⁸⁹ Jôshû Jûshin (778-897) < Nansen Fugan < Baso Dôitsu < Nangaku Ejô.

³⁹⁰ I.e., “see, hear, smell, taste, feel, know.” Cf. the note to Case 47.

³⁹¹ Tôsu Daidô (819-914) < Suibi Mugaku < ... < Seigen Gyôshi.

³⁹² Yakusan Igen (751-834) < Sekitô Kisen < Seigen Gyôshi.

The true eye always belongs to a (true) hunter.
Setchô says in a loud voice,
“Look, the arrow!”

CASE 82: Dairyô and the “Dharma-Body”

Instruction:

The line³⁹³ on the fishing pole –
One who has an eye knows it.
The activity beyond all bounds –
A true Zen adept discerns it.
But tell me:
What is the line on the fishing pole?
What is the activity beyond all bounds?
As a trial I will present you the following case.
Look!

Case:

A monk asked Dairyô³⁹⁴, “The phenomenal body perishes. What is the Dharma-Body which remains solid?” Dairyô said, “The autumn foliage of the mountains spreads like brocade; the water in the valley stays deep-blue as indigo.”

Verse:

Not knowing one asks a question;
The answer one does not understand either.
The moon is cool, the wind is high;
The cold cypress tree on the ancient rock.
How laughable: “meeting a person who has accomplished the Way upon the road,
And responding with neither word nor silence.”³⁹⁵
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 fixed laws, (according to which there would be) three thousand transgressions.

CASE 83: The Old Buddha and a Pillar³⁹⁶

(No Instruction)

³⁹³ With the bait at the end.

³⁹⁴ Dairyô Chikô (?-? ; < ...[3 generations] ... < Tokusan Senkan (780/782? -865); early Sung Period (960~1126) or shortly before it).

³⁹⁵ A saying by Kyôgen Chikan Zenji (? -898), cited also in Mumonkan 36.

³⁹⁶ Cf. *Shoyoroku* 31.

Case:

Ummon³⁹⁷, 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 the South Mountain, rain on the North Mountain:

Four times seven³⁹⁸, two times three³⁹⁹ – they are to be seen right face to face.

In the Kingdom of Silla⁴⁰⁰ one ascends the preaching seat;

In the Kingdom of T'ang they have not yet struck the drum⁴⁰¹.

Pleasure amid suffering, suffering amid pleasure.

Who says that gold is like excrement?

CASE 84: Vimalakirti and “Not-Two”⁴⁰²

Instruction:

You may say “Yes” – but there is nothing which can be “Yes”;

You may say “No” – but there is nothing which can be “No.”

“Yes” and “No” are already gone;

“Gain” and “loss” are both forgotten.

Pure and naked, utterly exposed.

Just tell me: In front of you and at the back of you – what is it at all?

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.”

Now tell me: Does this person have an eye or not?

If you can discern (the level of) this person,

I will allow you to intimately encounter the ancients.

Case:

Vimalakirti⁴⁰³ 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,

³⁹⁷ Ummon Bun'en (864-949) < Seppō Gison < Tokusan Senkan < ... < Seigen Gyōshi.

³⁹⁸ I.e., 28 Dharma Ancestors in India.

³⁹⁹ I.e., 6 Dharma Ancestors in China.

⁴⁰⁰ A Korean kingdom.

⁴⁰¹ To announce the time of preaching.

⁴⁰² Cf. *Shōyōroku* 48.

⁴⁰³ 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.

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?"⁴⁰⁴

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

Verse:

*Totsu*⁴⁰⁵! This old Vimalakirti.
Compassionate with all living beings, he suffers in vain.
He lay ill in the city of Vaisali,
His entire body being extremely wasted and thin.
When "the teacher of the seven Buddhas"⁴⁰⁶ came,
(He) diligently swept the room free from all dust.
He asked about the gate of "Not-Two."
At that time he pushed him down.
(But in reality) he was not pushed down.
There is no place to find the golden-haired lion.

CASE 85: Tôhô and the "Tiger"

Instruction:

Grasping the entire world without letting go of the finest hair,
Causing everyone in the world to lose their spear-tips and to have their tongues tied:
This is the absolute mission of patch-robed monks.
Releasing light from one's forehead and letting it penetrate 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 through sitting the tongues of all people under heaven,
And making them lose their spirit and retreat three thousand miles:
This is the spiritual power of the patch-robed monks.
Just tell me: When it is not like this at all, what kind of person is this?
As a trial I will present you the following case.
Look!

Case:

⁴⁰⁴ In the same text of Shoyoroku 48, it reads hereafter: "Vimalakirti remained silent." In the Hekiganroku text, this part is tacitly presupposed.

⁴⁰⁵ A reproachful or insulting cry, "Ha!" etc.

⁴⁰⁶ I.e., Manjusri.

A monk came to the hermit Tôhō⁴⁰⁷ 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 regret it for the next thousand miles.
Nice-looking stripes, but they do not yet have claws and teeth.
Didn't you see
That (Hyakujō and his disciple Ōbaku) suddenly met each other under the Peak Daiyū⁴⁰⁸?
With great light and voice the earth trembles;
Do you see the outstanding people or not?
(One) strokes the tiger's beard, whose tail now coiled between his legs.

CASE 86: Ummon's "Bright Light"

Instruction:

One has grasped the entire world without letting go of the finest hair,
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?
Try to say something!
Let me see it.

Case:

Ummon⁴⁰⁹, giving instruction, said, “Everyone has his or her own bright light. When you look at it, you can't see it⁴¹⁰; 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 thing.”

Verse:

Shining on its own, the solitary light in a row;

⁴⁰⁷ Tôhō Anju [*hermit*] (?-?) < Rinzai Gigen (?-866/867).

⁴⁰⁸ The mountain where Master Hyakujō resided. – The story goes like this: One day, Hyakujō asked Ōbaku: “Where did you come from?” Ōbaku: “I was in the mountain picking mushrooms.” Hyakujō: “Didn't you meet the tiger?” Suddenly Ōbaku roared loudly. Hyakujō pretended to hit the tiger with his axe. Ōbaku approached faster, caught the master and hit him in the face. In the evening, Hyakujō told the assembly: “A tiger lives below Daiyū Peak. You should all watch carefully when you go out and come in. The old monk (=I) has been badly bitten by it today.”

⁴⁰⁹ Ummon Bun'en (864-949) < Seppō Gison < Tokusan Senkan < ... < Seigen Gyōshi.

⁴¹⁰ Or: “When you see, you can't see anything.”

I open up a single way for you.
The flowers fall; the tree has no shadow.
When seeing, who is it that does not see?
Seeing – not-seeing.⁴¹¹
Riding backwards on the bull, one enters the Buddha hall.

CASE 87: Ummon's "Medicine and Disease"

Instruction:

For the clear-eyed person there are no holes to fall into.
Sometimes you are on the summit of a lonely peak with the grass growing in profusion;
Sometimes you are naked and exposed in the middle of the bustling marketplace.
If you are the angry Nata⁴¹², you manifest your three heads and six arms;
If you are the sun-faced Buddha or moon-faced Buddha, you release your all-embracing merciful light.
You reveal the entire body in a speck of dust;
Becoming one of the ordinary people, you are blended with mud and mixed with water.
If you are to reveal the opening of the highest realization, even the eye of the Buddha could not see it.
Even if a thousand holy ones were to appear, they would have to retreat three thousand miles.
Is there anyone who has attained and realized this?
As a trial I will present you the following case.
Please look!

Case:

Ummon⁴¹³, instructing the assembly, said, "Medicine and disease match each other⁴¹⁴. The whole great earth is medicine. What is your true self?"

Verse:

The whole great earth is medicine.
Formerly and nowadays, why have they erred on this point?
One closes the door and does not make a cart;
The open Way is naturally vast and void.
Wrong, wrong!
Although (your) nostrils may touch the sky, (your nose) can still be pierced.

⁴¹¹ Literal rendering. This line could be interpreted in various ways: "See the not-seeing!", "Seeing is not-seeing," "Seeing and not-seeing," etc.

⁴¹² Nata was the eldest of the five sons of the warrior god Bishamon in heaven. He was supposed to possess three faces and six arms.

⁴¹³ Ummon Bun'en (864-949) < Seppō Gison < Tokusan Senkan < ... < Seigen Gyōshi.

⁴¹⁴ Or: "sustain each other," "reign each other," "heal each other."

CASE 88: Gensha's "Three Diseases"

Instruction:

As for the "means of instruction"⁴¹⁵, one breaks sometimes two into three;
As for the "profound speech about the truth"⁴¹⁶, one lancinates holes freely all over.
Exchanging questions and answers with a student,
one destroys golden chains and subtle barriers.
Acting according to the decree (of the Dharma),
one sweeps 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,
I will present the following case as a trial.
Look!

Case:

Gensha⁴¹⁷, 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? A person suffering from blindness can't see, even if you take up a gavel or raise a whisk. A person suffering from deafness can't hear, even if you speak beautiful phrases. A person suffering from dumbness can't speak, even if you ask him to speak up. How would you attend to them? If you cannot attend to these people, Buddha-Dharma has no true efficacy."

A monk asked Ummon⁴¹⁸ about this. Ummon said, "Make a deep bow." The monk made a deep bow and stood up. Ummon poked his staff at him. The monk retreated. Ummon said, "So you are not suffering from blindness." Further he said, "Come here." The monk came closer to him. Ummon said, "So you are not suffering from deafness." Then he said, "Have you understood?" The monk said, "No." Ummon said, "So you are not suffering from dumbness." With that, the monk came to an insight.

Verse:

Blind, deaf, mute:
Appropriate movements (of the mind) are totally gone.
Above and below the heavens – most laughable, most sad.
(Even) Rirô⁴¹⁹ wouldn't able to see the true color;
How could (even) Shikô⁴²⁰ know the most exquisite sound?
Nothing could be compared with the solitary sitting beneath the window of Emptiness:
(Setchô) says again, "Do you understand or not?"
The iron head of the hammer without a hole.

⁴¹⁵ *Montei no shisetsu* [literally: "institution(s) of the front yard"]. A technical term indicating the methodology to guide students with expedient means.

⁴¹⁶ *Nyûri no shindan* [literally: "deep talk to enter the principle"]. Another technical term for deep and direct presentation of the core Matter itself (used as a pair with *montei no shisetsu*).

⁴¹⁷ Gensha Shibi (835-908) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁴¹⁸ Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁴¹⁹ A clear-sighted and far-sighted person who is said to have lived in the time of the legendary Emperor Kô. It is said that he could see the tip of an animal's autumn hair 100 steps away.

⁴²⁰ A clairaudient person who could hear the sounds of ant fights on the other side of the mountain.

CASE 89: Ungan's "Hands and Eyes"⁴²¹

Instruction:

The entire body is eyes: "seeing" never reaches it;
The entire body is ears: "hearing" never comes to it;
The entire body is a mouth: "speaking" is impossible.;
The entire body is a heart-mind: "thinking" can't come out.
Putting aside for the time being the (expression) "entire body,"
If you 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 heart-mind, how do you think?
If you are able here to find a freely stretched way,
You are on the same level of practice with the ancient Buddhas.
Now – leaving aside the comparison for the moment –
Just tell me, under whom do you want to practice at all?

Case:

Ungan⁴²² asked Dôgo⁴²³, "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 is it; the entire body is it.
Even if you may have brought something forth (like that), it is still a hundred thousand miles removed.
Spreading its wings, the (giant bird) Hô ⁴²⁴ disperses the clouds in the six directions;
Striking the winds, it blows away the waters of the four seas⁴²⁵.
(But) what is this dust that has suddenly appeared?
What sort of fine hair is it that has not yet disappeared?
Don't you see how the widest jeweled net lets wonderful reflections shine all through⁴²⁶?
Where do the hands and eyes at the top of the stick⁴²⁷ come from?

*Totsu*⁴²⁸!

⁴²¹ Cf. *Shoyoroku* 54.

⁴²² Ungan Donjô (782-841) < Yakusan Igen < Sekitô Kisen < Seigen Gyôshi.

⁴²³ Dôgo Enchi (769-835) < Yakusan Igen < Sekitô Kisen < Seigen Gyôshi.

⁴²⁴ In the distant land to the north, there was a giant fish called Kon. One day he turned into a huge bird called Hô, which was about a few thousand miles across. When it took off, its wings were like all the clouds in the sky.

⁴²⁵ I.e., the whole world.

⁴²⁶ In the Diamond Sutra it is said: There are numerous pearls attached to the curtains of Indra's heavenly palace, each pearl reflecting all the other pearls, and all the pearls ultimately constituting one bright pearl.

⁴²⁷ Of a Zen master.

⁴²⁸ A reproachful or insulting cry. "Ha!" etc.

CASE 90: Chimon and the “Prajna Wisdom”

Instruction:

The phrase before any voice – the thousand sages cannot transmit it;
The single thread before the eyes – limitless time, infinite continuation.
Pure and naked, cleansed and bare;⁴²⁹
Wildly grown hair, sharply erected ears.
Just tell me: What is this about?
As a trial I will present you the following case.
Look!

Case:

A monk asked Chimon⁴³⁰, “What is the substance of Prajna Wisdom?”
Chimon said, “The clam takes in the bright moon.”⁴³¹ The monk asked, “What is the use of Prajna Wisdom?” Chimon said, “A female rabbit becomes pregnant.”⁴³²

Verse:

A single piece of condensed Emptiness transcends all words and emotions.
Through this, both humans and heavenly beings see Subhuti⁴³³.
The clam takes in the wondrous rabbit⁴³⁴ – its significance is deep, very deep.
It has created (many) wars amongst the Zen people.

CASE 91: Enkan and the “Rhinoceros”⁴³⁵

Instruction:

Transcending feelings, being removed from personal views,
Breaking free of ropes, loosening all that is sticking –
To bring forth the highest truth of the essential,
And to uphold “the Treasury of the Eye of Truth and Dharma”⁴³⁶,
You must be able to respond equally in all ten directions
And be completely transparent in eight phases:
Only through this you reach directly the dimension mentioned above.
Just tell me:
Is there anyone who has ever attained and grasped it,

⁴²⁹ These three lines appear also in the Instruction to Case 94.

⁴³⁰ Chimon Kōso (? –1031), Setchō’s own master (Ummon School).

⁴³¹ According to the old Chinese belief a pearl is formed in a clam when the latter swallows the bright moon – i.e. the bright moon light.

⁴³² According to an old Chinese legend, a female rabbit becomes pregnant when it swallows the light of the full moon.

⁴³³ One of the disciples of Shakyamuni. He grasped the reality of Nothingness more than anyone else.

⁴³⁴ It is an ancient Chinese and Japanese folk belief that there is a dark hare living in the moon. Therefore, this expression means the moon itself.

⁴³⁵ Cf. *Shoyoroku* 25.

⁴³⁶ *Shōbōgenzō*.

Anyone who both dies and lives with it?
As a trial I will present you the following case.
Look!

Case:

One day, Enkan⁴³⁷ called to his attendant, “Bring me the rhinoceros fan⁴³⁸.” The attendant said, “The fan is broken.” Enkan said, “If the fan is already broken, bring me the rhinoceros.” The attendant was silent.⁴³⁹

Tôsu⁴⁴⁰ said, “I wouldn't mind bringing that, but the horn on its head would not be complete.”

(Setchô said, “I need that incomplete horn.”)

Sekisô⁴⁴¹ said, “If I brought it back to you, there would be nothing.”

(Setchô said, “The rhinoceros is still there.”)

Shifuku⁴⁴² drew a circle and wrote the ideograph “ox (牛)”⁴⁴³ in it.

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

Hofuku⁴⁴⁴ said, “Master, you are so advanced in years. Please engage someone else⁴⁴⁵.”

(Setchô said, “Regrettable! All efforts have proved fruitless.”)

Verse:

The rhinoceros fan has (already) been used for a long time;

(But) if you ask, no one knows about it.

Endless are the clear wind and the horn on its head.

All is difficult to chase after,

Just as the rain clouds that are already gone.

Setchô spoke again:

“If you want the clear wind to blow back again and the horn on the head to appear once more, each of you, Zen monks, must 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 “Kaatz!⁴⁴⁶” and said, “I let down my hook hoping to fish up a whale, only to bring up this toad here.” Thereupon he descended the rostrum.

⁴³⁷ Enkan Saian (750-842) < Baso Dôitsu.

⁴³⁸ A fan made of rhinoceros bones and paper (or a fan with a picture of rhinoceros on it).

⁴³⁹ To this episode the following Zen personalities give their answers.

⁴⁴⁰ Tôsu Daidô (819-914) < Suibi Mugaku < ... < Seigen Gyôshi.

⁴⁴¹ Sekisô Keisho (807-888) < ... < Seigen Gyôshi.

⁴⁴² Shifuku Nyohô (?-?) < Saitô Kôboku (?-?) < Kyôzan Ejaku (804-890) < Isan Reiyû < Hyakujô Ekai < Baso Dôitsu < Nangaku Ejô.

⁴⁴³ The Chinese character for “ox” (*gyû*, 牛) is one of the two characters for “rhinoceros” (*saigyû* = sai + gyû).

⁴⁴⁴ Hofuku Jûten (? -928) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁴⁴⁵ I.e., “Since the task you give me is too harsh.”

⁴⁴⁶ Cf. Instruction to Case 2.

CASE 92: The Buddha Ascends to the Rostrum ⁴⁴⁷

Instruction:

(One) touches the strings and (the other immediately) discerns the song⁴⁴⁸:

Even in a thousand years, it would be hard to find such a person.

Seeing the rabbit, one lets loose the falcon:

Acting all at once with complete swiftness.

All phrases are made into a single word;

The thousand and thousand worlds⁴⁴⁹ are gathered in a grain of dust.

Both dying and living with it,

(Everywhere) boring through seven times, drilling through eight times:

Can anyone present proof of this?

As a trial I will present you the following case.

Look!

Case:

One day, the World-Honored One ascended to the rostrum (and sat there). Manjusri⁴⁵⁰ 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 Sendaba”⁴⁵¹ in the assembly,

What need would there be for Manjusri to strike the gavel?

CASE 93: Daikô Dances

(No Instruction)

Case:

⁴⁴⁷ Cf. *Shoyoroku* 1.

⁴⁴⁸ Once there was a string player named Hakuga. Every time when he started to play, his friend Shôshiki recognized right away what Hakuga had in mind with his playing. Hence the expression “knowing the sound” [*chi'in*] came about, which means a friend or a partner who understands you profoundly.

⁴⁴⁹ *Daisen-sekai*. Literally: „great-thousand Worlds.“ I.e., a billion solar systems.

⁴⁵⁰ Bodhisattva Manjusri.

⁴⁵¹ The secret word “Sendaba” is said to have four meanings: Salt, water, vessel or horse. There was once a very clever subject who knew exactly what his master wanted - either salt, water, vessel or horse - every time his master pronounced “Sendaba!” This is why a very clever person is called a “person of Sendaba.”

A monk asked Daikô⁴⁵², “Chôkei⁴⁵³ said, '(That is exactly like) praising and giving thanks at the midday meal.'⁴⁵⁴ What does that 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!”⁴⁵⁵

Verse:

The former arrow was light, but the latter went deep.
Who says that yellow leaves are gold?
If Sôkei's⁴⁵⁶ waves were only imitations,
An endless number of ordinary people would drown on dry land.

CASE 94: “No-Seeing” in the Ryôgon Sutra⁴⁵⁷

Instruction:

The phrase before any voice – the thousand sages cannot transmit it;
The single thread before the eyes – limitless time, infinite continuation.
Pure and naked, cleansed and bare;⁴⁵⁸
A white ox on bare ground;
Agile eyes and sharply erected ears.
Leaving aside for a moment the matter of the golden-haired lion;
Just tell me now:
What is the white ox on bare ground?

Case:

The Ryôgon Sutra⁴⁵⁹ says, “When I⁴⁶⁰ don't see, why don't you see (the fact) that I don't see? If you say you 'see' that which 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 *thing*. Why isn't it your (own) self?”

Verse:

The *whole* elephant and the *whole* ox – that's not different from seeing with cataracts.
From of old, Zen adepts have all been groping it only through words.
Do you want to see the yellow-headed old guy⁴⁶¹ right now?
(Countless) lands, (countless) grains of dust [*setsu-setsu jin-jin*] – that's only halfway.

⁴⁵² Daikô Kokai (837-903) < Sekisô Keisho < ... < Seigen Gyôshi.

⁴⁵³ Chôkei Eryô (854-932) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁴⁵⁴ Cf. Case 74.

⁴⁵⁵ Cf. the term “fox Zen”, which means mere imitation (cf. Case 2 in the *Mumonkan*)

⁴⁵⁶ Sôkei is the mountain where the Sixth Ancestor Enô lived.

⁴⁵⁷ Cf. *Shoyoroku* Case 88.

⁴⁵⁸ These three lines appear also in the Instruction to Case 90.

⁴⁵⁹ The Surangama Sutra: a sutra that was favored by the Zen circle from the Sung Era on.

⁴⁶⁰ I.e., Shakyamuni Buddha.

⁴⁶¹ I.e., Shakyamuni Buddha.

CASE 95: Chôkei's "Three Poisons"

Instruction:

Do not stay where there *is* Buddha;
If you stay, horns will grow from your head.
Run quickly past where there is *no* Buddha;
If you do not run past, the grass will be up to ten feet high.
Even if you are completely pure and naked, cleansed and bare,
So that there is no activity outside of the things and no things outside of the activity,
You cannot avoid waiting for another rabbit at the stump⁴⁶².
Just tell me:
When you are not like this, how will you act?
As a trial I will present you the following case.
Look!

Case:

One day Chôkei⁴⁶³ said, "Even if you argue that an arhat⁴⁶⁴ (still) possesses 'the three poisons', don't argue that the Tathagata speaks in two different ways. I do not say the Tathagata has no words. I only say he does not speak in two different ways." Hofuku⁴⁶⁵ 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, "Go and have some tea."⁴⁶⁶

Verse:

The first level, the second level:
A reposing dragon does not mirror himself upon stagnant water.⁴⁶⁷
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.
Zen monk Ryô⁴⁶⁸, Zen monk Ryô,
In March at the U-Gate, you hit your forehead onto the rock⁴⁶⁹.

⁴⁶² One day, a foolish farmer saw a hare accidentally run into a tree stump and die, so the farmer won the hare for nothing. This experience motivated him to stop doing farm work from the next day on and to wait near the tree stump every day for a hare to run into it again and die.

⁴⁶³ Chôkei Eryô (854-932) < Seppô Gison < Tokusan Senkan <... < Seigen Gyôshi.

⁴⁶⁴ An arhat is a sacred person who has reached the spiritual dimension without any traces of "the three poisons": covetousness, anger, folly.

⁴⁶⁵ Hofuku Jûten (? -928) < Seppô Gison < Tokusan Senkan <... < Seigen Gyôshi.

⁴⁶⁶ Translation of the famous expression *Kissako* according to the recent text researches (cf. from an earlier text: *Jôshû-Roku*, Nr. 459): This expression is rather a critical refusal in the sense: "Go (away and) have some tea (, and if you want, come back again)." Traditionally it has been translated: "Have some tee."

⁴⁶⁷ I.e., a dragon does not stay in dead water.

⁴⁶⁸ That is, Chôkei Eryô.

⁴⁶⁹ It is told in an ancient story in China that there were three-grade waterfalls of U-Gate ["U" is a kind of insect] 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 died.

CASE 96: Jôshû's Three Turning Words⁴⁷⁰

(No Instruction)

Case:

Jôshû⁴⁷¹ showed the assembly three turning words⁴⁷².

Verse:

“A Buddha of mud does not pass through water.”

A divinely mysterious Light⁴⁷³ illumines the heavens and earth.

If (the Second Ancestor) had kept standing in the snow forever,

Who could have (avoided) fabricating (all sorts of) fake imitations?

Verse:

“A Buddha of metal does not pass through the furnace.”

People came calling on Shiko⁴⁷⁴:

Several characters were on the plate⁴⁷⁵.

Where does the clear wind not blow?

Verse:

“A Buddha of wood does not pass through the fire.”

I always think of Hasôda⁴⁷⁶:

The staff hit suddenly.

(He)⁴⁷⁷ now realizes for the first time that he has been rebellious against himself.

CASE 97: “Getting Despised” in the Diamond Sutra⁴⁷⁸

Instruction:

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.

470 Cf. Case 19 in the *Miscellaneous Koans*.

471 Jôshû Jûshin (778-897) < Nansen Fugan < Baso Dôitsu < Nangaku Ejô.

472 The first line (provided with quotation marks) of each of the following three verses expresses respectively the “turning word.”

473 Jpn. *Jinkô*, also the original name of the Second Ancestor Eka, because a divine light is said to have illuminated heaven and earth at his birth.

474 Shiko Rishô (800-880) < Nansen Fugan < Baso Dôitsu < Nangaku Ejô. Cf. the verse of Case 17.

475 Master Rishô wrote on the plate: “There is a dog with Shiko. Above – he bites off your head; in the middle – he bites off your body; and below – he bites off your legs. If you wonder about it, your life is already lost.”

476 Hasôda < Sûzan E’an (582-709) < Kônin [Fifth Ancestor]. Master Hasôda destroyed with his staff a deified oven which had been spreading misfortune in a village, thus delivering the cursed god of the oven himself, who appeared and said, “Thank you, Master, for freeing me from my bad karma.” The master said, “This is nothing but your intrinsic nature. This is a sheer truth.” From that time on people started to name him “Hasôda.” This name literally means “Oven-destroyer” (The master did not want to reveal his real name).

477 The god of the oven.

478 Cf. *Shoyoroku* 58.

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 tilted jug or an overturned bowl,
 This still does not hold up the other half.
 Is there anyone who knows how to turn the heavenly barriers⁴⁷⁹ and move the earth's axis?
 As a trial I will present you the following case.
 Look!

Case:

The Diamond Sutra⁴⁸⁰ says, “It is about getting despised by other people: If you are to fall into the Bad Realms⁴⁸¹ 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.”

Verse:

The bright jewel is in the palm of the hand:
 It is awarded to those who have distinguished themselves.
 (But when) neither barbarians nor Han people come,
 There is absolutely no skillfulness (any more).
 (When) all skills are already gone,
 Even Hajun⁴⁸² loses his (evil) scheme.
 “Gautama⁴⁸³, Gautama!
 Do you know me or not?”
 Again, he⁴⁸⁴ says,
 “Seen through!”

CASE 98: Tempyô's Two “Wrong”s

Instruction:

For the whole summer⁴⁸⁵ one has talked loquaciously and created entanglements,
 (Through which) one has bound up almost all the monks of the Five Lakes⁴⁸⁶.
 (But when) the diamond sword cuts right through,
 One realizes for the first time that it has all been totally useless.
 Just say: What is the diamond sword?

⁴⁷⁹ The stars.

⁴⁸⁰ This sutra seems to have emerged in an earlier phase of the Mahayana Buddhism (about 150-200 CE). It has been highly respected and used in Zen since the days of the Fifth Ancestor (7th C.).

⁴⁸¹ “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”).

⁴⁸² A man who wanted to harm Shakyamuni during his lifetime. Here, his name represents a true villain.

⁴⁸³ The real name of Shakyamuni.

⁴⁸⁴ Setchô himself.

⁴⁸⁵ The intensive practice period of three months (April-July).

⁴⁸⁶ Lake Hanyô, Lake Seisô, Lake Shûyô, Lake Dôtei, Lake Tai, i.e., the entire China.

Lift up your eyebrows!
I will try to expose to you its sword-tip.
Please look!⁴⁸⁷

Case:

Master Tempyô⁴⁸⁸ was on an angya⁴⁸⁹ and visited Sai'in⁴⁹⁰. (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!⁴⁹¹" 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 summer⁴⁹². 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 Shimyô⁴⁹³, 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:

Zen followers love to skim along;
Practicing until your belly is full – yet you are unable to use it at all.
How sad and laughable, Old Tempyô!
Well said: "How regrettable that I went on pilgrimage at all."
Wrong, wrong!
Sai'in's clear wind immediately dies away.
Again (he)⁴⁹⁴ says: "(Suppose) a patch-robed monk suddenly appears and says, 'Wrong!':
How would Setchô's 'wrong' be compared with 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.
When masters go into the world in order to teach the Way,

⁴⁸⁷ There is a relatively well-known theory that the Instruction for Case 98 was originally meant for Case 100, and the Instruction for Case 100 originally for Case 98. But we follow the normal sequence.

⁴⁸⁸ Tempyô Jûi (?-?, probably in 10th C.) < Seikei Kôshin < Rakan Keishin < Gensha Shibi < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁴⁸⁹ A traditional pilgrimage in order to deepen the practice.

⁴⁹⁰ Sai'in Shimyô (?-?, 10th C.).

⁴⁹¹ Tempyô's personal name.

⁴⁹² I.e., a summer sesshin for three months.

⁴⁹³ I.e., Sai'in Shimyô.

⁴⁹⁴ Setchô.

Bell and gong make harmonious sounds with each other⁴⁹⁵ (as in music).

The activities pervading in all directions –

(Comparable with) arrow tip hitting arrow tip.

The whole universe never hide *it*:

Both far and near, *it* is equally evident:

In former times and now *it* is clearly expressed.

Just say:

Whose dimension of consciousness is this?

As a trial I will present you the following case.

Look!

Case:

Emperor Shukusô⁴⁹⁶ asked the National Teacher Echû, “What is the ‘Buddha with the ten bodies’⁴⁹⁷ who ‘freely guides the living beings’⁴⁹⁸?” The National Teacher said, “Sir! Step on the head of Vairocana⁴⁹⁹ 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 “National Teacher” was forced (upon him)⁵⁰⁰;

“Nan’yô”⁵⁰¹ alone was enough to let his fame resound.

He supported (Shukusô) to be a real son of the heaven⁵⁰² for the great Tang dynasty,

And had him step on the head of Vairocana and go on.

His iron hammer completely crushes the golden bones.

What is still there between heaven and earth?

In the triple great-thousand worlds⁵⁰³ the night is endlessly dark.

I do not know who enters the cave of the blue dragon.

⁴⁹⁵ 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, to round up a harmonious performance. Here, the metaphor expresses how the words and actions of such masters match the crucial core in wonderful harmony.

⁴⁹⁶ Nan’yô Echû (675-775) < Sixth Ancestor Enô. In 761 Echû became the Zen teacher of Emperor Shukusô of the Tang dynasty, hence we was called “National Teacher.” Cf. Case 18, 69 and Shoyoroku 85.

⁴⁹⁷ *Jisshin*: the ten aspects or forms of Buddhahood according to Buddhist philosophy.

⁴⁹⁸ *Jôgo*: Among the “ten names of the Buddha” there is “the one who skillfully regulates and guides (the living beings) [*Jôgo-daifu*]”.

⁴⁹⁹ The Buddha of the pure Dharma-body.

⁵⁰⁰ This presupposes a background story: Master Echû was an excellent student of the Sixth Ancestor Enô. After his great enlightenment, he went into Mount Nan’yô and practiced zazen further there. But his fame gradually made itself known, and after some 40 years the then emperor wanted to invite him to his court as the “National Teacher” (=teacher of the emperor). But Echû refused the invitation. The emperor did not give up and sent the emissary again. Again, Echû declined. When the emperor sent the emissary for the third time, Echû gave in. –Before he was about to leave the mountain, he went to his co-hermit, Master Seizasan, to bid farewell. Master Seizasan, however, scolded him, saying, “You are such a weak fellow to become a trainer of the emperor. I will terminate my friendship with you forever!”

⁵⁰¹ The name of the mountain where Echû earlier lived for 40 years.

⁵⁰² *Tenshi*: a way to designate an emperor.

⁵⁰³ The entire universe.

CASE 100: Haryô and the “Sharpest Sword” ⁵⁰⁴

Instruction:

Gathering the causes, collecting the effects;
Exhausting the beginning, exhausting the ending.
Facing each other without “I”;
Nothing has ever been preached.
If someone appears suddenly and says,
“All through the summer you have held Dharma sermons;
How could you say that you have never preached?”
(I will say to him,) “I will tell you that 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?
As a trial I will present you the following case.
Look!⁵⁰⁵

Case:

A monk asked Haryô⁵⁰⁶, “What is the sharpest sword?” Haryô said, “Each branch of the coral upholds⁵⁰⁷ the moon.”⁵⁰⁸

Verse:

It is necessary to even out what is uneven.
What is most skillful seems like clumsiness.
Sometimes a finger⁵⁰⁹, sometimes a palm⁵¹⁰ – leaning on heaven, it shines in the snow.
(Even) a master blacksmith cannot sharpen it;
(Even) a great craftsman cannot finish polishing it yet.
Different, totally different:
Each branch of the coral upholds the moon.

⁵⁰⁴ Cf. Case 22c in the *Miscellaneous Koans*.

⁵⁰⁵ Some people think that the Instruction for Case 100 was originally meant for Case 98, and the Instruction for Case 98 originally for Case 100. But we follow the ordinary sequence.

⁵⁰⁶ Haryô Kôkan (?-?) < Ummon Bun'en (864-949) < Seppô Gison < Tokusan Senkan < ... < Seigen Gyôshi.

⁵⁰⁷ *Tôchaku* (撑着). Literally, it means “to support something with the hand (palm)/arm or with a stick etc. so that it does not fall down.” Phenomenally, it means that the moon is “reflected” upon the waterdrops of the coral branches.

⁵⁰⁸ Originally a quote from Zengetsu Kankyû (832-912)’s *Collection of Zengetsu* [Zengetsu-shû].

⁵⁰⁹ Like Master Gutei in Case 19.

⁵¹⁰ Like Hô Koji in Case 42.