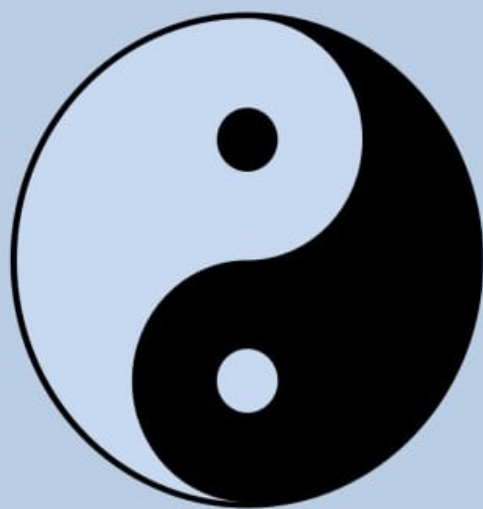


CLASSIC
ZEN KOANS



CLASSIC
ZEN KOANS



The Gateless Gate (Mumonkan)

by EKAI, called MU-MON.



Translated by
NYOGEN SENZAKI and PAUL REPS
1934.

1. Joshu's Dog

A monk asked Joshu, a Chinese Zen master: "Has a dog Buddha-nature or not?"

Joshu answered: "Mu." [Mu is the negative symbol in Chinese, meaning "No thing" or "Nay."]

Mumon's comment: To realize Zen one has to pass through the barrier of the patriarchs. Enlightenment always comes after the road of thinking is blocked. If you do not pass the barrier of the patriarchs or if your thinking road is not blocked, whatever you think, whatever you do, is like a tangling ghost. You may ask: What is a barrier of a patriarch? This one word, Mu, is it.

This is the barrier of Zen. If you pass through it you will see Joshu face to face. Then you can work hand in hand with the whole line of patriarchs. Is this not a pleasant thing to do?

If you want to pass this barrier, you must work through every bone in your body, through every pore of your skin, filled with this question: What is Mu? and carry it day and night. Do not believe it is the common negative symbol meaning nothing. It is not nothingness, the opposite of existence. If you really want to pass this barrier, you should feel like drinking a hot iron ball that you can neither swallow nor spit out.

Then your previous lesser knowledge disappears. As a fruit ripening in season, your subjectivity and objectivity naturally become one. It is like a dumb man who has had a dream. He knows about it but he cannot tell it.

When he enters this condition his ego-shell is crushed and he can shake the heaven and move the earth. He is like a great warrior with a sharp sword. If a Buddha stands in his way, he will cut him down; if a patriarch offers him any obstacle, he will kill him; and he will be free in his way of birth and death. He can enter any world as if it were his own playground. I will tell you how to do this with this koan:

Just concentrate your whole energy into this Mu, and do not allow any discontinuation. When you enter this Mu and there is no discontinuation, your attainment will be as a candle burning and illuminating the whole universe.

Has a dog Buddha-nature?

This is the most serious question of all.

If you say yes or no,

You lose your own Buddha-nature.

2. Hyakujo's Fox

Once when Hyakujo delivered some Zen lectures an old man attended them, unseen by the monks. At the end of each talk when the monks left so did he. But one day he remained after they had gone, and Hyakujo asked him: "Who are you?"

The old man replied: "I am not a human being, but I was a human being when the Kashapa Buddha preached in this world. I was a Zen master and lived on this mountain. At that time one of my students asked me whether or not the enlightened man is subject to the law of causation. I answered him: 'The enlightened man is not subject to the law of causation.' For this answer evidencing a clinging to absoluteness I became a fox for five hundred rebirths, and I am still a fox. Will you save me from this condition with your Zen words and let me get out of a fox's body? Now may I ask you: Is the enlightened man subject to the law of causation?"

Hyakujo said: "The enlightened man is one with the law of causation."

At the words of Hyakujo the old man was enlightened. "I am emancipated," he said, paying homage with a deep bow. "I am no more a fox, but I have to leave my body in my dwelling place behind this mountain. Please perform my funeral as a monk." Then he disappeared.

The next day Hyakujo gave an order through the chief monk to prepare to attend the funeral of a monk. "No one was sick in the infirmary," wondered the monks. "What does our teacher mean?"

After dinner Hyakujo led the monks out and around the mountain. In a cave, with his staff he poked out the corpse of an old fox and then performed the ceremony of cremation.

That evening Hyakujo gave a talk to the monks and told them this story about the law of causation.

Obaku, upon hearing the story, asked Hyakujo: "I understand that a long time ago because a certain person gave a wrong Zen answer he became a fox for five hundred rebirths. Now I want to ask: If some modern master is asked many questions and he always gives the right answer, what will become of him?"

Hyakujo said: "You come here near me and I will tell you."

Obaku went near Hyakujo and slapped the teacher's face with his hand, for he knew this was the answer his teacher intended to give him.

Hyakujo clapped his hands and laughed at this discernment. "I thought a Persian had a red beard," he said, "and now I know a Persian who has a red beard."

Mumon's comment: "The enlightened man is not subject." How can this answer make the monk a fox?

"The enlightened man is one with the law of causation." How can this answer make the fox emancipated?

To understand this clearly one has to have just one eye.

Controlled or not controlled?

The same dice shows two faces.

*Not controlled or controlled,
Both are a grievous error.*

3. Gutei's Finger

Gutei raised his finger whenever he was asked a question about Zen. A boy attendant began to imitate him in this way. When anyone asked the boy what his master had preached about, the boy would raise his finger.

Gutei heard about the boy's mischief. He seized him and cut off his finger. The boy cried and ran away. Gutei called and stopped him. When the boy turned his head to Gutei, Gutei raised up his own finger. In that instant the boy was enlightened.

When Gutei was about to pass from this world he gathered his monks around him. "I attained my finger-Zen," he said, "from my teacher Tenryu, and in my whole life I could not exhaust it." Then he passed away.

Mumon's comment: Enlightenment, which Gutei and the boy attained, has nothing to do with a finger. If anyone clings to a finger, Tenryu will be so disappointed that he will annihilate Gutei, the boy, and the clinger all together.

Gutei cheapens the teaching of Tenryu,

Emancipating the boy with a knife.

*Compared to the Chinese god who pushed aside a mountain with one hand
Old Gutei is a poor imitator.*

4. A Beardless Foreigner

Wakuan complained when he saw a picture of bearded Bodhidharma: “Why hasn’t that fellow a beard?”

Mumon’s comment: If you want to study Zen, you must study it with your heart. When you attain realization, it must be true realization. You yourself must have the face of the great Bodhidharma to see him. Just one such glimpse will be enough. But if you say you met him, you never saw him at all.

One should not discuss a dream

In front of a simpleton.

Why has Bodhidharma no beard?

What an absurd question!

5. Kyogen Mounts the Tree

Kyogen said: “Zen is like a man hanging in a tree by his teeth over a precipice. His hands grasp no branch, his feet rest on no limb, and under the tree another person asks him: ‘Why did Bodhidharma come to China from India?’

“If the man in the tree does not answer, he fails; and if he does answer, he falls and loses his life. Now what shall he do?”

Mumon’s comment: In such a predicament the most talented eloquence is of no use. If you have memorized all the sutras, you cannot use them. When you can give the right answer, even though your past road was one of death, you open up a new road of life. But if you cannot answer, you should live ages hence and ask the future Buddha, Maitreya.

*Kyogen is truly a fool
Spreading that ego-killing poison
That closes his pupils’ mouths
And lets their tears stream from their dead eyes.*

6. Buddha Twirls a Flower

When Buddha was in Grdhrakuta mountain he turned a flower in his fingers and held it before his listeners. Every one was silent. Only Maha-Kashapa smiled at this revelation, although he tried to control the lines of his face.

Buddha said: "I have the eye of the true teaching, the heart of Nirvana, the true aspect of non-form, and the ineffable stride of Dharma. It is not expressed by words, but especially transmitted beyond teaching. This teaching I have given to Maha-Kashapa."

Mumon's comment: Golden-faced Gautama thought he could cheat anyone. He made the good listeners as bad, and sold dog meat under the sign of mutton. And he himself thought it was wonderful. What if all the audience had laughed together? How could he have transmitted the teaching? And again, if Maha-Kashapa had not smiled, how could he have transmitted the teaching? If he says that realization can be transmitted, he is like the city slicker that cheats the country dub, and if he says it cannot be transmitted, why does he approve of Maha-Kashapa?

*At the turning of a flower
His disguise was exposed.
No one in heaven or earth can surpass
Maha-Kashapa's wrinkled face.*

7. Joshu Washes the Bowl

A monk told Joshu: "I have just entered the monastery. Please teach me."

Joshu asked: "Have you eaten your rice porridge?"

The monk replied: "I have eaten."

Joshu said: "Then you had better wash your bowl."

At that moment the monk was enlightened.

Mumon's comment: Joshu is the man who opens his mouth and shows his heart. I doubt if this monk really saw Joshu's heart. I hope he did not mistake the bell for a pitcher.

It is too clear and so it is hard to see.

A dunce once searched for a fire with a lighted lantern.

Had he known what fire was,

He could have cooked his rice much sooner.

8. Keichu's Wheel

Getsuan said to his students: “Keichu, the first wheel-maker of China, made two wheels of fifty spokes each. Now, suppose you removed the nave uniting the spokes. What would become of the wheel? And had Keichu done this, could he be called the master wheel-maker?”

Mumon's comment: If anyone can answer this question instantly, his eyes will be like a comet and his mind like a flash of lightning.

*When the hubless wheel turns,
Master or no master can stop it.
It turns above heaven and below earth,
South, north, east, and west.*

9. A Buddha before History

A monk asked Seijo: “I understand that a Buddha who lived before recorded history sat in meditation for ten cycles of existence and could not realize the highest truth, and so could not become fully emancipated. Why was this so?”

Seijo replied: “Your question is self-explanatory.”

The monk asked: “Since the Buddha was meditating, why could he not fulfill Buddhahood?”

Seijo said: “He was not a Buddha.”

Mumon’s comment: I will allow his realization, but I will not admit his understanding. When one ignorant attains realization he is a saint. When a saint begins to understand he is ignorant.

It is better to realize mind than body.

When mind is realized one need not worry about body.

When class=“poem” mind and body become one

The man is free. Then he desires no praising.

10. Seizei Alone and Poor

A monk named Seizei asked of Sozan: “Seizei is alone and poor. Will you give him support?”

Sozan asked: “Seizei?”

Seizei responded: “Yes, sir.”

Sozan said: “You have Zen, the best wine in China, and already have finished three cups, and still you are saying that they did not even wet your lips.”

Mumon’s comment: Seizei overplayed his hand. Why was it so? Because Sozan had eyes and knew with whom to deal. Even so, I want to ask: At what point did Seizei drink wine?

*The poorest man in China,
The bravest man in China,
He barely sustains himself,
Yet wishes to rival the wealthiest.*

11. Joshu Examines a Monk in Meditation

Joshu went to a place where a monk had retired to meditate and asked him: “What is, is what?”

The monk raised his fist.

Joshu replied: “Ships cannot remain where the water is too shallow.” And he left.

A few days later Joshu went again to visit the monk and asked the same question.

The monk answered the same way.

Joshu said: “Well given, well taken, well killed, well saved.” And he bowed to the monk.

Mumon’s comment: The raised fist was the same both times. Why is it Joshu did not admit the first and approved the second one? Where is the fault?

Whoever answers this knows that Joshu’s tongue has no bone so he can use it freely. Yet perhaps Joshu is wrong. Or, through that monk, he may have discovered his mistake.

If anyone thinks that the one’s insight exceeds the other’s, he has no eyes.

The light of the eyes is as a comet,

And Zen’s activity is as lightning.

The sword that kills the man

Is the sword that saves the man.

12. Zuigan Calls His Own Master

Zuigan called out to himself every day: “Master.”

Then he answered himself: “Yes, sir.”

And after that he added: “Become sober.”

Again he answered: “Yes, sir.”

“And after that,” he continued, “do not be deceived by others.”

“Yes, sir; yes, sir,” he answered.

Mumon’s comment: Old Zuigan sells out and buys himself. He is opening a puppet show. He uses one mask to call “Master” and another that answers the master. Another mask says “Sober up” and another, “Do not be cheated by others.” If anyone clings to any of his masks, he is mistaken, yet if he imitates Zuigan, he will make himself fox-like.

*Some Zen students do not realize the true man in a mask
Because they recognize ego-soul.
Ego-soul is the seed of birth and death,
And foolish people call it the true man.*

13. Tokusan Holds His Bowl

Tokusan went to the dining room from the meditation hall holding his bowl. Seppo was on duty cooking. When he met Tokusan he said: “The dinner drum is not yet beaten. Where are you going with your bowl?”

So Tokusan returned to his room.

Seppo told Ganto about this. Ganto said: “Old Tokusan did not understand ultimate truth.”

Tokusan heard of this remark and asked Ganto to come to him. “I have heard,” he said, “you are not approving my Zen.” Ganto admitted this indirectly. Tokusan said nothing.

The next day Tokusan delivered an entirely different kind of lecture to the monks. Ganto laughed and clapped his hands, saying: “I see our old man understands ultimate truth indeed. None in China can surpass him.”

Mumon’s comment: Speaking about ultimate truth, both Ganto and Tokusan did not even dream it. After all, they are dummies.

*Whoever understands the first truth
Should understand the ultimate truth.
The last and first,
Are they not the same?*

14. Nansen Cuts the Cat in Two

Nansen saw the monks of the eastern and western halls fighting over a cat. He seized the cat and told the monks: "If any of you say a good word, you can save the cat."

No one answered. So Nansen boldly cut the cat in two pieces.

That evening Joshu returned and Nansen told him about this. Joshu removed his sandals and, placing them on his head, walked out.

Nansen said: "If you had been there, you could have saved the cat."

Mumon's comment: Why did Joshu put his sandals on his head? If anyone answers this question, he will understand exactly how Nansen enforced the edict. If not, he should watch his own head.

*Had Joshu been there,
He would have enforced the edict oppositely.
Joshu snatches the sword
And Nansen begs for his life.*

15. Tozan's Three Blows

Tozan went to Ummon. Ummon asked him where he had come from.

Tozan said: "From Sato village."

Ummon asked: "In what temple did you remain for the summer?"

Tozan replied: "The temple of Hoji, south of the lake."

"When did you leave there?" asked Ummon, wondering how long Tozan would continue with such factual answers.

"The twenty-fifth of August," answered Tozan.

Ummon said: "I should give you three blows with a stick, but today I forgive you."

The next day Tozan bowed to Ummon and asked: "Yesterday you forgave me three blows. I do not know why you thought me wrong."

Ummon, rebuking Tozan's spiritless responses, said: "You are good for nothing. You simply wander from one monastery to another."

Before Ummon's words were ended Tozan was enlightened.

Mumon's comment: Ummon fed Tozan good Zen food. If Tozan can digest it, Ummon may add another member to his family.

In the evening Tozan swam around in a sea of good and bad, but at dawn Ummon crushed his nut shell. After all, he wasn't so smart.

Now, I want to ask: Did Tozan deserve the three blows? If you say yes, not only Tozan but every one of you deserves them. If you say no, Ummon is speaking a lie. If you answer this question clearly, you can eat the same food as Tozan.

The lioness teaches her cubs roughly;

The cubs jump and she knocks them down.

When Ummon saw Tozan his first arrow was light;

His second arrow shot deep.

16. Bells and Robes

Ummon asked: “The world is such a wide world, why do you answer a bell and don ceremonial robes?”

Mumon’s comment: When one studies Zen one need not follow sound or color or form. Even though some have attained insight when hearing a voice or seeing a color or a form, this is a very common way. It is not true Zen. The real Zen student controls sound, color, form, and actualizes the truth in his everyday life.

Sound comes to the ear, the ear goes to sound. When you blot out sound and sense, what do you understand? While listening with ears one never can understand. To understand intimately one should see sound.

*When you understand, you belong to the family;
When you do not understand, you are a stranger.
Those who do not understand belong to the family,
And when they understand they are strangers.*

17. The Three Calls of the Emperor's Teacher

Chu, called Kokushi, the teacher of the emperor, called to his attendant: "Oshin."

Oshin answered: "Yes."

Chu repeated, to test his pupil: "Oshin."

Oshin repeated: "Yes."

Chu called: "Oshin."

Oshin answered: "Yes."

Chu said: "I ought to apologize to you for all this calling, but really you ought to apologize to me."

Mumon's comment: When old Chu called Oshin three times his tongue was rotting, but when Oshin answered three times his words were brilliant. Chu was getting decrepit and lonesome, and his method of teaching was like holding a cow's head to feed it clover.

Oshin did not trouble to show his Zen either. His satisfied stomach had no desire to feast. When the country is prosperous everyone is indolent; when the home is wealthy the children are spoiled.

Now I want to ask you: Which one should apologize?

When prison stocks are iron and have no place for the head, the prisoner is doubly in trouble.

When there is no place for Zen in the head of our generation, it is in grievous trouble.

*If you try to hold up the gate and door of a falling house,
You also will be in trouble.*

18. Tozan's Three Pounds

A monk asked Tozan when he was weighing some flax: "What is Buddha?"

Tozan said: "This flax weighs three pounds."

Mumon's comment: Old Tozan's Zen is like a clam. The minute the shell opens you see the whole inside. However, I want to ask you: Do you see the real Tozan?

*Three pounds of flax in front of your nose,
Close enough, and mind is still closer.
Whoever talks about affirmation and negation
Lives in the right and wrong region.*

19. Everyday Life Is the Path

Joshu asked Nansen: "What is the path?"

Nansen said: "Everyday life is the path."

Joshu asked: "Can it be studied?"

Nansen said: "If you try to study, you will be far away from it."

Joshu asked: "If I do not study, how can I know it is the path?"

Nansen said: "The path does not belong to the perception world, neither does it belong to the nonperception world. Cognition is a delusion and noncognition is senseless. If you want to reach the true path beyond doubt, place yourself in the same freedom as sky. You name it neither good nor not-good."

At these words Joshu was enlightened.

Mumon's comment: Nansen could melt Joshu's frozen doubts at once when Joshu asked his questions. I doubt though if Joshu reached the point that Nansen did. He needed thirty more years of study.

*In spring, hundreds of flowers; in autumn, a harvest moon;
In summer, a refreshing breeze; in winter, snow will accompany you.
If useless things do not hang in your mind,
Any season is a good season for you.*

20. The Enlightened Man

Shogen asked: “Why does the enlightened man not stand on his feet and explain himself?” And he also said: “It is not necessary for speech to come from the tongue.”

Mumon’s comment: Shogen spoke plainly enough, but how many will understand? If anyone comprehends, he should come to my place and test out my big stick. Why, look here, to test real gold you must see it through fire.

If the feet of enlightenment moved, the great ocean would overflow;

If that head bowed, it would look down upon the heavens.

Such a body has no place to rest... .

Let another continue this poem.

21. Dried Dung

A monk asked Ummon: “What is Buddha?”

Ummon answered him: “Dried dung.”

Mumon’s comment: It seems to me Ummon is so poor he cannot distinguish the taste of one food from another, or else he is too busy to write readable letters. Well, he tried to hold his school with dried dung. And his teaching was just as useless.

*Lightning flashes,
Sparks shower.
In one blink of your eyes
You have missed seeing.*

22. Kashapa's Preaching Sign

Ananda asked Kashapa: "Buddha gave you the golden-woven robe of successorship. What else did he give you?"

Kashapa said: "Ananda."

Ananda answered: "Yes, brother."

Said Kashapa: "Now you can take down my preaching sign and put up your own."

Mumon's comment: If one understands this, he will see the old brotherhood still gathering, but if not, even though he has studied the truth from ages before the Buddhas, he will not attain enlightenment.

The point of the question is dull but the answer is intimate.

How many persons hearing it will open their eyes?

Elder brother calls and younger brother answers,

This spring does not belong to the ordinary season.

23. Do Not Think Good, Do Not Think Not-Good

When he became emancipated the sixth patriarch received from the fifth patriarch the bowl and robe given from the Buddha to his successors, generation after generation.

A monk named E-myo out of envy pursued the patriarch to take this great treasure away from him. The sixth patriarch placed the bowl and robe on a stone in the road and told E-myo: "These objects just symbolize the faith. There is no use fighting over them. If you desire to take them, take them now."

When E-myo went to move the bowl and robe they were as heavy as mountains. He could not budge them. Trembling for shame he said: "I came wanting the teaching, not the material treasures. Please teach me."

The sixth patriarch said: "When you do not think good and when you do not think not-good, what is your true self?"

At these words E-myo was illumined. Perspiration broke out all over his body. He cried and bowed, saying: "You have given me the secret words and meanings. Is there yet a deeper part of the teaching?"

The sixth patriarch replied: "What I have told you is no secret at all. When you realize your own true self the secret belongs to you."

E-myo said: "I was under the fifth patriarch many years but could not realize my true self until now. Through your teaching I find the source. A person drinks water and knows himself whether it is cold or warm. May I call you my teacher?"

The sixth patriarch replied: "We studied together under the fifth patriarch. Call him your teacher, but just treasure what you have attained."

Mumon's comment: The sixth patriarch certainly was kind in such an emergency. It was as if he removed the skin and seeds from the fruit and then, opening the pupil's mouth, let him eat.

You cannot describe it, you cannot picture it,

You cannot admire it, you cannot sense it.

It is your true self, it has nowhere to hide.

When the world is destroyed, it will not be destroyed.

24. Without Words, Without Silence

A monk asked Fuketsu: “Without speaking, without silence, how can you express the truth?”

Fuketsu observed: “I always remember springtime in southern China. The birds sing among innumerable kinds of fragrant flowers.”

Mumon’s comment: Fuketsu used to have lightning Zen. Whenever he had the opportunity, he flashed it. But this time he failed to do so and only borrowed from an old Chinese poem. Never mind Fuketsu’s Zen. If you want to express the truth, throw out your words, throw out your silence, and tell me about your own Zen.

*Without revealing his own penetration,
He offered another’s words, not his to give.
Had he chattered on and on,
Even his listeners would have been embarrassed.*

25. Preaching from the Third Seat

In a dream Kyozan went to Maitreya's Pure Land. He recognized himself seated in the third seat in the abode of Maitreya. Someone announced: "Today the one who sits in the third seat will preach."

Kyozan arose and, hitting the gavel, said: "The truth of Mahayana teaching is transcendent, above words and thought. Do you understand?"

Mumon's comment: I want to ask you monks: Did he preach or did he not?

When he opens his mouth he is lost. When he seals his mouth he is lost. If he does not open it, if he does not seal it, he is 108,000 miles from truth.

*In the light of day,
Yet in a dream he talks of a dream.
A monster among monsters,
He intended to deceive the whole crowd.*

26. Two Monks Roll Up the Screen

Hogen of Seiryō monastery was about to lecture before dinner when he noticed that the bamboo screen lowered for meditation had not been rolled up. He pointed to it. Two monks arose from the audience and rolled it up.

Hogen, observing the physical moment, said: “The state of the first monk is good, not that of the other.”

Mumon’s comment: I want to ask you: Which of those two monks gained and which lost? If any of you has one eye, he will see the failure on the teacher’s part. However, I am not discussing gain and loss.

*When the screen is rolled up the great sky opens,
Yet the sky is not attuned to Zen.
It is best to forget the great sky
And to retire from every wind.*

27. It Is Not Mind, It Is Not Buddha, It Is Not Things

A monk asked Nansen: “Is there a teaching no master ever preached before?”

Nansen said: “Yes, there is.”

“What is it?” asked the monk.

Nansen replied: “It is not mind, it is not Buddha, it is not things.”

Mumon’s comment: Old Nansen gave away his treasure-words. He must have been greatly upset.

Nansen was too kind and lost his treasure.

Truly, words have no power.

Even though the mountain becomes the sea,

Words cannot open another’s mind.

28. Blow Out the Candle

Tokusan was studying Zen under Ryutan. One night he came to Ryutan and asked many questions. The teacher said: "The night is getting old. Why don't you retire?"

So Tokusan bowed and opened the screen to go out, observing: "It is very dark outside."

Ryutan offered Tokusan a lighted candle to find his way. Just as Tokusan received it, Ryutan blew it out. At that moment the mind of Tokusan was opened.

"What have you attained?" asked Ryutan. "From now on," said Tokusan, "I will not doubt the teacher's words."

The next day Ryutan told the monks at his lecture: "I see one monk among you. His teeth are like the sword tree, his mouth is like the blood bowl. If you hit him hard with a big stick, he will not even so much as look back at you. Someday he will mount the highest peak and carry my teaching there."

On that day, in front of the lecture hall, Tokusan burned to ashes his commentaries on the sutras. He said: "However abstruse the teachings are, in comparison with this enlightenment they are like a single hair to the great sky. However profound the complicated knowledge of the world, compared to this enlightenment it is like one drop of water to the great ocean." Then he left that monastery.

Mumon's comment: When Tokusan was in his own country he was not satisfied with Zen although he had heard about it. He thought: "Those Southern monks say they can teach Dharma outside of the sutras. They are all wrong. I must teach them." So he traveled south. He happened to stop near Ryutan's monastery for refreshments. An old woman who was there asked him: "What are you carrying so heavily?"

Tokusan replied: "This is a commentary I have made on the Diamond Sutra after many years of work."

The old woman said: "I read that sutra which says: 'The past mind cannot be held, the present mind cannot be held, the future mind cannot be held.' You wish some tea and refreshments. Which mind do you propose to use for them?"

Tokusan was as though dumb. Finally he asked the woman: "Do you know of any good teacher around here?"

The old woman referred him to Ryutan, not more than five miles away. So he went to Ryutan in all humility, quite different from when he had started his journey. Ryutan in turn was so kind he forgot his own dignity. It was like pouring muddy water over a drunken man to sober him. After all, it was an unnecessary comedy.

A hundred hearings cannot surpass one seeing,

But after you see the teacher, that one glance cannot surpass a hundred hearings.

*His nose was very high
But he was blind after all.*

29. Not the Wind, Not the Flag

Two monks were arguing about a flag. One said: “The flag is moving.”

The other said: “The wind is moving.”

The sixth patriarch happened to be passing by. He told them: “Not the wind, not the flag; mind is moving.”

Mumon’s comment: The sixth patriarch said: “The wind is not moving, the flag is not moving. Mind is moving.” What did he mean? If you understand this intimately, you will see the two monks there trying to buy iron and gaining gold. The sixth patriarch could not bear to see those two dull heads, so he made such a bargain.

*Wind, flag, mind moves,
The same understanding.
When the mouth opens
All are wrong.*

30. This Mind Is Buddha

Daibai asked Baso: “What is Buddha?”

Baso said: “This mind is Buddha.”

Mumon’s comment: If anyone wholly understands this, he is wearing Buddha’s clothing, he is eating Buddha’s food, he is speaking Buddha’s words, he is behaving as Buddha, he is Buddha. This anecdote, however, has given many a pupil the sickness of formality. If one truly understands, he will wash out his mouth for three days after saying the word Buddha, and he will close his ears and flee after hearing “This mind is Buddha.”

Under blue sky, in bright sunlight,

One need not search around.

Asking what Buddha is

Is like hiding loot in one’s pocket and declaring oneself innocent.

31. Joshu Investigates

A traveling monk asked an old woman the road to Taizan, a popular temple supposed to give wisdom to the one who worships there. The old woman said: “Go straight ahead.” When the monk proceeded a few steps, she said to herself: “He also is a common church-goer.”

Someone told this incident to Joshu, who said: “Wait until I investigate.” The next day he went and asked the same question, and the old woman gave the same answer.

Joshu remarked: “I have investigated that old woman.”

Mumon’s comment: The old woman understood how war is planned, but she did not know how spies sneak in behind her tent. Old Joshu played the spy’s work and turned the tables on her, but he was not an able general. Both had their faults. Now I want to ask you: What was the point of Joshu’s investigating the old woman?

When the question is common

The answer is also common.

When the question is sand in a bowl of boiled rice

The answer is a stick in the soft mud.

32. A Philosopher Asks Buddha

A philosopher asked Buddha: “Without words, without the wordless, will you tell me truth?”

The Buddha kept silence.

The philosopher bowed and thanked the Buddha, saying: “With your loving kindness I have cleared away my delusions and entered the true path.”

After the philosopher had gone, Ananda asked the Buddha what he had attained.

The Buddha replied: “A good horse runs even at the shadow of the whip.”

Mumon’s comment: Ananda was the disciple of the Buddha. Even so, his opinion did not surpass that of outsiders. I want to ask you monks: How much difference is there between disciples and outsiders?

*To tread the sharp edge of a sword,
To run on smooth-frozen ice,
One needs no footsteps to follow.
Walk over the cliffs with hands free.*

33. This Mind Is Not Buddha

A monk asked Baso: “What is Buddha?”

Baso said: “This mind is not Buddha.”

Mumon’s comment: If anyone understands this, he is a graduate of Zen.

*If you meet a fencing-master on the road, you may give him your sword,
If you meet a poet, you may offer him your poem.
When you meet others, say only a part of what you intend.
Never give the whole thing at once.*

34. Learning Is Not the Path

Nansen said: “Mind is not Buddha. Learning is not the path.”

Mumon’s comment: Nansen was getting old and forgot to be ashamed. He spoke out with bad breath and exposed the scandal of his own home. However, there are few who appreciate his kindness.

*When the sky is clear the sun appears,
When the earth is parched rain will fall.
He opened his heart fully and spoke out,
But it was useless to talk to pigs and fish.*

35. Two Souls

“Seijo, the Chinese girl,” observed Goso, “had two souls, one always sick at home and the other in the city, a married woman with two children. Which was the true soul?”

Mumon’s comment: When one understands this, he will know it is possible to come out from one shell and enter another, as if one were stopping at a transient lodging house. But if he cannot understand, when his time comes and his four elements separate, he will be just like a crab dipped in boiling water, struggling with many hands and legs. In such a predicament he may say: “Mumon did not tell me where to go!” but it will be too late then.

*The moon above the clouds is the same moon,
The mountains and rivers below are all different.
Each is happy in its unity and variety.
This is one, this is two.*

36. Meeting a Zen Master on the Road

Goso said: “When you meet a Zen master on the road you cannot talk to him, you cannot face him with silence. What are you going to do?”

Mumon’s comment: In such a case, if you can answer him intimately, your realization will be beautiful, but if you cannot, you should look about without seeing anything.

*Meeting a Zen master on the road,
Face him neither with words nor silence.
Give him an uppercut
And you will be called one who understands Zen.*

37. A Buffalo Passes Through the Enclosure

Goso said: “When a buffalo goes out of his enclosure to the edge of the abyss, his horns and his head and his hoofs all pass through, but why can’t the tail also pass?”

Mumon’s comment: If anyone can open one eye at this point and say a word of Zen, he is qualified to repay the four gratifications, and, not only that, he can save all sentient beings under him. But if he cannot say such a word of true Zen, he should turn back to his tail.

*If the buffalo runs, he will fall into the trench;
If he returns, he will be butchered.
That little tail
Is a very strange thing.*

38. An Oak Tree in the Garden

A monk asked Joshu why Bodhidharma came to China.

Joshu said: “An oak tree in the garden.”

Mumon’s comment: If one sees Joshu’s answer clearly, there is no Shakyamuni Buddha before him and no future Buddha after him.

Words cannot describe everything.

The heart’s message cannot be delivered in words.

If one receives words literally, he will be lost,

If he tries to explain with words, he will not attain enlightenment in this life.

39. Ummon's Sidetrack

A Zen student told Ummon: "Brilliancy of Buddha illuminates the whole universe."

Before he finished the phrase Ummon asked: "You are reciting another's poem, are you not?"

"Yes," answered the student.

"You are sidetracked," said Ummon.

Afterwards another teacher, Shishin, asked his pupils: "At what point did that student go off the track?"

Mumon's comment: If anyone perceives Ummon's particular skillfulness, he will know at what point the student was off the track, and he will be a teacher of man and Devas. If not, he cannot even perceive himself.

*When a fish meets the fishhook
If he is too greedy, he will be caught.
When his mouth opens
His life already is lost.*

40. Tipping Over a Water Vase

Hyakujo wished to send a monk to open a new monastery. He told his pupils that whoever answered a question most ably would be appointed. Placing a water vase on the ground, he asked: "Who can say what this is without calling its name?"

The chief monk said: "No one can call it a wooden shoe."

Isan, the cooking monk, tipped over the vase with his foot and went out.

Hyakujo smiled and said: "The chief monk loses." And Isan became the master of the new monastery.

Mumon's comment: Isan was brave enough, but he could not escape Hyakujo's trick. After all, he gave up a light job and took a heavy one. Why, can't you see, he took off his comfortable hat and placed himself in iron stocks.

*Giving up cooking utensils,
Defeating the chatterbox,
Though his teacher sets a barrier for him
His feet will tip over everything, even the Buddha.*

41. Bodhidharma Pacifies the Mind

Bodhidharma sits facing the wall. His future successor stands in the snow and presents his severed arm to Bodhidharma. He cries: "My mind is not pacified. Master, pacify my mind."

Bodhidharma says: "If you bring me that mind, I will pacify it for you."

The successor says: "When I search my mind I cannot hold it."

Bodhidharma says: "Then your mind is pacified already."

Mumon's comment: That broken-toothed old Hindu, Bodhidharma, came thousands of miles over the sea from India to China as if he had something wonderful. He is like raising waves without wind. After he remained years in China he had only one disciple and that one lost his arm and was deformed. Alas, ever since he has had brainless disciples.

Why did Bodhidharma come to China?

For years monks have discussed this.

All the troubles that have followed since

Came from that teacher and disciple.

42. The Girl Comes Out from Meditation

In the time of Buddha Shakyamuni, Manjusri went to the assemblage of the Buddhas. When he arrived there, the conference was over and each Buddha had returned to his own Buddha-land. Only one girl was yet unmoved in deep meditation.

Manjusri asked Buddha Shakyamuni how it was possible for this girl to reach this state, one which even he could not attain. “Bring her out from Samadhi and ask her yourself,” said the Buddha.

Manjusri walked around the girl three times and snapped his fingers. She still remained in meditation. So by his miracle power he transported her to a high heaven and tried his best to call her, but in vain.

Buddha Shakyamuni said: “Even a hundred thousand Manjusris could not disturb her, but below this place, past twelve hundred million countries, is a Bodhisattva, Mo-myo, seed of delusion. If he comes here, she will awaken.”

No sooner had the Buddha spoken than that Bodhisattva sprang up from the earth and bowed and paid homage to the Buddha. Buddha directed him to arouse the girl. The Bodhisattva went in front of the girl and snapped his fingers, and in that instant the girl came out from her deep meditation.

Mumon’s comment: Old Shakyamuni set a very poor stage. I want to ask you monks: If Manjusri, who is supposed to have been the teacher of seven Buddhas, could not bring this girl out of meditation, how then could a Bodhisattva who was a mere beginner?

If you understand this intimately, you yourself can enter the great meditation while you are living in the world of delusion.

One could not awaken her, the other could.

Neither are good actors.

One wears the mask of god, one a devil’s mask.

Had both failed, the drama still would be a comedy.

43. Shuzan's Short Staff

Shuzan held out his short staff and said: "If you call this a short staff, you oppose its reality. If you do not call it a short staff, you ignore the fact. Now what do you wish to call this?"

Mumon's comment: If you call this a short staff, you oppose its reality. If you do not call it a short staff, you ignore the fact. It cannot be expressed with words and it cannot be expressed without words. Now say quickly what it is.

*Holding out the short staff,
He gave an order of life or death.
Positive and negative interwoven,
Even Buddhas and patriarchs cannot escape this attack.*

44. Basho's Staff

Basho said to his disciple: "When you have a staff, I will give it to you. If you have no staff, I will take it away from you."

Mumon's comment: When there is no bridge over the creek the staff will help me. When I return home on a moonless night the staff will accompany me. But if you call this a staff, you will enter hell like an arrow.

*With this staff in my hand
I can measure the depths and shallows of the world.
The staff supports the heavens and makes firm the earth.
Everywhere it goes the true teaching will be spread.*

45. Who Is He?

Hoen said: “The past and future Buddhas, both are his servants. Who is he?”

Mumon’s comment: If you realize clearly who he is, it is as if you met your own father on a busy street. There is no need to ask anyone whether or not your recognition is true.

Do not fight with another’s bow and arrow.

Do not ride another’s horse.

Do not discuss another’s faults.

Do not interfere with another’s work.

46. Proceed from the Top of the Pole

Sekiso asked: “How can you proceed on from the top of a hundred-foot pole?” Another Zen teacher said: “One who sits on the top of a hundred-foot pole has attained a certain height but still is not handling Zen freely. He should proceed on from there and appear with his whole body in the ten parts of the world.”

Mumon’s comment: One can continue his steps or turn his body freely about on the top of the pole. In either case he should be respected. I want to ask you monks, however: How will you proceed from the top of that pole? Look out!

*The man who lacks the third eye of insight
Will cling to the measure of the hundred feet.
Such a man will jump from there and kill himself,
Like a blind man misleading other blind men.*

47. Three Gates of Tosotsu

Tosotsu built three barriers and made the monks pass through them. The first barrier is studying Zen. In studying Zen the aim is to see one's own true nature. Now where is your true nature?

Secondly, when one realizes his own true nature he will be free from birth and death. Now when you shut the light from your eyes and become a corpse, how can you free yourself?

Thirdly, if you free yourself from birth and death, you should know where you are. Now your body separates into the four elements. Where are you?

Mumon's comment: Whoever can pass these three barriers will be a master wherever he stands. Whatever happens about him he will turn into Zen.

Otherwise he will be living on poor food and not even enough of that to satisfy himself.

An instant realization sees endless time.

Endless time is as one moment.

When one comprehends the endless moment

He realizes the person who is seeing it.

48. One Road of Kembo

A Zen pupil asked Kembo: “All Buddhas of the ten parts of the universe enter the one road of Nirvana. Where does that road begin?”

Kembo, raising his walking stick and drawing the figure one in the air, said: “Here it is.”

This pupil went to Ummon and asked the same question. Ummon, who happened to have a fan in his hand, said: “This fan will reach to the thirty-third heaven and hit the nose of the presiding deity there. It is like the Dragon Carp of the Eastern Sea tipping over the rain-cloud with his tail.”

Mumon’s comment: One teacher enters the deep sea and scratches the earth and raises dust. The other goes to the mountain top and raises waves that almost touch heaven. One holds, the other gives out. Each supports the profound teaching with a single hand. Kembo and Ummon are like two riders neither of whom can surpass the other. It is very difficult to find the perfect man. Frankly, neither of them know where the road starts.

*Before the first step is taken the goal is reached.
Before the tongue is moved the speech is finished.
More than brilliant intuition is needed
To find the origin of the right road.*

49. Amban's Addition

Amban, a layman Zen student, said: "Mu-mon has just published forty-eight koans and called the book Gateless Gate. He criticizes the old patriarchs' words and actions. I think he is very mischievous. He is like an old doughnut seller trying to catch a passerby to force his doughnuts down his mouth. The customer can neither swallow nor spit out the doughnuts, and this causes suffering. Mu-mon has annoyed everyone enough, so I think I shall add one more as a bargain. I wonder if he himself can eat this bargain. If he can, and digest it well, it will be fine, but if not, we will have to put it back into the frying pan with his forty-eight also and cook them again. Mu-mon, you eat first, before someone else does:

"Buddha, according to a sutra, once said: 'Stop, stop. Do not speak. The ultimate truth is not even to think.'"

Amban's comment: Where did that so-called teaching come from? How is it that one could not even think it? Suppose someone spoke about it then what became of it? Buddha himself was a great chatterbox and in this sutra spoke contrarily. Because of this, persons like Mu-mon appear afterwards in China and make useless doughnuts, annoying people. What shall we do after all? I will show you.

Then Amban put his palms together, folded his hands, and said: "Stop, stop. Do not speak. The ultimate truth is not even to think. And now I will make a little circle on the sutra with my finger and add that five thousand other sutras and Vimalakirti's gateless gate all are here!"

If anyone tells you fire is light,

Pay no attention.

When two thieves meet they need no introduction:

They recognize each other without question.

The Blue Cliff Record (Hekiganroku)

by YUANWU KEQIN

1. Bodhidharma's Empty Thus

Raised:

Emperor Wu of Liang asked great master Damo, "So, what is the primary meaning of the holy truths?"

Mo said, "Empty thus, without holiness."

The Emperor said, "Who is this one opposing us?"

Mo said, "Don't know."

The Emperor did not concur. Damo proceeded to cross over the river and arrived at the kingdom of Wei.

Afterwards the Emperor brought it up and asked the Official of the Annals. The Official of the Annals said, "Does Your Highness still deny knowing this person?"

The Emperor said, "Don't know."

The Official of the Annals said, "This is the Great-being Guanyin (Mahasattva Avalokiteśvara.) transmitting the imprint of the Buddha's Heart-Mind."

The Emperor regretted and proceeded to dispatch a messenger to go and beseech [him to return]. The Official of the Annals said, "Your Highness do not say to send out a messenger to go fetch him. The people of the entire nation could go, and he still would not return." ^[1]

2. Zhaozhou's Far-Reaching Way

Raised:

Zhaozhou, instructing the assembly, said, “‘The Far-reaching Way is without difficulty, only rejecting picking and choosing.’ Only when there is language is there choosing or is there clarity. An old monk does not exist within clarity. Are you still fond of taking sides or not?”

At that time a monk had a question: “Since one does not exist within clarity, what part of taking of sides is there to be fond of?”

Zhou said, “I too do not know.”

Monk said, “Venerable, since you do not know, why do you yet say you ‘do not exist within clarity’?”

Zhou said, “By asking, you are able to draw near the matter; complete the ceremonial bowing and withdraw.”

3. Master Ma Was Restless

Raised:

Great Master Ma was restless. The chief of the courtyard asked, “Venerable, so what have your esteemed hopes of recent days been?”

Great Master said, “Sun Face Buddha, Moon Face Buddha.”

4. Deshan Carrying a Bundle

Raised:

Deshan arrived at Guishan carrying under his arm his vestment bundle and went up into the Dharma Hall. From the east he crossed to the west. From the west he crossed to the east. He turned his head to look around and observe and said “Without, without.” (alt. “Nothing, nothing” or “Not, not.”) Then he exited.

Xuedou's attached words say, “Investigate and expose completely!”

Deshan got to the main gate and turned back saying, “I should not get careless either.”

Then he prepared for a dignified ceremony and again entered to meet together. Guishan sat. Next Deshan lifted and unfolded his sitting paraphernalia (i.e., a sitting cloth or very thin mat) and said, “Venerable.”

Guishan intended to take up the whisk. Deshan then shouted and shook (pun with whisk) his sleeves and then exited.

Xuedou's attached words say, “Investigate and expose completely!”

Deshan turned his back on the Dharma hall, put on his straw sandals, and then went on foot. When evening arrived, Guishan asked the Head-Seat monk, “The coming and going newcomer, where is he?”

The Head-Seat said, “At that time he turned his back and withdrew from the Dharma hall; wearing his straw sandals he exited and went away besides!”

Guishan said, “In that case, then, the son will afterwards be guided to ascend to the top of a solitary peak to tie and weave a grass hut where he will have leave to laugh at the Buddhas and revile the ancestors.”

Xuedou's attached words say, “Frost is added on top of the snow.”

5. Xuefeng's Rice Grain

Raised:

Xuefeng, teaching the assembly, said, "I pick up the entire great earth with my fingers and bring it like a big grain of rice from the paddy. I throw it away toward the area in front of you. The lacquer bucket does not meet it. I beat the universal drum begging you to look at it."

6. Yunmen's Good Day

Raised:

Yunmen handed down words and said, "I do not ask you about before the 15th day has ended. I invite you to speak using one sentence about after the 15th day is done."

He substituted himself and said, "Every day is a good day."

7. Fayán Consults with Huichao

Raised:

A monk asked Fayán, “Huichao is consulting, Venerable, so what is Buddha?”

Fayán said, “You are Huichao.”

8. Cuiyan's Eyebrows

Raised:

Cuiyan at the end of summer instructed the assembly and said, "Continuing since the first of the summer elder brothers and younger brothers, I clarified by words. Observe, are Cuiyan's eyebrows on?"

Baofu said, "I regard the thief's heart-mind as deceptive (alt. hollow, empty void)."

Changqing said, "Alive also."

Yunmen said, "Checkpoint."

9. Zhaozhou's Four Gates

Raised:

A monk asked Zhaozhou, "So what is Zhaozhou?"

Zhou said, "East gate, west gate, south gate, north gate."

10. Muzhou Robbing and Deceiving

Raised:

Muzhou asked a monk, "What place did you leave from nearby?"

The monk then shouted.

Zhou said, "This old monk, because of you, has one shout."

The monk again shouted.

Zhou said, "After three shouts and four shouts, how do you make it come alive?"

The monk was speechless.

Zhou then hit him and said, "This is the top fellow of robbing and deceiving."

11. Huangbo Slurping Dregs

Raised:

Huangbo instructed the assembly and said, “You people of various ranks are fellows who indeed slurp the dregs of the wine to the limit. In this way you travel about on your feet. At what place is today? Do you even know that within the great nation of Tang there are no Zen teachers?”

At that time there was a monk who stood out and said, “But there seems to be in the various directions those who correct disciples and guide assemblies, how do they make it come alive?”

Bo said, “I did not say no Zen; only no teachers.”

12. Dongshan's Three Pounds

Raised:

A monk asked Dongshan, "So what is Buddha?"

Shan said, "Three pounds of flax."

13. Baling Heaping Snow

Raised:

A monk asked Baling, “So what is the Deva lineage?”

Baling said, “Heaping snow in a silver bowl.” ^[13]

14. Yunmen's Answering Utterance

Raised:

A monk asked Yunmen, "So what is the teaching of a single/one/whole epoch?"

Yunmen said, "Answering a single utterance."

15. Yunmen's Emptying Utterance

Raised:

A monk asked Yunmen, "When it is not the current function and not the current phenomena, at that time what is it like?"

Men said, "Emptying a single utterance."

16. Jingqing In the Grass

Raised:

A monk asked Jingqing, "This student spits. I beg the teacher to peck."

Qing said, "Yet, are you able to be alive or not?"

The monk said, "If I'm not alive, then people who encounter me would marvel and laugh."

Qing said, "You too are a fellow in the grass."

[Xuedou's] Ode says:

The Buddhas of old had a family style.

The raising of comparisons incurred devaluing and stripping away.

Child and mother do not recognize each other.

Is there someone who is equally spitting and pecking?

Pecking, awakening,

Yet even so, he's in the shell.

Valuing incurs a beating.

Patch-robed monks under Heaven disdain fame.

17. Xianglin's Long Sitting

Raised:

A monk asked Xianglin. "So, what was the intent of the ancestral founder coming from the west?"

Lin said, "To sit for a long time becomes work."

18. The National Teacher's Stupa Pattern

Raised:

Emperor Suzong asked National Teacher Zhong, "After your 100 years, what object ought to be in place?"

The National Teacher said, "Build a particular seamless stupa to give to this old monk."

The Emperor stated, "Please teacher, what is the pattern of the stupa?"

The National Teacher was quietly respectful for long time and said, "Do you understand?" [18]

The Emperor said, "I do not understand."

The National Teacher said, "I have handed down the Dharma to my disciple Danyuan,, however he is fully acquainted with this business. Please decree that the question goes to him."

Afterwards, the National Teacher passed into transformation.

The Emperor decreed that Danyuan be asked, "What is this meaning?"

Yuan said, "South of Xiang river, north of the lake,"

Xuedou's attached words say, "A single palm does not make the sound of waves."

"In the middle there is gold sufficient for the whole nation."

Xuedou's attached words say, "A staff shaped in the mountains."

"Below the shadowless tree, we're united in the same boat."

Xuedou's attached words say, "A peaceful sea, a clear river."

"Above the Crystal Palace, there is no knowledge."

Xuedou's attached words say, "Picking it up is finished!"

[Xuedou's] Ode says:

Looking back at the seamless stupa is difficult.

The clear and still deep pool does not allow the green dragon to coil up (within it).

The floors go down and down, the reflections go round and round,

For 1,000 ancient ages, 10,000 ancient ages, people take part in watching over it.

19. Juzhi's One Finger

Raised:

Venerable Juzhi, whenever he was questioned, simply stood up one finger.

[Xuedou's] Ode says:

I am profoundly fond of old Juzhi for being one who draws out the teachings.

The universe comes in emptiness, more than that who exists?

Again and again, he has faced toward the blue sea and dropped down driftwood

On the waves in the night to join in welcoming blind turtles.

20. Longya Passes The Board

Raised:

Longya asked Cuiwei, “So, what is the meaning of the ancestral founder’s coming from the West?”

Wei said, “Come, pass over the meditation board and give it to me.”

Ya passed over the meditation board to give it to Cuiwei. Wei received it and then was able to hit him.

Ya said, “If you hit, then I’ll allow the hit; essentially, however it is not the meaning of the ancestral founder’s coming from the west.”

Ya also asked Linji, “So, what is the meaning of the ancestral founder’s coming from the West?”

Ji said, “Come, pass over the rush-ball (sitting cushion) and give it to me.”

Ya fetched the rush-ball and passed it over to give to Linji. Ji received it and was able to then hit him.

Ya said, “If you hit, then I’ll allow the hit; essentially, however it is not the meaning of the ancestral founder’s coming from the west.”

[Xuedou’s] Ode says:

Underneath Dragon Tooth Mountain the dragon is eyeless.

When has stagnant water roused the ancient wind?

If you are not able to use the meditation board and the rush-ball cushion,

You should just part from them and give them over to Mister Black.

[Xuedou’s Second] Ode says:

This old fellow even is not able to completely exhaust it and returns to complete the first ode.

Mr. Black handed over likewise. What did he rely on?

Stop with the sitting and leaning and you will carry on the ancestor’s lamp.

Adequate for replying: The returning evening clouds have not combined;

The distant mountains are limitless layers and layers of blue.

21. Zhimen's Lotus Flower

Raised:

A monk asked Zhimen, "What is it like at the time the lotus flower has not yet gone out from the water?"

Zhimen said, "A lotus flower."

The monk said, "What is it like at the time gone out from the water?"

Men said, "Lotus leaves."

22. Xuefeng Sees A Snake

Raised:

Xuefeng taught the assembly saying: “On South Mountain (alt: the south side of the mountain) there is a singular turtle-nosed snake. You people of various ranks should take a good look.”

Changqing said, “Today within the hall, great are the people who lose body and lose life.”

A monk raised this to show to Xuansha. Xuansha said, “Although in this way it is necessary that Elder Brother [Changqing] Leng be able to begin, I do not draw near like this.”

The monk said, “Venerable, how do you make it come alive?”

Xuansha said, “Why make use of ‘South Mountain’?”

Yunmen flung down his staff towards Xuefeng and in front of his face made gestures of fear.

23. Baofu's Mountain Rest Stop

Raised:

Baofu and Changqing hiked to the rest stop on the mountain. Fu using his finger to point said, "Just this place on the side then is the summit of wonder."

Qing said, "It is the norm as it is, but a pity to admit it.

Xuedou attached words saying, "Today, sharing a hike on the mountain with these fellows, what is there in particular to seek?"

Again he said, "A hundred thousand years afterwards, I do not say without any, only they are few."

Afterwards it was raised to show Jingqing. Qing said, "If not for Grandfather Sun, then one would see skulls throughout the countryside."

24. Iron Grindstone the Cow

Raised:

Iron Grindstone Liu arrived at Guishan. Shan said, “Old cow, you came hah!”

Grindstone said, “In the coming day at Lookout Mountain (Taishan) there is a great assembly to provide monks with a vegetarian meal. Venerable, will you be leaving to go back there?”

Guishan relaxed his body and lay down to sleep.

Grindstone then left.

25. The Hermitage Master Doesn't Turn His Head

Raised:

The master of the Hermitage of Lotus Flower Peak picked up his staff to show the assembly and said, "The people of ancient times arrived at this place, why didn't they agree to dwell here?"

The assembly had no words, so he substituted himself and said, "They did not gain strength on their journey. "

Again he said, "When completely finished, what is it like?"

Again he substituted himself and said, "With a chestnut walking stick across my shoulders I am not a person who turns my head around to look back. I directly enter the 1,000 peaks and the 10,000 peaks." And he left.

26. Baizhang Sitting Alone

Raised:

A monk asked Baizhang, “So what is the peculiar matter?”

Zhang said, “Sitting alone on Great Victory (Daixiong) summit.”

The monk ceremoniously bowed.

Zhang then hit him.

27. Yunmen's Golden Wind

Raised:

A monk asked Yunmen, "What is it like in the season when the tree withers and the leaves fall?"

Yunmen said, "The body reveals the golden wind."

28. Nanquan's Fundamental Dharma

Raised:

Nanquan visited Venerable Baizhang Neipan. Zhang asked, "All sages accord with the superior, still is there a fundamental Dharma that they have not spoken for people?"

Quan said, "There is."

Zhang said, "How do you make it alive: 'the fundamental Dharma that is not spoken for people'?"

Quan said, "It is not Heart-Mind; it is not Buddha; it is not things."

Zhang said, "You have spoken too."

Quan said, "I ^[28] am only like this. Venerable, how do you make it come alive?"

Zhang said, "I actually am not very good at knowledge, and I struggle to know if there is speaking or there is not speaking."

Quan said, "I ^[28] have not learned this."

Zhang said, "Having spoken too, I am excessive for you."

29. Dasui's Aeon Fire

Raised:

A monk asked Dasui, "In the void of the Aeon Fire, most certainly the great many thousands are altogether destroyed, but I have not yet discerned if this one is destroyed or not destroyed?"

Sui said, "Destroyed."

The monk said, "In this way then, it follows the other is gone too."

Sui said, "It follows the other is gone."

[Xuedou's] Ode says:

In the center of the light of the fire kalpa is the cause of setting up a question.

The patch-robed monk is as if blocked by two difficult checkpoints.

One may sympathize with the words of the one phrase "it follows the other..."

Discriminations and discriminations for 10,000 miles — solitary, the going and returning.

30. Zhaozhou's Big Heads

Raised:

A monk asked Zhaozhou, "I have heard the Venerable has intimately seen Nanquan; do you deny it?"

Zhou said. "The Zhou township produces big turnip heads."

[Xuedou's] Ode says:

The Zhou township produces big turnips.

The patchrobed monks under heaven grasp at principles
and only know the past self and the current self.

They struggle to distinguish the white swans and the black crows.

Robber! Robber!

The nostrils of the patchrobed monks have already gotten pinched.

31. Magu Shook The Ring-Staff

Raised:

Magu holding his ring-staff ^[31] arrived at Zhangjing and went around the meditation bench three full circles, shook the ring-staff once and next stood there stately.

Jing said, "Correct, correct."

Xuedou attached words saying, "Mistaken."

Magu in addition arrived at Nanquan and went around the meditation bench three full circles, shook the ring-staff once, and next stood there stately.

Quan said, "Incorrect, incorrect."

Xuedou attached words saying, "Mistaken."

Magu, rich in opportunity, said, "Zhangjing said, 'Correct', Venerable, why did you say, 'Incorrect'?"

Quan said, "Zhangjing immediately was correct; you were incorrect. Here is a strong wind turning about in place, in the end it is defeated and destroyed."

32. Linji's Great Meaning

Raised:

Upper-Seat Ding asked Linji, "So, what is the great meaning of the Buddha Dharma?"

Ji got down from the meditation (Zen) bench and seized and held him and gave a single slap, then held up his open palms.

Ding stood motionless.

A monk nearby said, "Upper-Seat Ding, why don't you bow ceremonially?"

Ding just then bowed ceremonially and suddenly had a great awakening.

33. Zifu's One Circle

Raised:

The high official Chencao called on Zifu.

Fu saw him coming then drew the appearance of one circle.

Cao said, "Your disciple comes in this way, before is or is not manifests plainly, why still more in this situation do you draw the appearance of one circle?"

Fu then shut and withdrew behind the door of his "ten-foot-square" (i.e., the abbot's room).

Xuedou said, "Chencao only possessed the one single eye."

34. Yangshan Hiking on the Mountain

Raised:

Yangshan asked a monk, “What place did you come from recently?”

The monk said, “Mt. Lu.”

Shan said, “At that time did you roam on the Five Elders Peak [at Mt. Lu]?”

The monk said, “At that time I didn’t go there.”

Shan said, “At that time the Preceptor ^[34] did not hike on the mountain.”

[Later,] Yunmen said, “As these words were all for the cause of compassion, they have fallen into chatting in the grass.”

[Xuedou’s] Ode says:

Exiting the grass, entering the grass

Who seeks release?

The white clouds’ layer on layer,

The scarlet sun’s brilliance in brilliance;

Turning the head and looking at the left side is without flaws,

Glaring at the right side stops (alt., is already) old age.

You didn’t see the guy of Cold Mountain.

Walking extremely early.

For ten years unable to return [where he came from]

He actually forgot the Way since the time he arrived.

[Han Shan’s verse cited in Yuan Wu’s Commentary:]

If one longs to obtain a place for a tranquil life

Cold Mountain can excel at its preservation.

A gentle breeze puffs on the secluded pines;

Listen closely, the sound heals excellently!

Underneath, there is a person with white streaked hair

Reading in a whisper Huang and Lao.

Unable to return for ten years

He has actually forgotten the way since he arrived.

35. Manjusri's Three Threes

Raised:

Manjusri (Wenshu) asked Wuzhu, "What place have you departed from recently?"

Wuzhu said, "The region of the South."

Jusri said, "So how is the Buddha Dharma kept alive in the region of the South?"

Zhu said, "Recently, few of the mendicants of the Dharma respect moral discipline and the rules." [35]

Jusri said, "How many assemblies?"

Zhu said, "Perhaps three hundred, perhaps five hundred."

Wuzhu asked Manjusri, "So how is it kept alive in this space?"

Jusri said, "The ordinary and sacred reside together, dragons and snakes mingle."

Zhu said, "How many assemblies?"

Jusri said, "Three threes [i.e., nine] in front; three threes in back." (alt. "Previously nine, afterwards nine." [35])

[Xuedou's] Ode says:

A thousand peaks coil and bend, thus the color blue indigo.

Who says Manjusri was chatting in response?

He was able to laugh, "How many assemblies at [Mt.] Qingliang?"

The three threes in front take part in the three threes in back.

36. Changsha Hiking on the Mountain

Raised:

Changsha one day returned from hiking on the mountain and came to the Leader at the gate.

The Leader-Seat asked, "Venerable, what places have you been going to and coming from?"

Sha said, "I'm coming from hiking on the mountain."

The Leader-Seat said, "You arrived, where did you come from?"

Sha said, "In the beginning I left following the fragrant grasses; and then I returned chasing the falling blossoms."

The Seat said, "That is very much like the meaning of Spring."

Sha said, "It even excels the Autumn dew drops on the lotus."

Xuedou's attached words said, "Thank you for the words of reply."

[Xuedou's] Ode says:

The great earth is broken into fine dust.

Whose eyes are not opened?

"In the beginning I left following the fragrant grasses;
and then I returned chasing the falling blossoms."

A feeble crane raises up a cold tree.

A wild ape howls in an ancient tower.

The infinite meaning of Changsha.

Bah!

37. Panshan Without Things

Raised:

Panshan appended words saying, “The three realms are without things. Where is there to seek mind?”

[Xuedou’s] Ode says:

The three realms are without things.

Where is there to seek mind?

White clouds become a canopy.

The flowing spring makes a harp.

One song, two songs, there is no human comprehension.

After the rain, in the dark pool the autumn water is deep.

38. Fengxue's Iron Ox

Raised:

Fengxue, when at the government office of Ying province, ascended the hall and said, "The ancestral masters' imprint on the mind is an appearance resembling the function of the arrival of the iron ox. If it leaves, then the imprint remains. If it remains, then the imprint is ruined. As it is just so, if it does not leave and does not remain, is imprinting then correct, or is not imprinting then correct?"

At that time, there was an old timer Lupi who came forward and asked, "Someone first class having the function of the arrival of the iron ox begs the teacher do not hang onto imprints (alt. do not hand over an imprint)."

Xue said, "In the habit of fishing for whales and giant salamanders immersed in the vast clear and still waters, yet alas, the frogs are strolling and rolling over in the muddy sand."

Pi stood still pondering.

Xue gave a shout and said, "Old Timer, why don't you speak further?"

As Pi was deciding how to discuss it, Xue hit him once with the whisk.

Xue said, "Can you go back and remember what you were able to say at first? Try to raise it and see."

As Pi was deciding to open his mouth to speak, Xue again hit him once with the whisk.

The magistrate said, "The Buddha Dharma and Dharma of Kings are one kind."

Xue said, "What principle of the Way do you see in particular?"

The magistrate said, "One ought to be decisive. Not being decisive goes backward and invites this disorder."

Xue then descended from the seat.

[Xuedou's] Ode says:

Getting to catch Lupi sitting astride the iron ox,

The spear and armor of the Three Profundities have not been frivolously pledged.

The citadel of the King of Chu trespasses towards the water of the lineage.

The shout has come down ordering to withdraw and reverse the flow.

39. Yunmen's Hedge

Raised:

A monk asked Yunmen, "So what is the pure Dharmakaya?"

Men said, "A hedge in bloom."

The monk said, "Then in this way, when the season has gone what is it like?"

Men said, "A lion with golden fur."

[Xuedou's] Ode says:

"A hedge in bloom,"

Don't be stupid:

The points are on the scale — not on the pan.

"Then in this way..."

Extremely clueless

"A lion with golden fur," great family, observe.

40. Nanquan's Peony

Raised:

The high official Lu and Nanquan were talking and paused.

Lu said "Dharma Master Zhao says, 'Heaven, Earth, and I are the same root. The 10,000 things and I are one body.' Ha, how strange"

Nanquan pointed to a flower in front of the hall. He called to the high official and said, "Nowadays people see this single flower as if it looks like an appearance in a dream."

[Xuedou's] Ode says:

Hearing, seeing, feeling, and knowing are not each separate.

Mountains and rivers cannot be observed in the middle of a mirror.

When the moon in the frosty heaven sets in the middle of the night,

Who shares the shining cold reflection in the clear and still deep pool?

41. Zhaozhou Asks About Death

Raised:

Zhaozhou asked Touzi, “So, what about the time when the person of great death returns to the living?”

Touzi said, “It is not permitted to go traveling by night; the light must be cast to arrive.”

[Xuedou’s] Ode says:

Search.

In the middle of life there is an eye; turning back is the same as death.

Why must the jealous physician do an exam of the family?

The esteemed words of the ancient Buddha did not arrive together.

One doesn’t know who is let loose to scatter dust and sand.

42. Layman Pang's Snow

Raised:

Layman Pang bid adieu to Yaoshan. Shan ordered ten people who were Zen travelers to go together to the main gate to see him off. The Layman pointed to the snow in the middle of the sky and said, "The excellent snow; flake by flake it does not fall at another spot."

At that time there was Zen traveler Quan who asked, "At what spot does it fall?"

The gentleman hit once with a slap.

Quan said, "A Layman too cannot get careless."

The gentleman said, "Like this you call yourself a Zen traveler. Lao-tzu has not liberated your dependence."

Quan said, "Layman how do you make it alive?"

The gentleman again hit once with a slap and said, "The eye sees like a blind person; the mouth speaks like a mute."

Xuedou separately said, "At the first questioning point, yet grab a snowball then hit."

Xuedou's own ode, placing another hit, says:

A trap.

Hit with a snowball, hit with a snowball.

The checkpoint of Elder Pang's function is unable to be grasped.

The superior person of Heaven does not personally know of the opening.

Inside of the eye, inside of the ear, decidedly easy-going.

Easy-going decidedly.

The blue-eyed barbarian monk is unable to differentiate.

43. Dongshan's Cold and Heat

Raised:

A monk asked Dongshan. "So, how avoid the coming of the winter cold and summer heat?"

Shan said. "Why not turn to the place without cold and heat?"

The monk said, "So, what is the place without cold and heat?"

Shan said, "In the cold time, the cold kills the preceptor; in the burning time, the burning kills the preceptor."

[Xuedou's] Ode says:

Hanging down a hand is also identical to a 10,000 fathom precipice,

The Fair and the Biased, why must they be in a plan?

The ancient crystal palace reflects the brilliant moon.

The patient and capable Black [Hound] of Han ^[43] vainly ascends the steps.

Black.

44. Heshan Beats the Drum

Raised:

Heshan handed down words saying, “Rote study is to hear of the meaning. Exhaustive study is near to the meaning. To cross over these two things is indeed genuine crossing over.”

A monk came out and asked, “So, what is genuine crossing over?”

Shan said, “Being free to beat the drum.”

He again asked, “So, what is genuine truth?”

Shan said, “Being free to beat the drum.”

He again asked, “As it is heart-mind and as it is Buddha, as it is I do not question. So, what is neither heart-mind nor Buddha?”

Shan said, “Being free to beat the drum.”

He again asked, “Turning to the arrival of the superior person, at that time, so, what is received?”

Shan said, “Being free to beat the drum.”

45. Zhaozhou's Cotton Jacket

Raised:

A monk asked Zhaozhou, "The 10,000 things return (as their origin point) to the one. To what place does the one return?"

Zhou said, "I was at Qing Province and made one piece of clothing: a cotton jacket weighing 7 pounds."

46. Jingqing's Rain Drops

Raised:

Jingqing asked a monk, "What is the sound outside the door?"

The monk said, "The sound of rain drops."

Qing said, "The multitude of beings are topsy-turvy, confused by the self to chase objects."

The monk said, "Venerable how do you make it alive?"

Qing said, "Soaked is not confused by the self."

The monk said, "So what is the intended meaning of 'Soaked is not confused by the self'?"

Qing said, "To exit the living-body may yet be easy; to speak of the peeled-off entity-body ought to be difficult. Soaked."

47. Yunmen's Not Harvested

Raised:

A monk asked Yunmen, "So what is the Dharmakaya?"

Men said, "The six are not harvested."

48. Frying Tea at Zhaoqing

Raised:

Great Superintendent Wang entered Zhaoqing (lit. Incur-blessings) as tea was frying. At the time Upper-seat Lang was together with Mingzhao and held the long-handle pan. Lang flipped over the long-handle pan and expelled the tea.

The Great Superintendent saw and asked the Upper-seat, “What is under the tea stove?”

Lang said, “The spirit being holds up the stove in both hands.”

The Great Superintendent said, “Since the spirit being is already holding up the stove in both hands, why did you flip over the long-handle pan and expel the tea?”

Lang said, “A government official of 1000 days loses in one morning.”

The Great Superintendent shook his sleeves then exited.

Mingzhao said, “Upper-seat Lang, you have yet eaten Zhaoqing’s cooked rice, yet you go to the other side of the river to strike wild charcoal.”^[48]

Lang said, “Venerable, how do you make it alive?”

Zhao said, “The non-human gained it’s advantage.”

Xuedou said, “At that time however, one should have stepped on and toppled the tea stove.”

49. Sansheng's Golden Fish Scales

Raised:

Sansheng asked Xuefeng, “[If] the golden fish scales that pass through the net are not investigated, [then] what is used for food?”

Feng said, “Wait until you come out of the net, then [I’ll] speak to you.”

Sheng said, “A Learned and Virtuous One of fifteen hundred people and [you] still don’t know the ‘head of the word’ (*huatou*).^[49]”

Feng said, “[I’m] an old monk in residence managing numerous affairs.”

50. Yunmen's Bowl and Bucket

Raised:

A monk asked Yunmen, "So what is the samadhi of all the dusts?"

Men said, "Cooked rice in the bowl, water in the bucket."

[Xuedou's] Ode says:

Cooked rice in the bowl; water in the bucket.

With many mouths playing up to the teacher, it is difficult to let down a beak.

The positions of the Northern Bushel ^[50] and the Southern Star are not special.

The white billows flood the Sky, the flat Earth rises up.

Intending does not intend.

Stopping does not stop.

Each and every one is without pants, the children of those who excel.

51. Xuefeng's What?

Raised:

At the time that Xuefeng was dwelling at a hermitage, there was a pair of monks who came to pay the customary respects. Feng saw them come and used a hand to support himself on the hermitage door. Letting go, he personally came forward and said, "Is what?"

The monks likewise said, "Is what?"

Feng hung his head and returned to the hermitage.

The monks later went to Yantou. Tou asked, "From what place have you come?"

The monks said, "We've come from south of the mountain range (alt. the southern mountain range)."

Tou said, "You monks went to Xuefeng?"

The monks said, "We monks went."

Tou said, "What did you have for words and phrases?"

The monks raised the preceding discussion.

Tou said, "What did he say?"

The monks said, "He was speechless. He hung his head and returned to the hermitage."

Tou said, "Too bad. I regard this as my doing in the first place. I regret not saying to him the final after phrase. If I had said it to him, how the people under heaven could not deal with Old Xue."

When the end of summer arrived, the monks repeated the words they had raised before and begged for augmentation.

Tou said, "Why didn't you ask beforehand?"

The monks said, "We had not the confidence to permit it easily."

Tou said, "Even though Xuefeng and I are born in the same line, he and I do not die in the same line. One should know the final phrase afterwards, only this is."

52. Zhaozhou's Stone Bridge

Raised:

A Monk asked Zhaozhou, "For a long time, [I've heard] the report of Zhaozhou's stone elevated-bridge. [I've] arrived only to see a rough bridge."^[52]

Zhou said, "You only see the rough bridge. For the time being you do not see the stone elevated-bridge."

The monk said, "So what is the stone elevated-bridge?"

Zhou said, "It ferries across donkeys; it ferries across horses, the bridge."

53. Great Master Twists a Nose

Raised:

Great Master Ma and Baizhang were walking to a rest stop. Seeing young wild ducks passing in flight, Great Master said, “What’s that?”

Zhang said, “Young wild ducks.”

Great Master said, “To what place are they going away?”

Zhang said, “They passed in flight and are gone away.”

Great Master proceeded to twist the tip of Baizhang’s nose.

Zhang did suffer the pain and cried out.

Great Master said, “ How have they already flown and gone away?”

54. Yunmen's Both Hands

Raised:

Yunmen asked a monk, "What place did you leave nearby?"

The monk said, "Xichan."

Men said, "What words and phrases does Xichan have recently?"

The monk stretched out both hands

Men hit with one slap.

The monk said, "I'm beginning to speak."

However, Men stretched out both hands.

The monk was speechless.

Then Men hit.

55. Daowu Doesn't Say

Raised:

Daowu and Jianyuan arrived to share condolences with one family.

Yuan patted the coffin and said, "Is alive the mistaken view or dead the mistaken view?"

Wu said "Either alive don't say, or dead don't say."

Yuan said, "Why don't say?"

Wu said, "Don't say, don't say."

On the road in the middle of the return trip, Yuan said, "Venerable, be straightforward with me and begin to say. If Wu doesn't say, then I'll hit the venerable and go away too.

Wu said, "If you hit, of course I'll allow the hit. To say, of course, don't say."

Yuan then hit.

Later Daowu moved into transformation (i.e., he died). Yuan went to Shishuang and brought up the previous conversation. Shuang said, "Either alive don't say, or dead don't say."

Yuan said, "Why don't say?"

Shuang said, "Don't say. Don't say."

As these words fell, Yuan had insight.

One day, Yuan went up to the dharma hall with a shovel. and from the east [he] went across to the west, and from the west [he] went across to the east.

Shuang said, "What are you doing?"

Yuan said, "[I'm] seeking [our] prior master's spirit-bone relics.

Shuang said, "Flooding waves vast and unbounded, the white billows overflow the sky—[you're] seeking what spirit-bone relics of [our] prior master?"

Xuedou's attached words said, "Blue skies, blue skies."

Yuan said, "A just right show of power"

Tai Yuan Fu said, "It seems the prior master's spirit-bone relics are present."

56. Qinshan Shoots an Arrow

Raised:

Zen traveler Liang asked Qinshan, “So what about the time when one arrowhead destroys three checkpoints?”

Shan said, “To see it, liberate and produce the host within the checkpoints.”

Liang said, “Knowing in this way, then to pass across one must transform.”

Shan said, “What time is there for further waiting?”

Liang said, “A well released arrow does not show the place it is at.” Then he exited.

Shan said, “For the time being, come on instructor (*acarya*).”

Liang turned back his head.

Shan held and stopped him and said, “As it is for the time being, cease with the ‘One arrowhead destroys three checkpoints.’ Test it with Qinshan (i.e., me): shoot an arrow and see.”

While Liang was deciding what to discuss, Shan hit seven times with a stick and said, “We’ll wait for 30 years further with this fellow’s doubt.”

57. Zhaozhou Alone and Honored

Raised:

A monk asked Zhaozhou, “‘The Far-reaching Way is without difficulty, only rejecting picking and choosing’ So what doesn’t pick and choose?”

Zhou said, “‘Above the heavens, below the heavens, only I, alone and honored.’”

The monk said, “This is tantamount to picking and choosing.”

Zhou said, “You field-and-village slave, where is picking and choosing?”

The monk was speechless.

[Xuedou’s attached word said] “Village(r).”

58. Zhaozhou's Slice of Carelessness

Raised:

A monk asked Zhaozhou, "'The Far-reaching Way is without difficulty, only rejecting picking and choosing.' For people of these times, is this a hackneyed phrase run into the ground or not?"

Zhao said, "I previously had a person ask me, and frankly I gained five years and a slice of carelessness did not befall."

59. Zhaozhou Quotes To the End

Raised:

A monk asked Zhaozhou, “‘The Far-reaching Way is without difficulty, only rejecting picking and choosing.’ ‘Just when there is language there is picking and choosing.’ So what is used for people, Venerable?”

Zhou said “Why don’t you quote these words to the end?”

The monk said, “I only recall up to this part.”

Zhou said, “Only this, ‘The Far-reaching Way is without difficulty, only rejecting picking and choosing.’”

60. Yunmen's Staff

Raised:

Yunmen used the staff to instruct the assembly and said, "The staff changes and becomes a dragon. However, it swallows Heaven and Earth completely! Mountains, rivers, and the great earth—from where are they able to come?"

61. Fengxue's One Dust

Raised:

Fengxue handed down words saying, "If the one dust is established the home country prospers. If the one dust is not established, the home country is mournfully lost."

Xuedou picked up the staff and said, "Still, patch-robed monks do you have the same birth and the same death?"

[Xuedou's] Ode says:

The people in ancient accord with the teaching do not unfurrow the eyebrows
They just plan on the home country establishing a strong foundation.
Scheming ministers and fierce generals, now where are they?
For ten thousand miles the clear wind and only oneself knows.

62. Yunmen's One Treasure

Raised:

Yunmen taught the assembly saying,

“‘Inside of Heaven and Earth,

In the interstices of the universe,

Within there exists one treasure

Hidden in Form Mountain.’

Pick up the lantern and face towards the inner Buddha Hall, the triple gate will come on the top of the lantern.”

[Xuedou's] Ode says:

Look, look,

On the ancient shore, what person holds the fishing pole?

Clouds gradually, gradually.

Waters endlessly, endlessly.

The reed flowers in the moonlight, you see by yourself.

63. Nanquan Chops a Cat

Raised:

At Nanquan's one day the east and west couple of halls were quarreling about a kitten. Nanquan saw and proceeded to hold it up and said, "Be able to say it quickly and I won't chop."

The assembly was without a response. Quan chopped the kitten into a couple of sections.

64. Zhaozhou's Sandals

Raised:

Nanquan again raised the previous discussion to ask Zhaozhou. Zhou then took off his sandals to wear them on top of his head and went out.

Nanquan said, "Sir, if you were there, you'd exactly be able to save the kitten."

65. One Outside the Way Questions Buddha

Raised:

One outside the Way questioned Buddha, “I do not question with words; I do not question without words.”

The World Honored One was respectful a long time.

The one outside the Way said in praise, “The World Honored One’s great compassion and great pity have opened my clouds of confusion and allowed me to gain entry.”

After the one outside the Way departed, Ananda questioned Buddha, “What did the one outside the Way have in the place of evidence and accordingly the words ‘gaining entry’?”

Buddha said, “Like a fine horse of the world, he sees the shadow of the whip and goes accordingly.”

66. Yantou Retrieves a Sword

Raised:

Yantou asked a monk, "What place did you come from?"

The monk said, "I came from the Western capital."

Tou said, "After Huangchao (Yellow-nest) passed away and returned to his origin place, were you able to retrieve his sword?"

The monk said, "I was able to retrieve it."

Yantou pulled out his neck close in front and said, "[口@力]"

The monk said, "The master's head has fallen!"

Yantou guffawed and guffawed great laughter.

The monk later arrived at Xuefeng's.

Feng said, "What place did you come from?"

The monk said, "I came from Yantou."

Feng said, "What words and phrases did he have?"

The monk raised the previous discussion.

Xuefeng hit 30 blows with the stick and chased him away.

67. The Mahasattva Expounds the Sutra

Raised:

Emperor Liang Wu requested Mahasattva Fu to expound the Diamond Sutra. The Mahasattva then from the high seat, lifted and brought the lectern table down once, and then came down from the seat. Emperor Wu was dumbfounded.

The Official of the Records asked, “Does Your Highness understand yet?”

The Emperor said, “I don’t understand.”

The Official of the Records said, “The Mahasattva has finished expounding the sutra.”

68. Yangshan Questions a Name

Raised:

Yangshan asked Sansheng, “What is your name?”

Sheng said, “Huiji.”

Yangshan said, “Huiji is me.”

Sheng said, “My name is Huiran.”

Yangshan guffawed great laughter.

[Comments: Yangshan (revered-mountain) Huiji (kind/gracious-silence)
Sansheng (lit. triple holiness) Huiran (kind/gracious-thus)]

69. Nanquan Draws a Circle

Raised:

Nanquan, Guizong, and Magu together went to do customary respects to National Teacher Zhong. Stopping half way, Nanquan drew the image of one circle on top of the dirt and said, "If you're able to say then we'll leave."

Guizong sat in the middle of the circle image. Magu then did the bow of a woman.

Quan said, "Is it like this? The standard is not to leave!"

Guizong said, "What is going in your mind?"

70. Guishan's "I Withdraw and Beg"

Raised:

Guishan (J. Isan), Wufeng (J. Gohô) , and Yunyan (J. Ungan) stood together as attendants for Baizhang. Baizhang asked Guishan, "If side by side you withdraw throat and lips, how do you speak to make it alive?"

Guishan said, "I withdraw and beg the Venerable to speak."

Zhang said, "I don't decline to turn to you and speak, but I fear then that afterwards I would lose my children and grandchildren for descendants."

Therefore [Xuedou's] ode says:

"I withdraw and beg the Venerable to speak."

The tiger's head gives birth to horns coming out from the wild grasses.

In the ten island-continents, spring is ended and flowers are withered.

In the forest of coral trees, the sun is brilliantly bright.

71. Wufeng's "You Too Should"

Raised:

Baizhang again asked Wufeng (J. Goho), "If, side by side, you withdraw throat and lips, how do you speak to make it alive?"

Feng said, "Venerable (Osho) you too should withdraw them side by side."

Zhang said, "In the place without a person, I put my hand to forehead and gaze into the distance for you."

[Xuedou's] Ode says:

72. Yunyan's "Have or Not?"

Raised:

Baizhang again asked Yunyan (J. Ungan), "If side by side you withdraw throat and lips, how do you speak to make it alive?"

Yan said, "Does the Venerable have or not?"

Zhang said, "I have lost my children and grandchildren."

[Xuedou's] Ode says:

73. Master Ma's White and Black

[Yuanwu's] Appended pointer says:

For someone who is a master explaining the Dharma, there is no explaining and there is no pointing. For someone who is one listening to the Dharma, there is no hearing and there is no attaining. Explaining is already without explaining and without pointing;

to strive thus is not explaining. Listening is already without hearing and without attaining; to strive thus is not listening. Accordingly, those without explaining and without listening, however are relatively few. Just so, now you various people listening to this mountain monk with an explanation of that other side, how do you make it alive to avoid attaining these mistakes? For those who possess the eye to pass through the checkpoints, a test is raised to examine it:

Raised:

A monk asked Grand Master Ma (Mazu, J. Baso), "Abandoning the four phrases and renouncing the 100 negations, I beg Master to directly point to the meaning of that First Certain Someone's coming from the West."

Master Ma said, "Today, I toiled and am weary and do not have the energy to explain it for you. Take the question to Zhizang, (J. Chizo) and go away."

The monk asked Zhizang. Zang said, "Why don't you ask the Venerable?"

The monk said, "The Venerable instructed me to come and ask."

Zang said, "Today my head aches, and I don't have the energy to explain it for you. Take the question to Elder Brother Hai and go away."

The monk asked Elder Brother Hai (J. Kai).

Hai said, "I arrived at this side, but still I don't understand."

The monk raised it to show to Grand Master Ma.

Master Ma said, "Zang's head is white; Hai's head is black."

[Xuedou's] Ode says:

"Zang's head is white; Hai's head is black."

Clear-eyed patched monks understand they don't attain it.

The horse colt trampled and killed the people under heaven

Linji is not yet a thief snatching in the white.

"Abandoning the four phrases and renouncing the 100 negations",

Between heaven above and the people, only I know.

74. Jinniu's Bucket of Cooked Rice

Raised:

Venerable Jinniu (Golden Ox), when every meal time arrived, by himself in the front of the monk's hall with the bucket of cooked rice did a dance and, with guffaws of great laughter, said, "Mr. Bodhisattvas, come and eat the cooked rice."

Xuedou said, "Although [he acted] in this way, Jinniu was not being good hearted."

A monk asked Changqing, "The man of old said, 'Mr. Bodhisattvas, come and eat the cooked rice.' So what was his intended aim?"

Qing said, "A great show causing celebration and praise of the meal."

Xuedou's ode says:

Guffaws of laughter underneath the shadow of the white cloud,
Holding on with both hands, he came handing it down and giving it to them.
If [they] are children of the golden-haired lion,
[They would] see the boastful swindle from three thousand *li* away.

75. Wujiu's Unjust Stick

Raised:

A monk who was a follower of the assembly of Venerable Dingzhou's side ^[75] came and arrived at Wujiu.

Wujiu asked, "How does the Way of the Dharma of Dingzhou resemble this side?"

The monk said, "[It is] not different."

Jiu said, "If not different then you should turn back to the other center and go." Then he hit.

The monk said, "The tip of the stick has eyes. Don't get careless hitting a person."

Jiu said, "Today I hit at one in particular!" Then he hit down thrice.

The monk then left.

Jiu said, "An unjust stick, from the first arrival there is a person enduring it."

The monk turned his body around and said, "How can one quarrel when the handle is in the Venerable's palm?"

Jiu said, "If you want it, this mountain monk will turn it around to give it to you."

The monk went close in front and grabbed the stick from Jiu's palm and hit down on Jiu thrice.

Jiu said, "An unjust stick, an unjust stick."

The monk said, "There is a person enduring it"

Jiu said, "I carelessly hit at this particular fellow."

The monk then did a ritual bow.

Jiu said, "A Venerable, but goes on like this!"

The monk laughed greatly and exited.

Jiu said, "Alleviating can be like this. Alleviating can be like this."

76. Danxia Possesses Eyes

Raised:

Danxia asked a monk, "From what place have you come?"

The monk said, "I come from down the mountain."

Xia said, "Have you finished eating the cooked rice or not?"

The monk said, "I've finished eating the cooked rice."

Xia said, "Did the person at the bottom who came with the cooked rice to give to you to eat also possess eyes?"

The monk was speechless.

Changqing asked Baofu, "As the person, who gives the cooked rice to eat, announces the benevolence of having a share, how does [that one] not possess eyes?"

Fu said, "The one who gives and the one who receives are both two blind fellows."

Changqing said "Having come to use up all their opportunities, they still become blind don't they?"

Fu said, "Are you saying we're getting blind?"

[Xuedou's] Ode says:

Using up the opportunities is not becoming blind.

By laying a hand on the ox's head to eat the grass,

All of the 28 and the six founding masters,

Came to uphold the precious vessel and complete fording across errors.

Fording across the depths of errors,

There is no place to seek.

Heaven (Devas) above and people are in the same in between space sinking on the shore.

A workshop.

A wink.

77. Yunmen's Porridge Cake

Raised:

A monk asked Yunmen, "So what about the discussion of 'leaping over Buddha and stepping over the founders?'"

Men said, "Porridge cake."

[Xuedou's] Ode says:

In discussions of "leaping over," the questions of Zen travelers are one-sided and many.

Do you also see that a seam splits and spreads open to separate?

He came to be stuffed with rice porridge cake yet did not dwell on it.

Until now, under heaven there was a boastful swindle.

Stuffed.

78. Bodhisattvas Enter the Bath

Raised:

In ancient times there were 16 bodhisattvas. At the time for monks to bathe they followed the custom and entered the bath, and suddenly awoke by the primary cause of water.

All you Virtuous Ones of Zen, how do you make it alive to comprehend them saying, “The wonderful touch proclaims the brilliance and becomes the abode of the Buddha’s children.”

Also, [you] must do eight holes in seven borings to begin to get it.

79. Touzi's Correct Hits

Raised:

A monk asked Touzi, "Every sound is Buddha's sound. Correct or not?"

Touzi said, "Correct."

The monk said, "[Then] Venerable, aren't [your] farts the chirping sound of the Buddha's bowl?"

Touzi then hit.

He again asked, "Coarse words and fine speech all return to the primary meaning. Correct or not?"

Touzi said, "Correct."

The monk said, "May I call the Venerable to be taken for one donkey?"

Touzi then hit.

[Xuedou added] "Fart."

80. Zhaoshou's Rushing Water

Raised:

A monk asked Zhaozhou, "When first born, does the infant also possess the sixth consciousness or not?"

Zhaozhou said, "A ball strikes the surface of the rushing water."

The monk, in repeating this, asked Touzi, "So what was the meaning and purpose of 'A ball strikes the surface of the rushing water.'?"

Zi said, "Moment by moment, unceasing flowing."

81. Yaoshan Observes an Arrow

Raised:

A monk asked Yaoshan (Medicine Mountain), “In a level field of shallow grass a great stag and the deer became a herd.^[81] So how is one able to shoot and get the great stag among the great stags?”

Shan said, “Look... an arrow.”

The monk lay down his body then rolled over.

Shan said, “Attendant, drag out this dead fellow.”

The monk then departed swiftly.

Shan said, “What limit is there for this fellow’s playing with mud balls?”

Xuedou picked it up and said, “Although in three steps he lived, in five steps he had to die gaping at the great stag.”

82. Dalong's Brocade and Indigo

Raised:

A monk ask Dalong (Great Dragon), “The color-body (*rupakaya*) falls to ruin.
So what is the firm and stable Dharmabody?”

Long said, “The mountain flowers open, resembling brocade
The valley river deep, like indigo.”

83. Yunmen's Bare Pillar

Raised:

Yunmen instructed the assembly and said, "The Old Buddhas and the bare pillar unite with each other. What degree of subtle activity is it?"

Substituting himself, he said, "Clouds rise up on South Mountain. Rain falls on North Mountain."

84. The Vimalakirti Sutra's Non-Duality

[Yuanwu's] Appended pointer says:

Just say, does this person also possess eye(s) or not? If you are able to judge this person, then I approve that you have come to personally see the people of old.

Raised:

Vimalakirti asked Manjusri, "How do those ranked as being bodhisattvas enter the Dharma gate of non-duality?"

Manju(sri) said, "So this is my idea, in everything, to be without words, without explaining, without showing, and without knowledge and to leave aside all questions and answers, is the act of entering the Dharma gate of non-duality."

Thereat, Manjusri asked Vimalakirti, "Each and every one of those equally ranked and myself have explained already. You who are virtuous and equally ranked explain, how do those ranked as being bodhisattvas enter the Dharma gate of non-duality?"

Xuedou said, "What did Vimala(kirti) say?"

Repeating he said, "Investigate and expose completely!"

85. The Hermitage Master's Tiger's Roar

Raised:

A monk arrived at the place of the hermitage master of Paulownia (Empress Tree) Peak and immediately asked, "Here inside, if you suddenly run into a tiger, again how would you make it alive?"

The Hermitage Master immediately made a tiger's roar.

The monk immediately made gestures of fear.

The Hermitage Master burst out great laughter.

The monk said, "This old thief."

The Hermitage Master said, "How this old monk endures contention."

The monk gave up and left.

Xuedou said, "Indeed, by the standard both are each wicked thieves, only free to steal the hand bell by covering their ears."

86. Yunmen's Brightness of Light

Raised:

Yunmen said in handing down words, "In every last person there is the brightness of light. When looking, it is unseen endless darkness. How do you make it live, this brightness of light of all people?"

Substituting for himself, he said, "The kitchen storehouse, the triple gate."

Again he said, "Good things are not as good as nothing."

[Xuedou's] Ode says:

Shining by itself, the solitary brightness lines up

And flows unobstructed a single thread for you.

The flowers wither; the tree is without a shadow.

When looking, who does not see?

Seeing is not seeing.

Backwards astride the ox, ahh!, to enter the Buddha sanctuary.

87. Yunmen's Medicine and Disease

Raised:

Yunmen said in teaching the assembly, "'Medicine and disease cure each other.' The entire great earth is medicine. What particularly is oneself?

"Cure."

[Xuedou's] Ode says:

"The entire great Earth is Medicine."

From ancient times to the present, how extremely wrong!

Don't make the cart behind closed doors.

The path through is naturally desolate and empty.

Wrong. Wrong.

Yet, nostrils as far as heaven are also pierced.

88. Xuansha's Three Maladies

Raised:

Xuansha, instructing the assembly, said, "In all directions the sojourning-elders welcomed situations to aide the living in the path leading to the destruction of suffering. If you unexpectedly come to run into people with three kinds of maladies, how do you make it alive to welcome them? With those who suffer from being blind, if you pick up the mallet or stand up the whisk, the other, too, does not see. With those who suffer from being deaf, about the samadhi of language, the other, too, does not hear. With those who suffer from being mute, if you instruct them to speak, again they are not able to speak. Just how do you make it alive to welcome them? If you're not able to welcome these people the Buddha Dharma is without verifiable effect."

A monk requested augmentation from Yunmen. Yunmen said, "Set forth your ceremonial-respects."

The monk did the ceremonial obeisance and rose. Yunmen used the staff to stab. The monk withdrew backwards.

Men said, "Indeed, you do not suffer from being blind."

Again he called him to come near in front. The monk neared in front.

Men said, "Indeed, you do not suffer from being deaf."

Men thereupon said. "Reply, what do you understand?"

The monk said, "I do not understand."

Men said, "Indeed, you do not suffer from being mute."

The monk had introspection into this.

Stare.

Yawn.

Stab.

89. Yunyan's Great Compassion

[Yuanwu's] Appended pointer says:

Flowing throughout the body are eyes, yet seeing does not arrive at it. Flowing throughout the body are ears, yet hearing does not attain it. Flowing throughout the body are mouths yet speaking does not manifest it. Flowing throughout the body is the heart-mind, yet reflecting does not produce it.

Were "flowing throughout the body" to immediately just stop, and suddenly, if you are without eyes, how do you make seeing alive; without ears, how do you make hearing alive; without a mouth, how do you make speaking alive; without the heart-mind, how do you make reflecting alive?

If you face toward the particular inner side and are able to unfold a single thread of the Way, then you are together with the ancient Buddhas sharing the meeting. Were meeting the standards (i.e., the koans) to just stop, just say, particularly what person would you meet?

Raised:

Yunyan asked Daowu, "How does the Bodhisattva of Great Compassion expect to make use of the many hands and eyes?"

Wu said, "It is like a person in the middle of the night whose hands feel back for the pillow."

Yan said, "I understand."

Wu said, "How do you make your understanding alive?"

Yan said, "All over the body are hands and eyes."

Wu said, "You said the greatest part of it, but are only able to say eight-tenths."

Yan said, "Senior Teacher, how do you make it alive?"

Wu said, "Flowing throughout the body are hands and eyes."

[Xuedou's] Ode says:

All over the body, yes.

Flowing throughout the body, yes.

Picking it up, though, is still one hundred thousand *li* [away].

Spreading out and extending [it's wings], the roc mounts the clouds of the six unions

To strike the wind drum and clarify the waters of the four oceans.

Indeed, oh, what fine dust suddenly comes into being?

Oh, what piece of thin hair has not yet stopped?

You don't see,

The pearls in the net hang down in patterns, the reflections repeating and repeating,

The hands and eyes in the head of the stick accord with what rises up.
Bah!



90. Zhimen's Essence and Function

[Yuanwu's] Appended pointer says:

"The single phrase before a sound" is not transmitted by 1,000 sages. "The single thread before the face" endures without an interval. All naked and clean, all washed and red, the coiffure on the head loosened, and the ears erect on the new moon day. Just say, how do you make it alive? A test is raised for examination:

Raised:

A monk asked Zhimen, "So what is the essence of *prajna*?"

Men said, "The oyster holds in its mouth the bright moon."

The monk said, "So what is the function of *prajna*?"

Men said, "The rabbit's offspring are held in the womb."

[Xuedou's] Ode says:

One piece of congealed emptiness cuts off names and feelings.

Humans and Devas in accord with this see the being of emptiness.^[90]

The deepest meanings of the oyster's holding in its mouth and the dark rabbit

Have been given to the family of Zen to make war.

91. Yanguan's Rhinoceros

[Yuanwu's] Appended pointer says:

Leap over emotions; separate from views; leave bonds; and loosen the stuck. Indeed, rise up facing the vehicle of the supreme lineage. Aid and abet the treasury of the correct Dharma eye. Also in the ten directions you must uniformly respond with the exquisiteness of the eight facets. In this way you directly arrive at the cropland. Just say, in giving back is there the foundation of the same attainment, the same testimony, the same death and the same birth? A test is raised to examine it:

Raised:

Yanguan one day called the attendant, "Give me the rhinoceros fan."

The attendant said, "The fan is broken!"

Guan said, "Since the fan is broken, give back to me the rhinoceros calf."

The attendant had no reply.

Touzi said, "I don't refuse to produce it; I'm fearful the horn on the head is incomplete."

Xuedou picked it up and said, "I want the incomplete horn on the head."

Shishuang said, "If it is returned to the venerable, then there is nothing!"

Xuedou picked it up and said, "The rhinoceros calf is still present."

Zifu drew the appearance of a single circle and in the center drew the single character for "ox".

Xuedou picked it up and said, "In coming and going, what are you going to produce?"

Baofu said, "The venerable's age is respected; better to ask a different person."

Xuedou picked it up and said, "Pitiable, to toil yet be without merit."

Xuedou's ode in one thread says:

Beating.

The rhinoceros fan has been in use for many ages.

The question manifests from the beginning and in general one does not know.

The unrestricted clear wind and the horn on the head,

To the same end, when they leave, the clouds and rain are difficult to pursue.

Xuedou again said, "If you want the clear wind to return and the horn on the head re-grow, then I ask each of you zen guests to let down a single turning word on the stated question, 'Since the fan is broken. give back to me the rhinoceros calf.'"

At that time there was a monk who came forth and said, "Great multitude, leave the meeting hall."

Xuedou called out and said, "I cast the hook fishing for Kun (a giant fish of legend), and in fishing got this single frog." He then descended from the seat.

92. The World Honored One Ascends The Seat

[Yuanwu's] Appended pointer says:

The stirring lute strings of a different melody are difficult to meet in 1,000 years. To see the rabbit and release the hawk and at once to take hold of the excellent; to sum up all language to become a single phrase; to gather up [as many] realms as the sands of the Great Chiliocosm to become a single dust mote; to die the same and be born the same; [to get] eight holes by drilling seven [times]; still, is there one who can confirm accordingly? A test is raised to examine it.

Raised:

One Day the World Honored One ascended the seat.

Manjusri, to be clear, struck and said, "Carefully observe the Dharma of the King of Dharma. The Dharma of the King of Dharma is thus."

The World Honored One then descended the seat.

[Xuedou's] Ode says:

Those who are established among the ranks of sages crowded together know

The decree of the Dharma of the King of Dharma is not like this.

If there was a guest from Sindh among the assembled,

Why was it necessary for Manjusri to strike down once?

93. Daguang Did A Dance

Raised:

A monk asked Daguang, “Changqing state, ‘to cause celebration and praise of the meal.’^[93] So what was the intended purpose?”

Daguang did a dance.

The monk offered obeisance.

Guang said, “What do you see particularly to then offer obeisance?”

The monk did a dance.

Guang said, “This wild fox spirit.”

[Xuedou’s] Ode says:

The preceding arrow was still slight, the later arrow was deep.

Who says the leaves are yellow or gold?

Like an imitation of the billowing waves of Caoxi,^[93]

Limitless average people blanket the shore to sink.

94. The Surangama's Not Seeing

Raised:

The Śūraṅgama Sūtra says, “When I do not see, why don’t [you] see the locus of my not seeing?^[94] If [you] see the not seeing, intrinsically that is not the characteristic of not seeing. If [you] don’t see the ground of my not seeing, intrinsically [it] is not an object, why say [it] is not you?”

[Xuedou's] Ode says:

The whole elephant and the whole ox — are not different from cataracts.

Those who act in accord with what comes share the names and patterns.

So now wanting to see the yellow-headed elder ^[94],

Every grain of dust of every realm is half the way

95. Baofu Drinks Tea

[Yuanwu's] Appended pointer says:

Where there is a Buddha do not get there and stop; to stop manifests a life of horns on the head. Where there is no Buddha, quickly run by; if you do not run by, the grass is ten feet deep. If you are abundantly upright, all naked and clean, all washed and red, with external affairs being without machinations, and the external being without affairs, you do not escape sticking by the stump waiting for a rabbit.

Just say, altogether, is treading the living walk not like this or is it like this? A test is raised for examination:

Raised:

There was a time Changqing said, "I would rather there be talk about arhats having the three poisons; don't talk about the Tathagata having two kinds of language. I don't say the Tathagata is without language, only is without two types of language."

Baofu said, "How do you make it alive to be the Tathagata's language?"

Qing said "A deaf person struggles to be able to hear."

Baofu said, "I know for sure you are facing towards the Way of the second head."

Qing said, "How do you make it alive to be the Tathagata's language?"

Baofu said, "Go drink tea."

[Xuedou's] Ode says:

Oh, the heads! First. Second.

A resting dragon does not reflect on the still water.

Having the moon without a place, the waves settle.

Having a place, the billows rise up without a wind.

Zen traveler Leng, Zen traveler Leng!

In the third month at the Dragon Gate of Yu, he incurred a spot on the forehead.

96. Zhaozhou's Turning Words

Raised:

Zhaozhou taught the multitude with three turning words.

[Xuedou's] Ode says:

The clay Buddha does not pass through water.

The gold Buddha does not pass through the furnace.

The wood Buddha does not pass through fire.

97. The Diamond Sutra's Belittled and Despised

Raised:

The Diamond Sutra says, "If one becomes a person belittled and despised, indeed the person's previous life's karma of wrongdoing has responded by falling into evil paths. According to the present life, because the person is belittled and despised, the previous life's karma of wrongdoing as a rule becomes extinguished."

98. Xiyuan's Pair of Wrongs

Raised:

Venerable Tianping (Heavenly-peace) at the time of traveling on foot called on Xiyuan (Western-courtyard). [He] always said, "Do not say [you] understand Buddha Dharma. [I] seek a single person to raise a saying, and still there is none."

One day Xiyuan, seeing [him] in the distance, called and said, "Zongyi" (Tianping's personal name).

Ping raised his head

Xiyuan said, "Wrong." (mistake, blunder, fault)

Ping walked three pairs of steps.

Xiyuan again said, "Wrong."

Ping neared in front.

Xiyuan said, "It is fitting to come to this pair of wrongs, but are they Xiyuan's (i.e., my) wrongs or are they Upper-seat's (i.e., your) wrongs?"

Ping said, "Zongyi's (i.e., my) wrongs."

Xiyuan said, "Wrong."

Ping gave up to go.

Xiyuan said, "Just for the time being Upper-seat, pass the summer on this other side and [we can] stay together to discuss and deliberate this pair of wrongs."

Ping undertook at that time then to walk [on].

Afterwards in residence [as abbot] at a Courtyard (i.e., a temple) [he] spoke to the multitude and said, "When I initially undertook the time of traveling on foot, because of the working of the wind, I arrived at senior elder Siming's place, and in succession [he] let down a pair of 'wrongs.' Furthermore, [he wanted] to detain me to pass the summer to stay together with me to discuss and deliberate [them]. At the time I did not say in that way, 'Wrong.' At the time I started on foot toward the direction of the South, I knew beforehand to say 'Wrong' entirely (alt. in the end)!"

Ripples/Yi.

99. The National Teacher Taming and Driving

Raised:

Emperor Suzong asked National Teacher Zhong, “So what is the ‘The Taming and Driving One’ of the ten bodies [of Buddha]?”^[99]

The National Teacher said, “Patron, the supreme practice of surpassing stepping on Vairocana’s crown.”

The Emperor said, “[This] solitary person does not understand.”

The National Teacher said, “[One] never recognizes one’s own self’s pure and clear Dharma-body.”

100. Baling Supports the Moon

Raised:

A monk asked Baling, “So what is the ‘Blown Hair Sword’?”^[100]
Ling said, “Branch by branch, the coral is supporting the moon.”

Notes

Note to Case 1: On translation of title. The title, “*Odes to a Classic Hundred Standards*,” has been variously translated as “*Odes on the Hundred Cases*” and “*100 Verses on Old Cases*”. 頌 (song4) means a “hymn to something; ode; eulogy; paean; composition in praise of some achievements.” So “ode” is the best English translation. In my view “verse” should be rejected since it is too generic and does not include the necessary element of praise or eulogy. 古 (gu3) means “old, ancient, or classic.” Here the context is not just that the selected koans are old, but that they are selected as being old and important, which is conveyed by the English word “classic.” 百 (bai) means “hundred.” 則 (ze2) means a “law, rule, regulation, standard, norm, criterion,” etc. I have chosen “standard” to translate it because as a “standard” it then has the double connotation of being something to measure against or regulate by comparison which is the intended use of these koans as well as being classic koans or old standards. The Chinese word correctly translated as “case” is 案 (an4) which is part of the word 公案 *gongan* (gong1an4) or koan, meaning “public case.” Since the word koan has now entered the English language dictionaries, I argue that the word “case” should be reserved for translating words using 案 (an4) and not confused with 則 (ze2) which implies the regulatory meaning of “standard” not the exemplar meaning of “case.” Also by the placement of the number “hundred” immediately before “standards”, it is modifying the word “standards” not the first word “odes,” so it reads “hundred standards” not “hundred odes.” ↪

Note to Case 13: Deva is short for Kanadeva, also known as Aryadeva, an Indian dhyana master prior to Bodhidharma and known for his eloquence and debating skills. Kanadeva is considered to be the 15th founding ancestor of the Zen lineage and the dharma heir of the great Buddhist teacher Nargarjuna who was the 14th founding ancestor. The question has a dual reference to Kanadeva’s personal teaching style and to the Zen lineage in general. Some translators translate the question simply as “What is Zen?” And since the two Chinese characters used for the transliteration of *deva* can be translated literally as “to raise or mention an old woman,” at least one translator has translated the question as the pun “What is old-lady Zen?” ↪

Note to Case 18: The question “Are you able to?” is suitably ambiguous, similar to “Do you get it?” It includes the meanings of: Are you able to see it?, build it?, understand what I mean?, etc. ↪

Note to Case 28: For “I” Nanquan uses a phrase that is literally, “a certain someone A”, which is used as a generic name such as in naming an unidentified person similarly to “John Doe.” ↪

Note to Case 31: “Ring-staff” is written with just the character 錫 that literally means “tin” and is a nickname for the sounding or ringing staff (聲杖). “Tin” refers to the metal rings on the top of the staff that make the ringing sounds as the monk travels along. ↪

Note to Case 34: “Preceptor” is the title of the monk and in this context means “you.” A preceptor is a monk who is senior enough to give the precepts to beginners. ↪

Note to Case 35: With the Sanskrit terms: “Recently, few of the *bhikkhus* (mendicants) of the Dharma respect *śīla* (moral discipline) and *vinaya* (rules).” “Three threes in front; three threes in back” is one of the most enigmatic phrases in the collection of 100 koans. It is ambiguous if the spatial or temporal dimension is indicated or preferred by this use of the opposition “before-behind” or “front-back”. Also it is not clear whether 三三 “three threes” simply means “nine” or means “three by three” as in three rows of three. ↪

Note to Case 43: The “Black of Han” is a legendary black dog swift as a race horse who was patient as well as swift and the most talented in catching the hardest to catch rabbits. ↪

Note to Case 48: The term “wild charcoal” refers to the stumps or spikes of wood left in the wilderness after flames have baked or roasted them to their base. The character translated here as “charcoal” literally means “steamed wood” or “steamed trees.” “Wild charcoal” is used as praise for Great Superintendent Wang who is “wild” in the sense of not being a disciplined monk and is “charcoal” in the sense of having his worldly views being burned out to the base. ↪

Note to Case 49: The “head of the word” is the Zen technical term “*huatou*” which means the “source of language” or that from which words arise, i.e., the True Suchness of Mind, the Original Face. ↪

Note to Case 50: The Northern Bushel is the constellation Ursa Major, i.e., the Big Dipper. ↪

Note to Case 52: Yuanwu’s commentary says that a “rough bridge” is a single log bridge. ↪

Note to Case 75: Zen master Dingzhou (W-G. Ting Chou Shih Tsang, J. Jōshū Sekizō) (718-800) was a Dharma heir of P’u Chi who was considered the 7th Ancestor of Chan by the Northern School of Chan as he was Dharma Heir of Shenxiu (W-G. Shen Hsiu) who they considered to be the 6th Ancestor instead of Huineng, so Dingzhou is in the 8th generation, and this monk is in the 9th generation. Zen master Wujiu was a Dharma heir of Mazu (W-G. Ma Tsu, J. Baso) who was 8th generation after Huineng as the 6th Ancestor. So this koan is about a meeting between two 9th generation Zen monks, a senior monk from the Northern school “side” of Dingzhou and a Zen master from the Southern School “side” of Mazu, and as such it represents an event of historical rapprochement and mutual recognition between two men of the Northern and Southern lineages of Zen. Coincidentally the Japanese pronunciation of the translation of Dingzhou 定州 is Joshu which is the same as the phonetic Japanese translation of Zhaozhou 趙州 as Joshu, so some confusion may be caused for readers of the English translations of the Japanese that use the same Japanese pronunciation of the name Joshu for both. Obviously, Dingzhou of the Northern School of Zen is not connected to Zhaozhou of the Southern School of Zen. ↪

Note to Case 81: There is a double entendre in the monk’s question because Yaoshan’s temple was named “Level Field.” Thus in addition to being the Buddha nature of one’s own level mind, the great stag among the deer herd on the level field was Yaoshan among the monks of the temple. ↪

Note to Case 90: “The being of emptiness,” is an epithet for Subhuti, one of the ten chief disciples of Buddha, who was the main interlocutor for the emptiness (*sunyata*) teachings of the Prajnaparamita Sutras. To see the being of emptiness is to see eye to eye with Subhuti. ↪

Note to Case 93: “Changqing stated” in Case 74. “the billowing waves of Caoxi” is a reference to the 6th Ancestor Huineng’s temple Caoxi and the influence of his many descendants. ↪

Note to Case 94: “locus of my not seeing” The word locus (place, site, or location) is the translation of the Sanskrit. *ayatana* indicating where the organ of perception (in this case the eye organ) meets with its sensory field (visual stimuli) such that the locus of this meeting of organ and field is where the associated (eye) consciousness occurs. “the yellow-headed elder” means the Buddha whose body was said to emit a golden radiance. ↪

Note to Case 99: “tamer and driver.” This is one of the 10 epithets of the Buddha (Skt. *Purusa-damya-sarathi*, lit. the driver-tamer of the human spirit) and calls forth the image of the coachman or charioteer who tames and drives the team of horses or the plowman who tames and drives the team of oxen, meaning that the Buddha tames and drives the team consisting of the human karmas of word, thought and deed. Here the Emperor is showing his ability to pun by noting that if there are 10 bodies of the Buddha, who or what is the one who tames and drives this team of 10 bodies without becoming confused, what is that called if not called an 11th body? In other words, what is the True Buddha?

The National Teacher’s reply also shows his punning ability as it contains three references to walking: the words “supreme practice” are literally “highest walking”, the word for “surpassing” is literally “stepping over” and then the word for “stepping on.” The whole

reply would be literally “The highest walking of stepping over stepping on Virocana’s crown.” ↪

Note to Case 100: The “Blown Hair Sword” was the name of a famous sword known for its sharpness because it could cut a single hair blown across the blade by a slight puff of wind. As an image of the sharpest thing possible, the question became a standard question about the inherent sharpness of the mind or the nature of essential truth like “What is the pure and clear Dharma-body?” or “What is Buddha?” Baling’s reply is considered to be profoundly ↪

The Book of Equanimity (Shōyōroku)

by WANSONG XINGXIU

1. The World-Honored One Ascends the Rostrum

One day, the World-Honored One ascended to the rostrum. Manjusri struck the table with the gavel and said, “Contemplate clearly the Dharma of the Dharma-King! The Dharma of the Dharma-King is like this.” Thereupon, the World-Honored One descended from the rostrum.

— *See Hekiganroku Case 92*

2. Bodhidharma's "Vast and Void"

Emperor Bu of Ryô asked Great Master Bodhidharma, "What is the highest meaning of the holy reality?" Bodhidharma replied, "Vast and void, no holiness." The emperor said, "Who are you in front of me?" Bodhidharma said, "I don't know." The emperor did not match him. Finally, Bodhidharma crossed the Yangtze River and came to the Shôrin Temple. There he sat for nine years, facing the wall.

— *See Hekiganroku Case 1*

3. The Indian King Invites the Patriarch

A king of Eastern India invited the twenty-seventh patriarch, Prajna Tara, for a meal. The king asked, “Why don’t you recite sutras?” The patriarch said, “The poor way^[1] does not stay in the world of subject when breathing in, and has nothing to do with the world of objects when breathing out. I am always reciting the suchness-sutra in millions and millions of volumes.”

4. The World-Honored One Points to the Ground

When the World-Honored One was walking with his assembly, he pointed to the ground with his hand and said, “This place is good for building a temple.” Indra^[2] took a stalk of grass and stuck it in the ground and said, “The temple has been built.” The World-Honored One smiled.

5. Seigen's "Price of Rice"

A monk asked Seigen, "What is the essence of Buddhism?" Seigen said, "What is the price of rice in Rorô?"

6. Master Ba's "White and Black"

A monk asked Great Master Ba, "Apart from the four Phrases, beyond one hundred Negations, please tell me directly, Master, the meaning of Bodhidharma's coming from the West." Master Ba said, "I am tired today, I can't explain it to you. Go and ask Chizô." The monk asked Chizô about it. Chizô said, "Why don't you ask our master?" The monk said, "He told me to ask you." Chizô said, "I have a headache today, I can't explain it to you. Go and ask Brother Kai." The monk asked Brother Kai about it. Kai said, "I understand nothing about that question." The monk told Great Master Ba about it. Great Master said, "Chizô's head is white, Kai's head is black."

— See *Hekiganroku Case 73*

7. Yakusan Ascends the Rostrum

Yakusan had not ascended the rostrum for a long time. The temple steward said, “All the assembly has been wishing for instruction for a long time. Please, Master, give your assembly a sermon.”

Yakusan had the bell rung. The assembly gathered. Yakusan ascended the rostrum and sat there for a while. Then he descended and returned to his room.

The temple steward followed him and asked, “You said a while ago that you would give the assembly a sermon. Why didn’t you speak even a word?” Yakusan said, “For sutras, there are sutra specialists; for sastras^[3], there are sastra specialists. Why do you have doubts about this old monk?”

8. Hyakujô and the Fox

Whenever Master Hyakujô delivered a sermon, an old man was always there listening with the monks. When they left, he left too. One day, however, he remained behind. Hyakujô asked him, "What man are you, standing there?" The old man replied, "In the past, in the time of Kashyapa Buddha, I lived on this mountain as a Zen priest. Once a monk came and asked me, 'Does a perfectly enlightened person fall under the law of cause and effect or not?' I said to him, 'He does not.' Because of this answer, I fell into the state of a fox for 500 lives. Now, I beg you, Master, please say a turning word." Hyakujô said, "The law of cause and effect cannot be obscured." Upon hearing this, the old man became greatly enlightened.

— *See Mumonkan Case 2*

9. Nansen Kills a Cat

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

Nansen told Jōshū what had happened, and asked him for his view. Jōshū thereupon took his sandals, put them upon his head and went away. Nansen said, "If you had been there, I could have spared the cat."

— See *Mumonkan Case 14; Hekiganroku Cases 63, 64*

10. An Old Woman near Taizan

There was an old woman on the way to Taizan. Whenever a monk asked her how to get to Taizan, she would answer, “Go straight on.” After the monk had gone a few steps, she would say, “This good and naïve fellow goes off that way, too.”

Later a monk told Jôshû about this. Jôshû said, “Wait a bit. I will go and see through her for you.” He went and asked the same question.

The next day, Jôshû ascended the rostrum and said, “I have seen through the old woman for you.”

— *See Mumonkan Case 31*

11. Unmon's "Two Diseases"

Great Master Unmon said, "When the light does not penetrate, there are two diseases. Everything is unclear and things hang before you — this is one disease. Even after you have realized the emptiness of all things, somehow you feel as if there were still something there.

This shows that the light has not yet penetrated thoroughly.

"Also there are two diseases concerning the Dharma-body. You have reached the Dharma-body, but you remain attached to the Dharma and cannot extinguish your own view; therefore you lead a corrupt life around the Dharma-body — this is one disease. Suppose you have truly penetrated to the end, if you give up further efforts, it will not do. You examine yourself minutely and say you have no flaw — this is nothing but a disease."

12. Jizô Plants the Rice Field

Jizô asked Shuzanshu, “Where have you come from?” Shuzanshu said, “I have come from the South.” Jizô said, “How is Buddhism in the South these days?” Shuzanshu said, “There is much lively discussion.” Jizô said, “How could that match with our planting the rice field here and making rice-balls to eat?” Shuzanshu said, “How could you then save the beings of the Three Worlds?” Jizô said, “What do you call ‘the Three Worlds’?”

13. Rinzai's "Blind Donkey"

When Rinzai was about to die, he entrusted Sanshō with his Dharma and said, "After my passing, do not destroy my treasury of the Eye of the true Dharma^[4]." Sanshō said, "How would I dare destroy your treasury of the Eye of the true Dharma?" Rinzai said, "If someone asks you about it, how will you answer?" Sanshō instantly shouted his Kaatz. Rinzai said, "Who knows that my treasury of the Eye of the true Dharma has been destroyed by this blind donkey?"

14. Attendant Kaku Offers Tea

Attendant Kaku asked Tokusan, "Where have all the past saints gone?" Tokusan said, "What? What?" Kaku said, "I gave the command for an excellent horse like a flying dragon to spring forth, but there came out only a lame tortoise." Tokusan was silent.

The next day, when Tokusan came out of the bath, Kaku served him tea. Tokusan passed his hand gently over Kaku's back. Kaku said, "This old fellow has gotten a glimpse for the first time." Again, Tokusan was silent.

15. Kyôzan Thrusts His Hoe into the Ground

Isan asked Kyôzan, "Where have you come from?" Kyôzan said, "From the rice field." Isan said, "How many people are there in the rice field?" Kyôzan thrust his hoe into the ground and stood with his hands folded on his chest. Isan said, "There are a great number of people cutting thatch on the South Mountain." Kyôzan took up his hoe and left immediately.

16. Mayoku Shook the Ring-Staff

Mayoku, with his ring-staff in hand, came to Shōkei. He circled Shōkei's dais three times, shook the ring-staff and stood there bolt upright. Shōkei said, "Right, right!" Mayoku then came to Nansen. He circled Nansen's dais three times, shook the ring-staff and stood there bolt upright. Nansen said, "Not right, not right!" Then, Mayoku said, "Master Shōkei said, 'Right, right!' Why, Master, do you say, 'Not right, not right!'" Nansen said, "With Shōkei it is right, but with you it is not right. This is nothing but a whirling of the wind. In the end, it will perish."

— *See Hekiganroku Case 31*

17. Hôgen's "Hairsbreadth"

Hôgen asked Shuzanshu, ““If there is only a hairsbreadth of difference, it is the distance between heaven and earth.’^[5] How do you understand that?” Shuzanshu said, “If there is only a hairsbreadth of difference, it is the distance between heaven and earth.” Hôgen said, “If that’s your understanding, how could you ever attain IT?” Shuzanshu said, “My view is just that. How about you, Master?” Hôgen said, “If there only is a hairsbreadth of difference, it is the distance between heaven and earth.” Shuzanshu made a deep bow.

18. Jôshû's Dog^[6]

A monk asked Jôshû, “Does the dog have buddha-nature, or not?” Jôshû said, “It has” [U]. The monk said, “If it has it, why did it creep into that skin bag?” Jôshû said, “Because it does so knowingly.”

Another monk asked, “Does the dog have buddha-nature, or not?” Jôshû said, “It has not” [Mu]. The monk said, “All living beings have buddha-nature^[7]. Why doesn't the dog have any?” Jôshû said, “Because it is in its karma-consciousness.”

19. Unmon's "Mt. Sumeru"

A monk asked Unmon. "Not a single thought arises: is there any fault or not?"
Unmon said, "Mt. Sumeru^[8]."

20. Jizô's "Most Intimate"

Jizô asked Hôgen, "Where are you going, senior monk^[9]?" Hôgen said, "I am on pilgrimage^[10], following the wind." Jizô said, "What are you on pilgrimage for?" Hôgen said, "I don't know." Jizô said, "Non knowing is most intimate." Hôgen suddenly attained great enlightenment.

21. Ungan Sweeps the Ground

When Ungan was sweeping the ground, Dôgo said, “You are having a hard time!” Ungan said, “You should know there is one who doesn’t have a hard time.” Dôgo said, “If that’s true, you mean there is a second moon?” Ungan held up his broom and said, “What number of moon is this?” Dôgo was silent.

Gensha said, “That is precisely the second moon.”

Unmon said, “The servant greets the maid politely.”

22. Gantô's Bow to the Kaatz

Gantô came to Tokusan. He straddled the threshold of the gate and asked, "Is this ordinary or is this holy?" Tokusan shouted, "Kaatz!" Gantô made a deep bow.

Hearing of this, Tôzan said, "Hardly anyone but Gantô could have accepted it that way." Gantô said, "Old Tôzan can't tell between good and bad. At that time, I raised up with one hand and suppressed with the other."

23. Roso Faces the Wall

Whenever Roso saw a monk coming, he immediately sat facing the wall.

Hearing of this, Nansen said, “I usually tell my people to realize what has existed before the *kalpa* of emptiness^[11], or to understand what has been before Buddhas appeared in the world. Still, I haven’t acknowledged one disciple or even a half. If he continues that way, he will go on even until the year of the donkey^[12].”

24. Seppô's "Look at the Snake"

Seppô, instructing the assembly, said, "There's a poisonous snake on the southern side of the mountain. All of you should look at it carefully!" Chôkei said, "Today in the Zen Hall there are many people. They have lost their body and life."

A monk told this to Gensha, who said, "Only Elder Brother Ryô [Chôkei] 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 southern side of the mountain'?" Unmon threw his staff in front of Seppô and acted frightened.

— *See Hekiganroku Case 22*

25. Enkan's "Rhinoceros Fan"

One day, Enkan called to his attendant, "Bring me the rhinoceros fan."

The attendant said, "It is broken." Enkan said, "If the fan is already broken, bring me the rhinoceros himself." The attendant gave no answer.

Shifuku drew a circle and wrote the ideograph "ox" in it.

— *See Hekiganroku Case 91*

26. Kyôzan Points to Snow

Kyôzan pointed to the snow lion^[13] and said, “Is there any^[14] that goes beyond this color?”

Unmon said^[15], “I would have pushed it over for him at once.”

Setchô said^[16], “He only knows how to push it over, but he doesn’t know how to help it up.”

27. Hôgen Points to the Bamboo Blinds

Hôgen pointed to the bamboo blinds with his hand. At that moment, two monks who were there went over to the blinds together and rolled them up. Hôgen said, “One has gained, one has lost.”

— *See Mumonkan Case 26*

28. Gokoku's "Three Disgraces"

A monk asked Gokoku, "How about when a crane perches on a withered pine tree?" Gokoku said, "It is a disgrace when seen from the ground."

The monk asked, "What about when every drop of water is frozen at once?" Gokoku said, "It's a disgrace after the sun has risen."

The monk asked, "At the time of the Eshô Persecution^[17], where did the good Guardian Deities^[18] of the Dharma go?" Gokoku said, "It is a disgrace for the two of them on both sides of the temple gate."

29. Fuketsu's "Iron Ox"

When he was staying at the government office of the Province Ei, Fuketsu entered the hall [to preach] and said, "The heart seal [stamp] of the patriarch resembles the activity of the iron ox.

When it goes away, the [impression of the] seal remains; when it stays there, the [impression

of the] seal is brought to naught. If it neither goes away nor stays, would it be right to give a seal [of approval] or not?"

Then Elder Rohi came up and said, "I have the activities of the iron ox. [However,] I ask you, Master, not to give me the seal." Fuketsu said, "I am accustomed to leveling 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 "Kaatz!" and said, "Why don't you say anything else, Elder?" Rohi was perplexed. Fuketsu hit him with his whisk and 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.

— *See Hekiganroku Case 38*

30. Daizui's "Kalpa Fire"^[19]

A monk asked Daizui, "When the great *kalpa* fire bursts out, the whole universe^[20] will be destroyed. I wonder if IT will also be destroyed or not." Daizui said, "Destroyed." The monk said, "If so, will IT be gone with the other^[21]?" Daizui said, "Gone with the other."

A monk asked Ryūsai, "When the great *kalpa* fire bursts out, the whole universe will be destroyed. I wonder if IT will also be destroyed or not." Ryūsai said, "Not destroyed." The monk said, "Why is it not destroyed?" Ryūsai said, "Because it is the same as the whole universe."

31. Unmon's "Pillar"

Unmon, instructing the assembly, said, "The old buddha and a pillar intersect each other.

What number of activity is that?" The assembly was silent. He said on their behalf,

"Clouds gather over the South Mountain; rain falls on the North Mountain."

— *See Hekiganroku Case 83*

32. Kyôzan's Mind and Objective World

Kyôzan asked a monk, "Where do you come from?" The monk said, "I am from Yû Province" Kyôzan said, "Do you think of that place?" The monk said, "I always do." Kyôzan said, "That which thinks is the mind^[22]. That which is thought about is the objective world. Within that are mountains, rivers and the great earth, towers, palaces, people, animals, and other things. Reflect upon the mind that thinks. Are there a lot of things there?" The monk said, "I don't see anything at all there." Kyôzan said, "That's right for the stage of understanding, but not yet for the stage of personalization." The monk said, "Do you have any special advice, Master?" Kyôzan said, "It is not right to say that there is or there is not. Your insight shows that you have obtained only one side of the mystery. Sitting down, putting on clothes — from now on you see by yourself."

33. Sanshō's "Golden Scales"

Sanshō asked Seppō, "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 1500 disciples doesn't know how to speak." Seppō said, "The old monk is just too busy with temple affairs."

— *See Hekiganroku Case 49*

34. Fuketsu's "Speck of Dust"

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

Setchô held up his staff and said, "Is there anyone who lives and dies with this?"

— *See Hekiganroku Case 61*

35. Rakuho's Obeisance

Rakuho came to Kassan and without bowing stood facing him. Kassan said, "A chicken dwells in the phoenix nest. It's not of the same class. Go away." Rakuho said, "I have come from far away, hearing much about you. Please, Master, I beg you to guide me." Kassan said, "Before my eyes there is no you, and here there is no old monk^[23]." Rakuho shouted, "Kaatz!" Kassan said, "Stop it, stop it. Don't be so careless and hasty. Clouds and the moon are the same; valleys and mountains are different from each other. It is not difficult to cut off the tongues of the people under heaven. But how can you make a tongueless person speak?" Rakuho said nothing. Kassan hit him. With this, Rakuho started to obey Kassan.

36. Master Ba Is Ill

Great Master Ba was seriously ill. The temple steward asked him, “Master, how are you feeling these days?” Great Master said, “Sun-faced Buddha, Moon-faced Buddha.”

— *See Hekiganroku Case 3*

37. Isan's "Karma-Consciousness"

Isan asked Kyôzan, "Suppose a man asks you, saying, 'All living beings are tossed in a vast karma-consciousness, and have no foundation to rely upon.' How would you check him?" Kyôzan said, "If such a monk appears, I call out to him, 'Mr. So-and-so!' When he turns his head, instantly I say, 'What is this?' If he hesitates, then I say to him, 'Not only is there a vast karma-consciousness, but also there is no foundation to rely upon.'" Isan said, "Good."

38. Rinzai's "True Person"

Rinzai instructed his assembly and said, "There is one true person of no rank, always coming out and going in through the gates of your face^[24]. Beginners who have not yet witnessed that, look! look!"

Then a monk came out and asked, "What is the one true person of no rank?" Rinzai descended from the rostrum and grabbed him. The monk hesitated. Rinzai pushed him away and said, "The true person of no rank — what a shit-stick you are!"

39. Jôshû's "Wash Your Bowls"

A monk asked Jôshû, "I have just entered this monastery. I beg you, Master, please give me instructions." Jôshû asked, "Have you eaten your rice gruel yet?" The monk answered, "Yes, I have." Jôshû said, "Then wash your bowls."

— *See Mumonkan Case 7*

40. Unmon's "White and Black"

Unmon asked Kempô, "May I ask for your answer^[25]?" Kempô said, "Have you ever reached this old monk or not?" Unmon said, "If so, I must say I was too late." Kempô said, "Is that so? Is that so?" Unmon said, "I thought I was Marquis White, but I find that here is Marquis Black^[26]."

41. Rakuho at His Deathbed

When he was about to die, Rakuho addressed his assembly and said, “I have one matter to ask you about. If you say ‘yes’ to this, you are putting another head on your own. If you say ‘no,’ you are looking for life by cutting off your head.” The head monk said, “The green mountain always lifts up its legs; you don’t need to carry a lantern in the daylight.”^[27] Rakuho said, “What time is this to utter such a saying?” A senior monk named Genjō stepped forward and said, “Apart from these two ways, I beg you, Master, not to ask.” Rakuho said, “That’s not enough. Say some more.” Genjō said, “I cannot say it fully.” Rakuho said, “I don’t care whether or not you can say it fully.” Genjō said, “I feel just like an attendant who has nothing to respond to his master.”^[28]

That evening, Rakuho called Genjō to him and said, “Your response today had something quite reasonable. You have to realize what our late master^[29] said, ‘There are no dharmas before the eyes, Yet consciousness is before the eyes.

*IT is not the Dharma before the eyes,
IT cannot be reached by eyes and ears.’*

Which phrase is the guest? Which phrase is the host? If you can sort them out, I will transmit the bowl and robe to you.” Genjō said, “I don’t understand.” Rakuho said, “You must understand.” Genjō said, “I really don’t understand.” Rakuho uttered a kaatz and said, “Miserable, miserable!”

[Another] monk asked, “What would you like to say, Master?” Rakuho said, “The boat of compassion is not rowed over pure waves. It’s been wasted labor releasing wooden geese down the precipitous strait^[30].”

42. Nanyô and the Water Jug

A monk asked National Teacher Chû of Nanyô, “What is the essential body^[31] of Vairocana Buddha^[32]?” National Teacher said, “Pass me that water jug.” The monk passed him the water jug. National Teacher said, “Put it back where it was.” The monk asked again, “What is the essential body of Vairocana Buddha?” National Teacher said, “The old Buddha is long gone.”

43. Razan's "Appearing and Disappearing"

Razan asked Gantô, "What if things appear and disappear without ceasing?"
Gantô scolded him saying, "Who appears and disappears?"

44. Kôyô's "Suparnin"

A monk asked Master Hô of Kôyô, "The great dragon has emerged from the ocean, calming heaven and earth. How will you treat him when he suddenly appears before you?" Master Hô said, "Suparnin^[33], the king of birds, absorbs the entire universe. Who can stick his head within him?" The monk said, "But how about when he does appear?" Hô said, "It is like a falcon catching a pigeon. If you don't realize it, you will learn the truth through the 'inspection before the balcony.'^[34]" The monk said, "If so, then I'll fold my hands on my chest and retreat three steps." Hô said, "You black tortoise under the Sumeru altar.^[35] Don't wait to be struck on the forehead again and get hurt."

45. Four Phrases from the Engaku Sutra

The Engaku^[36] Sutra says:

*“At all times, you do not raise the delusive mind.
When there are all kinds of illusory thoughts, you do not extinguish them.
Dwelling in the delusory state of mind, you do not add understanding.
Where there is no understanding, you do not distinguish the truth.”*

46. Tokusan's "Study Accomplished"

Great Master Tokusan Emmyô instructed his assembly and said, "If you have exhausted to the end, you will realize right away that all buddhas in the three worlds have stuck their mouths to the wall^[37]. Yet there is still one person — he is giving a great laugh. If you can recognize that person, you have accomplished your study."

47. Jôshû's "Oak Tree in the Garden"

A monk asked Jôshû, "What is the meaning of the patriarch's coming from the West?" Jôshû said, "The oak tree there in the garden."

— *See Mumonkan Case 37*

48. Vimalakirti's "Not-Two"

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

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

— *See Hekiganroku Case 84*

49. Tôzan and the Memorial Service

When Tôzan held a memorial service for Ungan before his portrait, he mentioned the episode with the portrait^[38]. A monk came forward and asked, “When Ungan said, ‘Just this!’ what did that mean?” Tôzan said, “At that time, I almost misunderstood my master’s meaning.” The monk said, “I wonder whether or not Ungan really knew that IT is.” Tôzan said, “If he did not know that it is, how could he say like that? If he knew that it is, how did he dare say like that?”

50. Seppô's "What Is This?"

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

Later, the monks came to Gantô. He asked them, "Where have you come from?" The monks said, "From Reinan." Gantô said, "Did you ever visit Seppô?" The monks said, "Yes, we visited him." Gantô said, "What did he say?" The monks related what had happened. Gantô said, "What else did he say?" The monks said, "Not a word; he hung his head and retired into his hermitage." Gantô said, "Oh, how I regret now that in those days I did not tell him the last word! 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 monks came back to this conversation and asked him about its meaning. Gantô said, "Why didn't you ask me about it sooner?" The monks said, "We could not dare to ask you about it." Gantô said, "Seppô was born on the same stem as I, but he will not die on the same stem. If you want to know the last word, it is just this."

— *See Hekiganroku Case 51*

51. Hôgen's "Boat or Land"

Hôgen asked Senior Monk Kaku, "Did you come by boat or by land?" Kaku said, "By boat."

Hôgen said, "Where is the boat?" Kaku said, "The boat is on the river."

After Kaku had withdrawn, Hôgen asked a monk nearby, "You tell me, did that monk who was here just now have the eye or not?"

52. Sôzan's "Dharma-body"

Sôzan asked Elder Toku, "'The true Dharma-body of Buddha is like the empty sky. It manifests its form corresponding to things — just like the moon on the water.'^[39] How do you explain the principle of this corresponding?" Toku said, "It is like a donkey looking into a well." Sôzan said, "You put it in a nice way, but you were able to say only eighty percent."

Toku said, "How about you, Master?" Sôzan said, "It is like a well looking at a donkey."

53. ôbaku's "Drinkers"

ôbaku instructed the assembly and said, "You are all drinkers of lees. If you continue to go on your Way like this, where will the 'Today'^[40] be? Do you know that in this great empire of Tang there is no Zen master?"

Now a monk came forward and said, "What would you say to the fact that in various places there are people who accept students and direct their assemblies?" ôbaku said, "I don't say that there is no Zen; I only say that there is no master."

— *See Hekiganroku Case 11*

54. Ungan's "Great Mercy"

Ungan asked Dôgo, "What does the Bodhisattva of the Great Mercy use so many hands and eyes for?" Dôgo answered, "It is like a person in the middle of the night reaching with his hand behind his head groping for his pillow." Ungan said, "I understood." Dôgo said, "How did you understand 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."

— *See Hekiganroku Case 89*

55. Seppô in Charge of Cooking

Seppô came to Tokusan and became in charge of cooking food. One day, the lunch was late. Tokusan came down to the hall carrying his bowls. Seppô said, "Old Master, the bell has not yet rung nor the drum sounded. Where are you going with your bowls?" Thereupon Tokusan went back to his room. Seppô told this to Gantô. Gantô said, "Great Tokusan though he is, he has not yet realized the last word."

Hearing of this, Tokusan sent his attendant to summon Gantô and then asked him, "Don't you approve of this old monk?" Gantô whispered his intention. Tokusan remained silent. Sure enough, the next day, when Tokusan ascended the rostrum, his talk was quite different from usual. Gantô, rubbing his hands together, laughed and said, "Wonderful! How happy I am that our Old Man has realized the last word. From now on he'll be subject to no one on earth."

— *See Mumonkan Case 13*

56. Misshi and the White Rabbit

When Uncle Misshi^[41] and Tôzan were walking together, they saw a white rabbit run by in front of them. Misshi said, “How swift!” Tôzan said, “In what way?” Misshi said, “It is just like a person in white clothes^[42] being venerated as a prime minister.” Tôzan said, “You are such an elderly and respectable man, and still you say something like that?” Misshi said, “Then how about you?” Tôzan said, “A noble of an ancient house is temporarily fallen into poverty.”

57. Gon'yô's One "Thing"

Venerable Gon'yô asked Jôshû, "How is it when a person does not have a single thing?" Jôshû said, "Throw it away." Gon'yô said, "I say I don't have a single thing. What could I ever throw away?" Jôshû said, "If so, carry it around with you."

58. “Getting Despised” in the Diamond Sutra

The Diamond Sutra says, “It is about getting despised by other people. If you are to come into hell because of your sins in your previous life, these sins will be extinguished because you are despised by the people of this world.”

— *See Hekiganroku Case 97*

59. Seirin's "Deadly Snake"

A monk asked Seirin, "How is it when a practitioner goes along a narrow path?" Seirin said, "You will meet a deadly snake on the great road. I advise you not to run into it." The monk said, "What if I do run into it?" Seirin said, "You will lose your life." The monk said, "What if I don't run into it?" Seirin said, "You have no place to escape from it." The monk said, "Precisely at such a time, what then?" Seirin said, "It is lost." The monk said, "I wonder where it is gone." Seirin said, "The grass is so deep, there is no place to look for it." The monk said, "You too, Master, must be watchful in order to get it." Seirin clapped his hands and said, "This fellow is equally poisonous."

60. Tetsuma, the Cow

Ryû Tetsuma^[43] came to Isan. Isan said, “Old Cow, you have come!” Tetsuma said, “Tomorrow there will be a great feast at Mt. Tai^[44]. Will you go there, Master?” Isan lay down and stretched himself out. Tetsuma left immediately.

— *See Hekiganroku Case 24*

61. Kempô's "One Line"

A monk asked Master Kempô in all earnestness, "In a certain sutra it says, 'Ten-direction Bhagavats, one Way to the gate of nirvana.' I wonder where the Way is." Kempô lifted up his stick, drew a line and said, "Here it is."

The monk told Unmon about this and asked him. Unmon said, "This fan jumps up to the heaven of the thirty-three devas and adheres to the nose of the deva Taishaku. When a carp in the eastern sea is struck with a stick, it rains torrents as though a tray of water is overturned."

— *See Mumonkan Case 48*

62. Beiko's "Enlightenment"

Beiko had a monk ask Kyôzan, "Do people these days really need enlightenment or not?" Kyôzan said, "It is not that there is no enlightenment, but how can it be helped that it falls into the second class?"

The monk went back to Beiko and told him about it. Beiko deeply agreed.

63. Jôshû Asks about “Death”

Jôshû asked Tôsu, “What if a man who has died a great Death comes back to life?” Tôsu said,

“I don’t allow walking about in the night. Come in the daylight.”

— *See Hekiganroku Case 41*

64. Shishô's "Succession"

Head Monk Shishô^[45] asked Hôgen, "You have opened a zendo, Master. But who did you succeed to?" Hôgen said, "Master Jizô." Shishô said, "You have gone a great deal against your late master Chôkei."^[46] Hôgen said, "I still don't understand a turning word of Chôkei's." Shishô said, "Why didn't you ask me?" Hôgen said, "'The one body manifests itself in myriad phenomena' — what does it mean?" Shishô stuck up his whisk. Hôgen said, "That is what you learned under Chôkei. What is your own view, Head Monk?" Shishô was silent. Hôgen said, "When it is said, 'The one body manifests itself in myriad phenomena' — are the myriad phenomena swept away or are they not?" Shishô said, "Not swept away." Hôgen said, "There are two." All the disciples on the right and the left side said, "Swept away." Hôgen said, "The one body manifests itself in myriad phenomena — Nii^[47]!"

65. Shuzan's "Bride"

A monk asked Shuzan, "What is Buddha?" Shuzan said, "When a bride rides the donkey, her mother-in-law leads it by the bridle."^[48]

66. Kyûhō's "Head and Tail"

A monk asked Kyûhō, "What is the head?" Kyûhō said, "Opening the eyes and not perceiving the dawn." The monk said, "What is the tail?" Kyûhō said, "Not sitting on a ten-thousand-year-old sitting place." The monk said, "What if there is a head, but no tail?" Kyûhō said, "After all, it is not valuable." The monk said, "What if there is a tail, but no head?" Kyûhō said, "Being complacent, yet having no power." The monk said, "What if the head matches the tail?" Kyûhō said, "The descendants will prosper, but it is not known in the room."

67. The Wisdom in the Keron Sutra

The Keron Sutra says, “Now I see all living beings everywhere, and I see that each of them possesses the wisdom and virtue of Tathagata. But because of their delusions and attachments, they cannot realize it.”

68. Kassan Brandishes the Sword

A monk asked Kassan, “What if one sweeps away the dust and sees Buddha?” Kassan said, “You must brandish your sword. If you do not brandish your sword, the fisherman dwells in a nest of reeds^[49].”

The monk mentioned this to Sekisô and asked him, “What if one sweeps away the dust and sees Buddha?” Sekisô said, “He has no country. Where can one meet him?”

The monk reported this to Kassan. Kassan ascended the rostrum and said, “As for the facilities in the garden^[50], the old monk^[51] is superior to Sekisô, but for deep discourse expounding the true principle he is one hundred steps ahead of me.”

69. Nansen's "Cats and Oxen"

Nansen instructed the assembly and said, "All the buddhas of the three worlds^[52] do not know that there is. Only the cats and Oxen know that there is."

70. Shinsan Asks about Nature

Master Shinsan asked Master^[53] Shuzan, “After you have clearly known the unborn nature of life, why are you still attached to life?” Shuzan said, “The bamboo shoot necessarily becomes a bamboo. But is it possible to make a bamboo rope^[54] already out of a bamboo shoot?^[55]” Shinsan said, “Later you will realize it yourself.” Shuzan said, “My view is just as I said. What is your view?” Shinsan said, “This is the temple steward’s quarters, and that is the cooks’ quarters.” Shuzan made a deep bow.

71. Suigan's "Eyebrows"

Towards the end of summer^[56], Suigan instructed the assembly, saying, "All summer I've preached to you, my brothers. Look here, are Suigan's eyebrows still there?^[57]"

Hofuku said, "The robber's heart is terrified!"

Chôkei said, "They are well grown!"

Unmon said, "Barrier [Kan^[58]]!"

— *See Hekiganroku Case 8*

72. Chûyû's "Monkey"

Kyôzan^[59] asked Chûyû, "What does buddha-nature mean?" Chûyû said, "I will explain it for you by allegory. Suppose there is a room with six windows. Inside there is a monkey. Outside, someone shouts, 'Monkey! monkey!' It immediately responds. If someone calls,

'Monkey!' through any of the windows, it responds just the same. It is just like that." Kyôzan said, "How about when the monkey is asleep?" Chûyû descended from his Zen seat, grasped Kyôzan and said, "O monkey, monkey, there you are!"

73. Sôzan's Filial Fulfillment

A monk asked Sôzan, “When one leaves off his mourning clothes^[60], how about that?” Sôzan said, “Sôzan today has fulfilled filial piety.” The monk said, “How about after you have fulfilled piety?” Sôzan said, “Sôzan loves to get drunk.”

74. Hôgen's "Form and Name"

A monk asked Hôgen, "I hear that a sutra says, 'From the basis of non-abiding all dharmas are established.' What is this basis of non-abiding?" Hôgen said, "Form arises from what has no substance yet; name comes from what has no name yet."

75. Zuigan's "Everlasting Principle"

Zuigan^[61] asked Gantô, "What is the intrinsic, everlasting principle?" Gantô said, "It has moved." Zuigan said, "What if it moves?" Gantô said, "You can't see the intrinsic, everlasting principle." Zuigan thought for a moment. Gantô said, "If you acknowledge it, you are not yet free from the roots and their dust^[62]. If you do not acknowledge it, you are immersed in endless birth and death."

76. Shuzan's Three Verses

Shuzan instructed his assembly and said, "If you attain the first verse, you will be the teacher of buddhas and patriarchs. If you attain the second verse, you will be the teacher of heaven and humankind. If you attain the third verse, you cannot save even yourself." A monk asked, "Which verse did Your Reverence attain?" Shuzan said, "The moon is set at midnight; I walk alone through the market place of the city."

77. Kyôzan: As His Profession Requires

A monk asked Kyôzan, “Your Reverence, do you know letters or not?” Kyôzan said, “According to my capacity.” The monk immediately turned around once clockwise and said, “What letter is this?” Kyôzan drew the ideograph for “10” [+] in the earth. The monk turned himself around once counter-clockwise and said, “What letter is that?” Kyôzan modified the sign” + ” into a swastika [卐]^[63]. The monk drew a circle in the air and lifted his two palms like Asura^[64] vigorously holding the sun and moon and said, “What letter is that?” Kyôzan immediately drew a circle enclosing the swastika. The monk at once represented the vigor of a Rucika^[65]. Kyôzan said, “Good, good. Keep it with care.”

78. Unmon's "Rice Cake"

A monk asked Unmon, "What is meant by the pronouncement 'to go beyond the Buddha and the patriarchs'?" Unmon said, "Poor rice cake^[66]."

— *See Hekiganroku Case 77*

79. Chôsa Takes a Step

Chôsa had a monk ask Master E, “How was it when you had not yet seen Nansen?” E remained silent. The monk asked, “What about after seeing him?” E said, “Nothing special.”

The monk returned and told Chôsa about this. Chôsa said, “The man sits on the top of a hundred-foot pole. He has entered the way, but it is not yet genuine. He must take one step from the top of a hundred-foot pole. The worlds of the ten directions will be his complete body.” The monk said, “How shall one take a step from the top of a hundred-foot pole?” Sa said, “Mountains of Ro; water of Rei^[67].” The monk said, “I don’t understand.”

Sa said, “Four seas and five lakes are all under the imperial reign.”

80. Suibi and the Chin Rest [68]

Ryûge asked Suibi, “What is the meaning of the Patriarch’s coming from the west?” Suibi said, “Bring me a chin rest^[69].” Ryûge brought one and gave it to him. Suibi took it and hit him. Ryûge said, “You may hit me as you like. After all there is no meaning to the

Patriarch’s coming from the west.”

Ryûge also asked Rinzai, “What is the meaning of the Patriarch’s coming from the west?” Rinzai said, “Bring me a sitting cushion.” Ryûge got one and gave it to Rinzai. Rinzai took it and hit him. Ryûge said, “You may hit me as you like. After all there is no meaning to the Patriarch’s coming from the west.”

Later Ryûge became abbot of a temple. A monk asked him, “Master, at that time, when you asked Suibi and Rinzai about the meaning of the Patriarch’s coming from the west, did they clarify it or not?” Ryûge said, “They clarified it all right. After all, there is no meaning to the Patriarch’s coming from the west.”

— *See Hekiganroku Case 20*

81. Gensha Reaches the Province

Gensha came to the Province Hoden. He was welcomed with great entertainment. The next day he asked the head priest, Shôtô, "All the revelry of yesterday — where has it gone?" Shôtô held out the corner of his Buddhist garment. Gensha said, "Far from it — no connection at all."

82. Unmon's: "Voice" and "Color"

Unmon instructed the assembly and said, "'To realize the way through hearing a voice, to enlighten the mind through seeing color' — Bodhisattva Avalokitesvara comes with some small change and buys poor rice cakes. If he throws it away, he will get nice manjû cakes instead."

83. Dôgo's Nursing the Ill

Isan asked Dôgo, "Where have you come from?" Dôgo said, "I come from nursing the ill." Isan said, "How many people are ill?" Dôgo said, "There are some ill, and some not ill." Isan said, "The one who is not ill — isn't that you, dear Chi^[70]?" Dôgo said, "Ill or not ill — it has nothing to do with 'that' matter. Say it quickly! Say it quickly!" Isan said, "Even if I could say it, it would have no connection with that matter."

84. Gutei's One Finger

Whatever he was asked, Master Gutei simply stuck up one finger.

— *See Mumonkan Case 3 and Hekiganroku Case 19*

85. The National Teacher's Gravestone

Emperor Shukusô^[71] asked Chû, the national teacher, “What would you wish me to do after a hundred years^[72]?” The national teacher said, “Make a seamless gravestone^[73] for this old monk.” The emperor said, “I should like to ask you, master, for a design.” The national teacher remained silent for a long time. Then he said, “Did you understand?” The emperor said, “I didn’t understand anything.” The national teacher said, “I have a Dharma successor, my disciple Tangen, who is well versed with this matter.”

Afterwards the emperor called Tangen and asked him about the meaning of this. Tangen responded:

*“The south of the river, north of the lake:
In between there’s gold, which fills the whole land.
Under the shadowless tree all people are in one boat;
In the crystal palace there is no one who knows.”*

— See *Hekiganroku Case 18*

86. Rinzai's Great Enlightenment

Rinzai asked ôbaku, "What is the great meaning of the Buddha-Dharma?" ôbaku hit him.

This happened three times. Rinzai then took his leave and went to see Daigu. Daigu asked, "Where have you come from?" Rinzai said, "From ôbaku." Daigu said, "What did ôbaku have to say?" Rinzai said, "I asked him three times, 'What is the great meaning of the Buddha-Dharma?' and I got his stick three times. I don't know if I was in error or not." Daigu said, "ôbaku was overly gentle like an old grandmother; he completely exhausted himself for your sake. Yet you come here and ask if you were in error or not!" With these words, Rinzai came to great enlightenment.

87. Sozan: With or Without

Sozan came to Isan and asked, "I have heard that you said, 'Words of being and words of non-being are just like wisteria wound around a tree.' If suddenly the tree falls down and the wisteria withers, where will the words go?" Isan burst into great laughter. Sozan said, "I sold my clothes and other belongings, and made an arduous journey of one thousand miles to come to you. Why does Your Reverence make light of me?" Isan called his attendant and said, "Bring some money and give it to this reverend monk for his travel expenses." Finally he said, "Someday a one-eyed dragon will let you open your eyes."

Later Sozan went to Myôshô and told him about this. Myôshô said, "I can say that Isan is completely right, but he did not meet one who could appreciate him." Sozan asked again, "If the tree falls down and the wisteria withers, where will the words go?" Myôshô said, "It would make Isan laugh again all the more." Upon hearing this, Sozan gained realization.

Then he said, "From the beginning, there was a sword behind Isan's laughter."

88. “Non-Seeing” in the Ryôgon Sutra

The Ryôgon Sutra says, “When I don’t see, why do you not see what I do not see? If you argue that you see what I do not see, that is of course not what I do not see. If you do not see what I do not see, then it is quite natural that it is not a thing. Why is it not yourself?”

— *See Hekiganroku Case 94*

89. Tôzan's "Place of No Grass"

Tôzan instructed the assembly and said, "At the beginning of autumn and the end of summer, you, brothers, are departing east and west. But you should go directly to the place of no grass over ten thousand miles." And again he said, "How will you go to the place of no grass over ten thousand miles?"

Sekisô said, "When you go out of the gate, there is grass!"

Taiyô said, "I would say: Even if you don't go out of the gate, grass is abundant everywhere."

90. Kyôzan Speaks Out

Master Kyôzan went to Maitreya's abode in a dream and was led to the second seat. A venerable monk said, "Today the second seat is due to speak." Kyôzan stood up, struck the stand with the gavel, and said, "The Dharma of Mahayana is beyond the four propositions and transcends the hundred negations. I dare speak this!"

— *See Mumonkan Case 25*

91. Nansen and the Peonies^[74]

Minister Rikukô said to Nansen, “Dharma-teacher Jô is wonderful. He truly knows what he is talking about: ‘Heaven and earth and I have one and the same root; all things and I are one single body.’” Nansen pointed at the peonies in the garden and said, “Minister, people of our time^[75] see these flowers as in a dream.”

— *See Hekiganroku Case 40*

92. Unmon's "One Treasure"

Unmon said, "'Within heaven and earth, in the midst of the universe, there is one treasure hidden in a body.'^[76] You take up the lantern and go to the Buddha Hall; you take the temple gate and put it on the lantern."

— *See Hekiganroku Case 62*

93. Roso Does Not Understand

Roso^[77] asked Nansen, ““People do not recognize the Mani^[78]-jewel. I picked it up myself in the Tathagata treasury.’^[79] What is this treasury?” Nansen said, “Old Master O^[80] exchanges questions and answers with you. That’s it.” Shiso said, “How about when there is no exchange of questions and answers?” Nansen said, “That’s also the treasury.” Shiso said, “What is the jewel?” Nansen said, “Reverend Shiso!” Shiso said, “Yes!” Nansen said, “Get out. You don’t understand my words.”

94. Tôzan Unwell

Tôzan was unwell. A monk asked, “Your Reverence is unwell. Is there anyone who does not become ill?” Tôzan said, “There is.” The monk said, “Does the one who does not get ill take care of Your Reverence?” Tôzan said, “The old monk is properly taking care of that one.” The monk said, “How about when your Reverence takes care of that one?” Tôzan said, “Then the old monk does not see that there is illness.”

95. Rinzai Draws a Line

Rinzai asked the temple steward, “Where have you come from?” The temple steward said, “From selling brown rice in the province.” Rinzai said, “Did you sell all of it?” The manager said, “Yes, I sold all of it.” Rinzai drew a line with his staff and said, “Have you sold all of this too?” The manager shouted, “Kaatz!” Rinzai immediately struck him.

Later, the cook monk^[81] came to Rinzai, who told him about this incident. The monk said, “The steward didn’t understand Your Reverence’s intention.” Rinzai said, “How about you?” The monk made a deep bow. Rinzai struck him likewise.

96. Kyûhō Does Not Acknowledge

Kyûhō served Sekisō as his attendant. After Sekisō's passing, the assembly wanted to make their head monk the abbot of the temple. Kyûhō would not acknowledge him. He said, "Wait till I examine him. If he understands our late master's spirit and intention, I will serve him as I served our late master."

So he asked the head monk, "Our late master said,

'Have been totally ceased;

Have been totally extinguished;

[Have become a cool land of desolation;]^[82]

Have had only one awareness for ten thousand years;

Have become cold ashes and a withered tree;

[Have become a fragrant censer in an ancient shrine;]

Have become a vertical stripe^[83] of white silk.'

Tell me, what sort of matter did he clarify with this?" The head monk said, "He clarified the matter of absolute Oneness." Ho said, "If so, you have not yet understood our late master's spirit." The head monk said, "Don't you acknowledge me? Pass me incense." He lit the incense and said, "If I had not understood our late master's spirit, I would not be able to pass away while the smoke of this incense rises." No sooner had he said this than he expired while sitting in zazen. Kyûhō caressed his back and said, "Dying while sitting or standing is not impossible. But you could not even dream of our late master's spirit."

97. Emperor Dôkô's Helmet Hood

Emperor Dôkô spoke to Kôke saying, "I have attained the treasure of the Central Plain^[84].

However, no one can set a price on it." Kôke said, "Your Majesty, please lend it to me so that I may see." The emperor pulled the straps of his helmet hood with both hands. Kôke said, "Who can dare to set a price on the emperor's treasure!"

98. Tōzan's "Intimate with It"

A monk asked Tōzan, "Among the three bodies [of Buddha]^[85], what body does not degenerate into numbers?" Tōzan said, "I am always most intimate with it."

99. Unmon's "Bowl and Pail"

A monk asked Unmon, "What is the dust-dust samadhi^[86]?" Unmon said, "Rice in the bowl, water in the pail."

— *See Hekiganroku Case 50*

100. Rôya's "Mountains and Rivers"

A monk asked Master Kaku of Rôya, "The essential state is pure and clear. How are mountains, rivers and the great earth produced at once?" Kaku said, "The essential state is pure and clear. How are mountains, rivers and the great earth produced at once?"

Notes

1. I.e., “I.” ↪
2. Exactly: Sakra devendra. The lord god of the Trayastrimasa Heaven. ↪
3. Books on Buddhist doctrines, written by ancient Buddhist philosophers. ↪
4. Originally: *shōbōgenzō*. ↪
5. Cited from the Shinjinmei (A Hymn of Sincere Mind), a work by the Third Patriarch Sōsan. See also Miscellaneous Koans 21-2. ↪
6. See Mumonkan Case 1. The Shōyōroku case presents a fuller text of the dialogue. ↪
7. Quotation from the Nirvana Sutra 7, 25. ↪
8. The highest and most massive mountain in the world according to the Indian cosmology. ↪
9. “Senior monk” (jōza) is an honorific for a monk who has practiced more than 10 years. ↪
10. Originally: angya. ↪
11. One of the “four kalpas” or periods of cosmic changes: the kalpa of creation, the kalpa of existence, the kalpa of destruction, and the kalpa of emptiness. ↪
12. Since there is no “year of the donkey” in the Chinese zodiac, the expression “until the year of donkey” means endlessly. ↪
13. Probably a lion made of snow or a stone lion covered with snow. ↪
14. I.e., “anyone” or “anything.” ↪
15. I.e., later. ↪
16. I.e., hearing of this. ↪
17. Buddhism was suppressed by order of Emperor Bu (about 840). ↪
18. Niō-figures representing the two Deva kings on each side of the main gate of a Buddhist temple. They are considered to be protectors of the Dharma. ↪
19. See Hekiganroku Case 29. The Shōyōroku case has an additional part with Ryūsai. ↪
20. Literally: “a billion worlds.” ↪
21. The word “the other” means “the universe.” ↪
22. Originally: kokoro. ↪
23. I.e., “I.” ↪
24. I.e., sense organs such as eyes, nose, ears, tongue, etc. ↪
25. A literal translation. It is possible to understand the word simply as “instruction.” ↪
26. Marquis White and Marquise Black are noted thieves in Chinese folklore. Marquise Black, a female thief, seems to have been the cleverer of the two. ↪
27. Most probably a saying formed by Rakuho himself. ↪
28. Apparently an idiomatic expression meaning, “I can’t describe it in words.” ↪
29. Rinzai or Kassan. ↪
30. It was a custom that the boat rushing down the stream through a gorge released pieces of wood ahead as a warning so that a possible crash with the boat coming upstream could be avoided. These wooden chips were called “wooden geese.” ↪
31. The so-called “Dharma-body” or *dharmakaya*. ↪
32. The principal Buddha. ↪

33. A giant bird that eats even dragons. →
34. A reference to a story in which Heigenkun Chôshô, the brother of the king of Chô and a wealthy landlord with 3,000 dependents, built a grand palace with a balcony that overlooked the main road. One day a crippled person was passing by and one of the concubines saw him and laughed. The crippled person was angered and demanded Heigenkun her head. Heigenkun presented the head of an executed convict as the head of the concubine. His dependents knew of his deception, lost faith in their master and gradually all left him. His fortunes declined, so at last he cut off the head of the concubine and presented it for the crippled person to inspect. After that the dependents returned and his fortunes were restored. — The story is an allusion to the fact that you can never hide away the real truth. →
35. A reference to one of the four carved figures, representing black tortoises, underneath the Sumeru altar (with the Buddha statue). It is used here as a symbol of someone who has lost the freedom of movement. →
36. “Engaku” means the perfect awakening of Buddha. →
37. I.e., they are unable to open their mouths. →
38. Tôzan was still a young monk under Ungan. One day, when he was leaving his master, he asked Ungan, “After your passing, if I am asked by someone whether I have your portrait, what should I answer?” Ungan was silent for a while and then said, “Just this.” →
39. A quotation from a sutra. →
40. The world of nirvana. →
41. Sômitsu Zenji, uncle to Tôzan Zenji. “Misshi” literally means “Master Mitsui.” →
42. I.e., a commoner, or a person without any social status. →
43. A famous Zen person, once a student of Isan. Her name means “Ryû, the iron grindstone.” →
44. More exactly: Mt. Gotai, which is far away in the northern part of the country. →
45. Shishô was a disciple of Master Chôkei. →
46. Hôgen once practiced under Master Chôkei. →
47. A word used to point something out. →
48. This is how the mother-in-law introduces the bride to the village people. →
49. That is, unable to catch a single fish. →
50. Better teaching methods. →
51. I.e., “I.” →
52. The past, present and future. →
53. The two masters were Dharma brothers. →
54. A rope made out of thin bamboo tops. →
55. That is, I am still “a bamboo shoot”; you cannot make “a bamboo rope” out of me →
56. Summer-sesshin for 3 months. →
57. According to the popular belief a great criminal should lose his eyebrows as a sign of his coming punishment in hell. →
58. Literally: “barrier” (cf. Mumonkan). In those days this Chinese word colloquially meant also, “Watch out!” or “There!” →
59. At this time Kyôzan was about 13 years old. →
60. In Japanese: Reii. The mourning clothes that one wore when one of the parents was dead. Here it is symbolically used to designate the clothes during Zen practice. →
61. At the time of this dialogue Zuigan was still a young boy. →

62. The “roots” means “six roots” of sense organs: eye, ear, nose, tongue, body, consciousness. “Dust”, more exactly “six dust particles,” means the objects of the six sense organs: form, sound, smell, taste, things to be touched, objects of mind. ↪
63. Manji in Japanese; a symbol of Buddhism. ↪
64. Originally a Hindu deity, here one of the eight supernatural protectors of Buddhist Way. ↪
65. The buddha Rucika wailed at his fate at first because he was the last of the thousand buddhas in this cosmic period. But then he made up his mind to be the energetic protector of the Dharma for all other buddhas. Two powerful figures of this buddha are seen at the entrance gate of many temples in Japan (named Niō). ↪
66. In Japanese: kobyō. Cheap and unrefined cake. ↪
67. Ro and Rei are the names of Provinces in the old China. ↪
68. The third paragraph, however, is peculiar to the Shōyōroku. ↪
69. Literally: “Zen board.” A narrow board used so as to let one sleep in the sitting posture. ↪
70. Dōgo’s full name was Dōgo Enchi. “Chi” is short for Enchi. ↪
71. Historically speaking it was Emperor Daisō the oldest son and successor of Shukusō. ↪
72. After your death. ↪
73. An egg-formed gravestone which is made out of a single piece of stone. It was often made for deceased monks. ↪
74. A slightly different wording. ↪
75. I.e. “you”. ↪
76. A sentence from the Hōzōron by Monk Jō (?-414). ↪
77. Mistakenly the original text renders “Roso” (Nansen’s elder brother in Dharma); in reality it should be “Shiso” (Nansen’s student), as Nansen’s question indicates. ↪
78. “Mani” in Sanskrit means “perfect freedom” — another name for Buddha nature. ↪
79. A quote from the famous Shōdōka by Yōka Daishi. ↪
80. Nansen himself. ↪
81. I.e. “tenzo” — a monk who prepares meals. ↪
82. The original text contains five out of the famous “seven Perfecta” (shichikyo) of Sekisō. For your reference, the lacking two lines are shown in []. ↪
83. The image of a waterfall. ↪
84. The entire land of China. ↪
85. They are: (1) hosshin, Dharmakaya or Dharma-body, (2) hōjin, Sambhogakaya or the body of reward, (3) ôjin or keshin, Nirmanakaya or the accommodated body. ↪
86. The word “dust” comes from the expression “six dust particles,” which means the same thing as the “six objects” (cf. note to Case 75). ↪
-