

HEKIGANROKU

Two Zen Classics – Mumonkan & Hekiganroku

translated with commentaries by Katsuki Sekida
edited and introduced by A. V. Grimstone
Weatherhill, New York - Tokyo, First edition, 1977

HEKIGANROKU, pp. 145-402.

Katsuki Sekida (関田一喜 Sekida Kazuki, 1893—1987) was a Japanese lay Soto Zen teacher who studied and practiced Zen in Japan for sixty years. He began Zen practice in 1915, training at Empuku-ji in Kyoto and Ryutaku-ji in Mishima, experiencing deep samadhi early in life. He went on to teach high school English until retiring, devoting the rest of his life to Zen practice. From 1963 to 1970 he was teacher at Honolulu Zendo and Maui Zendo, and from 1970 to 1972 he taught at the London Zen Society. Sekida authored the book *Zen Training: Methods and Philosophy* and also did translations with commentary of the *Gateless Gate* and *Blue Cliff Record*.

Case 1

Emperor Wu Asks Bodhidharma

MAIN SUBJECT Emperor Wu of Liang asked Bodhidharma, "What is the first principle of the holy teachings?" Bodhidharma said, "Emptiness, no holiness." "Who is this standing before me?" "No knowing." The emperor did not grasp his meaning. Thereupon Bodhidharma crossed the river and went to the land of Wei.

The emperor later spoke of this to Shikō, who said, "Do you in fact know who this person is?" The emperor said, "No knowing." Shikō said, "This is the Bodhisattva Kannon, the bearer of the Buddha's Heart Seal." The emperor was full of regret and wanted to send for Bodhidharma, but Shikō said, "It is no good sending a messenger to fetch him back. Even if all the people went, he would not turn back."

Case 2

Jōshū's "The Real Way Is Not Difficult"

MAIN SUBJECT Jōshū spoke to the assembly and said, "The real Way is not difficult. It only abhors choice and attachment. With but a single word there may arise choice and attachment or there may arise clarity. This old monk does not have that clarity. Do you appreciate the meaning of this or not?" Then a monk asked, "If you do not have that clarity, what do you appreciate?" Jōshū said, "I do not know that, either." The monk said, "If you do not know, how can you say

you do not have that clarity?" Jōshū said, "Asking the question is good enough. Now make your bows and retire."

Case 3

Baso's "Sun-faced Buddha, Moon-faced Buddha"

MAIN SUBJECT The great master Baso was seriously ill. The chief priest of the temple came to pay his respects. He asked, "How do you feel these days?" The master said, "Sun-faced Buddha, Moon-faced Buddha."

Case 4

Tokusan Visits Isan

MAIN SUBJECT Tokusan came to Isan's temple. Carrying his pilgrim's bundle under his arm, he crossed the lecture hall, from east to west and from west to east; then, staring around, he said, "Mu, Mu," and went out. [Setchō says, "It is seen through."] Tokusan reached the gate but then said to himself, "I should not be in a hurry." So he dressed formally and entered a second time to have an interview. Isan was sitting in his place. Tokusan, holding up his kneeling cloth, said, "Oshō!" Isan made as if to take up his hōsu. Then Tokusan gave a "katsu" shout, swung his sleeves, and went out. [Setchō says, "It is seen through."] Tokusan, with his back turned on the lecture hall, put on his straw sandals and went off. In the evening Isan asked the chief monk, "The new arrival, where is he?" The chief monk said, "When he went out he turned his back on the lecture hall, put on his sandals, and went away." Isan said, "Someday that fellow will go to an isolated mountaintop, establish a hermitage, and scold the Buddhas and abuse the patriarchs." [Setchō says, "Frost on top of snow!"]

Case 5

Seppō's "A Grain of Rice"

MAIN SUBJECT Seppō addressed the assembly and said, "All the great world, if I pick it up with my fingertips, is found to be like a grain of rice. I throw it in front of your face, but you do not see it. Beat the drum, telling the monks to come out to work, and search for it."

Case 6

Ummon's "Every Day Is a Good Day"

MAIN SUBJECT Ummon addressed the assembly and said, "I am not asking you about the days before the fifteenth of the month. But what about after the fifteenth? Come and give me a word about those days." And he himself gave the answer for them: "Every day is a good day."

Case 7

Hōgen's "You Are Echū"

MAIN SUBJECT A monk said to Hōgen, "My name is Echū. I ask you, what is the Buddha?" Hōgen said, "You are Echō."

Case 8

Suigan's Eyebrows

MAIN SUBJECT Suigan, at the end of the summer session, spoke to the assembly and said, "During the summer session I have talked to you a great deal. Now, look! Has Suigan any eyebrows?" Hofuku said, "He who commits theft has a guilty conscience." Chōkei said, "They have grown." Ummon said, "Kan!"

Case 9

Jōshū's Four Gates

MAIN SUBJECT A monk asked Jōshū, "What is Jōshū?" Jōshū said, "The East Gate, the West Gate, the North Gate, the South Gate."

Case 10

Bokushū's "Empty-headed Fool"

MAIN SUBJECT Bokushū asked a monk, "Where are you from?" The monk gave a "katsu" shout. Bokushū said, "This old monk is shouted down by you." The monk shouted again. Bokushū said, "What about after the third and fourth shouts?" The monk stayed silent. Bokushū hit the monk and said, "You empty-headed fool!"

Case 11

Ōbaku's "Partakers of Brewer's Grain"

MAIN SUBJECT Ōbaku addressed the assembly and said, "You are all partakers of brewer's grain. If you go on studying Zen like that, you will never finish it. Do you know that in all the land of T'ang there is no Zen teacher?" Then a monk came forward and said, "But surely there are those who teach disciples and preside over the assemblies. What about that?" Ōbaku said, "I do not say that there is no Zen, but that there is no Zen teacher."

Case 12

Tōzan's "Masagin"

MAIN SUBJECT A monk asked Tōzan, "What is Buddha?" Tōzan said, "Masagin!" [three pounds of flax].

Case 13

Haryō's "Snow in the Silver Bowl"

MAIN SUBJECT A monk asked Haryō, "What is the Daiba school?" Haryō said, "Snow in the silver bowl."

Case 14

Ummon's "Preaching Facing Oneness"

MAIN SUBJECT A monk asked Ummon, "What is the teaching of the Buddha's lifetime?" Ummon said, "Preaching facing oneness".

Case 15

Ummon's "No Preaching on Oneness"

MAIN SUBJECT A monk asked Ummon, "What is it when no thought is stirring and nothing presents itself?" Ummon said, "No preaching on oneness."

Case 16

Kyōsei's Instruction on Pecking and Tapping

MAIN SUBJECT A monk said to Kyōsei, "I want to peck from the inside. Would you please tap from the outside?" Kyōsei said, "Could you attain life or not?" The monk said, "If I could not attain life, I would become a laughingstock." Kyōsei said, "You too are a fellow in the weeds!"

Case 17

Kyōrin's "Sitting Long and Getting Tired"

MAIN SUBJECT A monk asked Kyōrin, "What is the meaning of Bodhidharma's coming from the West?" Kyōrin said, "Sitting long and getting tired."

Case 18

Emperor Shukusō Asks About the Style of the Pagoda

MAIN SUBJECT Emperor Shukusō asked Chū Kokushi, "When you are a hundred years old, what shall I do for you?" Kokushi answered, "Make a seamless pagoda for this old monk." The emperor said, "I should like to ask you, what style is it to be?" Kokushi remained silent for a while. And then he said, "Do you understand?" "No, I do not," said the emperor. "I have a disciple called Tangen," said Kokushi, "who has the Dharma Seal transmitted by me. He is well versed in this matter. Ask him, please." After Kokushi's death, the emperor sent for Tangen and asked him about it. Tangen said,

"South of Shō and north of Tan, [Setchō says, "Soundless sound of one hand."]

In between, gold abounds.

[Setchō says, "A staff of a mountain kind."]

The ferryboat under the shadowless tree,

[Setchō says, "Clear is the river, calm is the sea."]

No holy one in the emerald palace you see."

[Setchō says, "All is finished."]

Case 19

Gutei's One-Finger Zen

MAIN SUBJECT Gutei, whenever he was asked a question, only raised a finger.

Case 20

Ryūge Asks Suibi and Rinzai

MAIN SUBJECT Ryūge asked Suibi, "What is the meaning of Bodhidharma's coming from the West?" Suibi said, "Pass me the board" [chin rest]. Ryūge passed the board to Suibi, who took it and hit Ryūge with it. Ryūge said, "If you strike me, I will let you. But after all, there is no meaning in Bodhidharma's coming from the West." Ryūge asked Rinzai, too, "What is the meaning of Bodhidharma's coming from the West?" Rinzai said, "Pass me the cushion." Ryūge passed the cushion to Rinzai, who took it and hit Ryūge with it. Ryūge said, "If you strike me, I will let you. But after all, there is no meaning in Bodhidharma's coming from the West."

Case 21

Chimon's Lotus Flower and Lotus Leaves

MAIN SUBJECT A monk asked Chimon, "What will the lotus flower be when it has not yet come out of the water?" Chimon said, "The lotus flower." "What about when it is out of the water?" "The lotus leaves."

Case 22

Seppō's Turtle-nosed Snake

MAIN SUBJECT Seppō, speaking to the assembly, said, "There is a turtlenosed snake on the South Mountain. You should have a good look at it." Chōkei said, "Today, in this temple, there is obviously one man who has lost his life." Later, a monk related this to Gensha, who said, "Only Brother Ryō [Chōkei Eryō] can answer like that; as for me, I am different." "How are you different?" asked the monk. Gensha said, "What use is there in making use of the South Mountain?" Ummon threw his staff down in front of Seppō and made a gesture as if he were afraid of it.

Case 23

Hofuku Points to Myōhōchō

MAIN SUBJECT When Hofuku and Chōkei went out for a walk, Hofuku, pointing with his finger, said, "This is Myōhōchō" [*myō*, marvelous; *hō*, peak; *chō*, top]. Chōkei said, "What you say is well said, but alas!" [Setchō puts in his comment, saying, "Today, walking with this man, what

is he plotting?" But again he says, "I don't say we do not find such men as this once in a hundred or a thousand years, but they are rare."] A monk related this to Kyōsei, who said, "But for Chōkei's remark, the field would have been littered with skulls."

Case 24

Ryūtetsuma the Old Female Buffalo

MAIN SUBJECT Ryūtetsuma came to Isan. Isan said, "Old Female Buffalo, so you have come!" Tetsuma said, "Tomorrow there is a great festival at Taisan. Will you be going?" Isan lay down and stretched himself out. Tetsuma went away.

Case 25

The Master of Rengehō's Staff

MAIN SUBJECT The master of Rengehō cottage held out his staff and said to his disciples, "When, in olden times, a man reached the state of enlightenment, why did he not remain there?" No one could answer, and he replied for them, "Because it is of no use in the course of life." And again he asked, "After all, what will you do with it?" And once again he said in their stead,

"Taking no notice of others, Throwing his staff over his shoulder, He goes straight ahead and journeys Deep into the recesses of the hundred thousand mountains."

Case 26

Hyakujō Sits on the Great Sublime Peak

MAIN SUBJECT A monk asked Hyakujō, "What is the most wonderful thing?" Jō said, "I sit alone on this Great Sublime Peak." The monk made a bow. Jō struck him.

Case 27

Ummon's "Golden Breeze"

MAIN SUBJECT A monk asked Ummon, "What will it be when trees wither and leaves fall?" Ummon said, "You embody the golden breeze."

Case 28

What the Holy Ones Have Not Preached

MAIN SUBJECT Nansen came to see Hyakujō Nehan Oshō. Jō said, "Is there any Dharma that the holy ones have not preached to the people?" Nansen said, "There is." Jō said, "What is the Dharma that has not been preached to the people?" Nansen said, "It is not mind, it is not Buddha, it is not things." Jō said, "You have preached." Nansen said, "I am like this. How about you?" Jō said, "I am not a man of great wisdom. How can I tell if there is preaching or no preaching?" Nansen said, "I don't follow you." Jō said, "I have talked quite enough for you."

Case 29

Daizui's "It Will Be Gone with the Other"

MAIN SUBJECT A monk asked Daizui, "When the kalpa fire flares up and the great cosmos is destroyed, I wonder, will 'it' perish, or will it not perish?" Zui said, "It will perish." The monk said, "Then will it be gone with the other?" Zui said, "It will be gone with the other."

Case 30

Jōshū's "A Big Radish"

MAIN SUBJECT A monk asked Jōshū, "I have heard that you closely followed Nansen. Is that true?" Jōshū said, "Chinshū produces a big radish."

Case 31

Mayoku Comes to Shōkei

MAIN SUBJECT Mayoku came to Shōkei carrying his bell staff with him, walked around Shōkei's seat three times, shook his staff, ringing the bells, stuck it in the ground, and stood up straight. Kei said, "Good." [Setchō says, "A mistake."] Mayoku then came to Nansen, walked around Nansen's seat, shook his staff, ringing the bells, stuck it in the ground, and stood up straight. Nansen said, "Wrong." [Setchō says, "A mistake."] Mayoku said, "Shōkei said, 'Good'; why do you say, 'Wrong'?" Nansen said, "Shōkei is 'good,' but you are wrong. You are blown about by the wind. That will lead to destruction."

Case 32

Jō Jōza Stands Still

MAIN SUBJECT Jō Jōza asked Rinzai, "What is the essence of Buddhism?" Rinzai, getting up from his seat, seized him, slapped him, and pushed him away. Jō Jōza stood still. A monk standing by said, "Jō Jōza, why don't you bow?" When Jō Jōza bowed, he suddenly became enlightened.

Case 33

Chinsō Shōsho Comes to Visit Shifuku

MAIN SUBJECT Chinsō came to see Shifuku. Shifuku drew a circle in the air. Chinsō said, "I have no object in coming here. Why do you bother to draw a circle?" Shifuku closed the door of his room. [Setchō says, "Chinsō has only one eye."]

Case 34

Kyōzan's "You Have Not Visited Rozan"

MAIN SUBJECT Kyōzan asked a monk, "Where are you from?" "Mount Rozan," answered the monk. "Have you ever visited Gorōhō Peak?" asked Kyōzan. "No, not yet," said the monk. Kyōzan said, "You have not visited Rozan."

Later, Ummon said, "This talk of Kyōzan's was falling into the weeds, all out of kindness."

Case 35

Manjusri's "Threes and Threes"

MAIN SUBJECT Manjusri asked Muchaku, "Where have you recently come from?" Muchaku said, "From the south." "How is Southern Buddhism faring?" asked Manjusri. "The monks of the latter days of the Law observe the Buddha's precepts a little," Muchaku answered. "Are there many or few?" "Here about three hundred, there around five hundred."

Then Muchaku asked Manjusri, "How does Buddhism fare in your part of the world?" Manjusri said, "The worldly and the holy are living together; dragons and snakes are mingled." "Are there many or few?" "The former threes and threes, the latter threes and threes."

Case 36

Chōsha Went for a Walk

MAIN SUBJECT One day Chōsha went for a walk. When he returned to the gate, the head monk said, "Oshō, where have you been strolling?" Chōsha said, "I have come from walking in the hills." The head monk said, "Where have you been?" Chōsha said, "First I went following the fragrant grasses, and now I have returned in pursuit of the falling blossoms." The head monk said, "You are full of the spring." Chōsha said, "Better than the autumn dew falling on the lotus leaves." [Setchō says, "Thank you for your answer."]

Case 37

Banzan's "Three Worlds, No Dharma"

MAIN SUBJECT Banzan said to his disciples, "In the three worlds, there is no Dharma. Where could you find the mind?"

Case 38

Fuketsu and the Dharma Seal of the Patriarch

MAIN SUBJECT Fuketsu took the high seat in the government office of Eishō and said, "The Dharma Seal of the patriarch is like the iron ox's spirit. If the seal is removed, the impression is left; if it is not removed, the impression does not appear. If you want neither of them, tell me, should you or should you not press the seal down?"

Then a senior monk, Rohi, came forward and said, "I have the iron ox's spirit. I ask you not to press down the seal." Fuketsu said, "For a long time now I have been used to fishing the whale in the great oceans, and I feel rather annoyed at finding a little frog tumbling about in the muddy water." Rohi stopped to think. Fuketsu gave a shout and said, "Why don't you go on with what you were saying?" Rohi faltered. Fuketsu made as if to strike him with his hossu and said, "Do you remember the topic? Try to recite it." Rohi tried to open his mouth. Fuketsu struck with his hossu once more. The governor said, "The Buddha's law and the king's law are just the same." Fuketsu said, "Why do you say that?" The governor said, "When punishment is called for, it should not be neglected. Otherwise one invites trouble." Fuketsu descended from the seat.

Case 39

Ummon's "Kayakuran"

MAIN SUBJECT A monk asked Ummon, "What is the pure body of the Buddha?" Ummon said, "Kayakuran" [the fence around a flower garden]. The monk said, "How about if I understand it like that?" Ummon said, "The golden-haired lion."

Case 40

Nansen's "This Flower"

MAIN SUBJECT Riku Taifu, while talking with Nansen, said, "Jō Hosshi said, 'Heaven and earth and I are of the same root. All things and I are of one substance! Isn't that absolutely fantastic?' Nansen pointed to a flower in the garden, called Taifu to him, and said, "People of these days see this flower as though they were in a dream."

Case 41

Jōshō and the Great Death

MAIN SUBJECT Jōshō asked Tōsu, "What if a man of the Great Death comes back to life again?" Tōsu said, "You should not go by night; wait for the light of day and come."

Case 42

Hō Koji's "Beautiful Snowflakes"

MAIN SUBJECT Hō Koji was leaving Yakusan. Yakusan let ten *zenkaku* [Zen students] escort him to the temple gate to bid him farewell. Koji pointed to the falling snowflakes and said, "Beautiful snow- flakes, one by one; but they fall nowhere else." Then one of the *zenkaku*, named Zen Zenkaku, said, "Then where do they fall?" Koji gave him a slap. Zen said, "Koji! You shouldn't be so abrupt." Koji said, "If you are like that and call yourself a *zenkaku*, Emma will never let you go." Zen said, "What about yourself?" Koji gave him another slap and said, "You look, but you are like a blind man; you speak, but you are like a deaf-mute." [Setchō adds his comment: "Why didn't you hit him with a snowball in place of your first question?"]

Case 43

Tōzan's "No Cold or Heat"

MAIN SUBJECT A monk said to Tōzan, "Cold and heat descend upon us. How can we avoid them?" Tōzan said, "Why don't you go where there is no cold or heat?" The monk said, "Where is the place where there is no cold or heat?" Tōzan said, "When cold, let it be so cold that it kills you; when hot, let it be so hot that it kills you."

Case 44

Kasan's "Beating the Drum"

MAIN SUBJECT Kasan said, "Learning by study is called 'hearing'; learning no more is called 'nearness'; transcending these two is 'true passing.'" A monk asked, "What is 'true passing'?" Kasan said, "Beating the drum." The monk asked again, "What is the true teaching of the Buddha?" Kasan said, "Beating the drum." The monk asked once more, "I would not ask you about 'This very mind is the Buddha,' but what is 'No mind, no Buddha'?" Kasan said, "Beating the drum." The monk still continued to ask: "When an enlightened one comes, how do you treat him?" Kasan said, "Beating the drum."

Case 45

Jōshū's Seven-Pound Hempen Shirt

MAIN SUBJECT A monk asked Jōshū, "All the Dharmas are reduced to oneness, but what is oneness reduced to?" Jōshū said, "When I was in Seishū I made a hempen shirt. It weighed seven pounds."

Case 46

Kyōsei's "Voice of the Raindrops"

MAIN SUBJECT Kyōsei asked a monk, "What is the noise outside?" The monk said, "That is the voice of the raindrops." Kyōsei said, "Men's thinking is topsy-turvy. Deluded by their own selves, they pursue things." The monk asked, "What about yourself?" Kyōsei said, "I was near it but am not deluded." The monk asked, "What do you mean by 'near it but not deluded'?" Kyōsei said, "To say it in the sphere of realization may be easy, but to say it in the sphere of transcendence is difficult."

Case 47

Ummon's "Beyond the Six"

MAIN SUBJECT A monk asked Ummon, "What is the Dharmakaya?" Ummon said, "Beyond the six."

Case 48

Ō Taifu and the Tea Ceremony

MAIN SUBJECT Ō Taifu went to Shōkei Temple for the tea ceremony. Rō Jōza, lifting the kettle to bring it to Myōshō, happened to overturn it. Ō Taifu said, "what is under the kettle?" Rō said, "The god of the hearth." Taifu said, "If it is the god of the hearth, why has it upset the kettle?" Rō said, "A thousand days of government service, and one accident!" Taifu swung his sleeves and left the room. Myōshō said, " Rō Jōza, you have long had food from Shōkei Temple, and still you wander about the countryside, working with a stump." Rō said, "What about you?" Myō said, "That is where the devil gets the better of you." [Setchō says, "Why didn't you, at that moment, trample on the hearth?"]

Case 49

Sanshō's "The Golden Carp out of the Net"

MAIN SUBJECT Sanshō said to Seppō, "The golden carp is out of the net! Tell me, what will it feed on?" Seppō said, "When you have got out of the net, I will tell you." Sanshō said, "The renowned teacher of fifteen hundred monks cannot find even one word to say about this topic." Seppō said, "I am the chief abbot and have much to attend to."

Case 50

Ummon's "Particle After Particle's Samadhi"

MAIN SUBJECT A monk asked Ummon, "What is particle after particle's samadhi?" Ummon said, "Rice in the bowl, water in the pail."

Case 51

Seppō's "What Is This?"

MAIN SUBJECT When Seppō was living in his hermitage, two monks came to pay their respects. As Seppō saw them coming he pushed open the gate and, presenting himself before them, said, "What is this?" The monks also said, "What is this?" Seppō lowered his head and returned to his cottage.

Later the monks came to Gantō, who said, "Where are you from?" The monks answered, "We have come from south of the Nanrei Mountains." Gantō, "Have you ever been to see Seppō?" The monks said, "Yes, we have been to him." Gantō said, "What did he say to you?" The monks related the whole story. Gantō said, "Alas! I regret that I did not tell him the last word when I was with him. If I had done so, no one in the whole world could have pretended to outdo him."

At the end of the summer session the monks repeated the story and asked Gantō for his instruction. Gantō said, "Why didn't you ask earlier?" The monks said, "We have had a hard time struggling with this topic." Gantō said, "Seppō came to life in the same way that I did, but he does not die in the same way that I do. If you want to know the last word, I'll tell you, simply -- This! This!"

Case 52

Jōshū's Stone Bridge

MAIN SUBJECT A monk said to Jōshū, "The stone bridge of Jōshū is widely renowned, but coming here I find only a set of steppingstones." Jōshū said, "You see only the steppingstones and do not see the stone bridge." The monk said, "What is the stone bridge?" Jōshū said, "It lets donkeys cross over and horses cross over."

Case 53

Hyakujō and a Wild Duck

MAIN SUBJECT When Ba Daishi [Baso] was out walking with Hyakujō, he saw a wild duck fly past. Daishi said, "What is it?" Hyakujō said, "It is a wild duck." Daishi said, "Where is it?" Hyakujō said, "It has flown away." Daishi at last gave Hyakujō's nose a sharp pinch. Hyakujō cried out with pain. Daishi said, "There, how can it fly away?"

Case 54

Ummon Stretches Out His Hands

MAIN SUBJECT Ummon asked a monk, "Where have you recently come from?" The monk said, "From Saizen." Ummon said, "What words has Saizen offered lately?" The monk stretched out his hands. Ummon struck him. The monk said, "I had something to tell you." Ummon now stretched out his own hands. The monk was silent. Ummon struck him.

Case 55

Dōgo's "I Would Not Tell You"

MAIN SUBJECT One day Dōgo, accompanied by his disciple Zengen, went to visit a family in which a funeral was to take place, in order to express sympathy. Zengen touched the coffin and said, "Tell me, please, is this life or is this death?" Dōgo said, "I would not tell you whether it is life or it is death." Zengen said, "Why don't you tell me?" Dōgo said, "No, I would not tell you." On their way home, Zengen said, "Oshō, please be kind enough to tell me. If not, I will hit you." Dōgo said, "Strike me if you like, but I would not tell you." Zengen struck Dōgo.

Later Dōgo passed away. Zengen came to Sekisō and told him the whole story. Sekisō said, "I would not tell you whether it is life or it is death." Zengen said, "Why don't you tell me?" Sekisō said, "No, I would not tell you." Upon these words, Zengen attained sudden realization.

One day Zengen, carrying a hoe, went up and down the lecture hall as if he were searching for something. Sekisō said, "What are you doing?" Zengen said, "I am searching for the spiritual remains of our dead teacher." Sekisō said, "Limitless expanse of mighty roaring waves; foaming waves wash the sky. What relic of the deceased teacher do you seek?" [Setchō says, "Alas! Alas!"] Zengen said, "It is a way of acquiring strength." Taigen Fu said, "The deceased teacher's spiritual remains still exist."

Case 56

Kinzan and One Arrow Piercing the Three Barriers

MAIN SUBJECT Ryō Zenkaku asked Kinzan, "What about when one arrow pierces the three barriers?" Kinzan said, "Bring out the master of the barriers and let me see him." Ryō said, "If that is the case, recognizing my fault, I will withdraw." Kinzan said, "How long will you keep me waiting?" Ryō said, "A good arrow! But it has achieved nothing." And he was about to leave. Kinzan said, "Wait a bit. Just come here." Ryō turned his head. Kinzan took hold of him and said, "Leaving aside for a moment the arrow that breaks through the three barriers -- just shoot an arrow at me!" Ryō hesitated. Kinzan gave him seven blows and said, "I should let you go on puzzling over this for thirty years."

Case 57

Jōshū's "I Alone Am Holy Throughout Heaven and Earth"

MAIN SUBJECT A monk said to Jōshū, "It is said, 'The real Way is not difficult. It only abhors choice and attachment.' Now, what are nonchoice and non-attachment?" Jōshū said, "I alone am holy throughout heaven and earth." The monk said, "It is still choice and attachment." Jōshū said, "You country bumpkin! Where are choice and attachment?" The monk was speechless.

Case 58

Jōshū's "No Justification"

MAIN SUBJECT A monk said to Jōshū, "You so often quote the words, 'The real Way is not difficult. It only abhors choice and attachment.' Isn't that your point of attachment?" Jōshū said, "A man asked me the same question once before, and five years later I have still found no justification for it."

Case 59

Jōshū's "Why Not Quote to the End?"

MAIN SUBJECT A monk said to Jōshū, "The real Way is not difficult. It only abhors choice and attachment. If you say a word, there arise choice and attachment.' How, then, can you go about helping someone?" Jōshū said, "Why don't you quote it to the end?" The monk said, "I have only this much in mind." Jōshū said, "You know, the real Way is not difficult. It only abhors choice and attachment."

Case 60

Ummon's Staff Becoming a Dragon

MAIN SUBJECT Ummon held out his staff and said to the assembled monks, "The staff has transformed itself into a dragon and swallowed up the universe! Where are the mountains, the rivers, and the great world?"

Case 61

Fuketsu's "One Particle of Dust"

MAIN SUBJECT Fuketsu said to the assembled monks, "If one particle of dust is raised, the state will come into being; if no particle of dust is raised, the state will perish." Setchō [at a later time], holding up his staff, said to his disciples, "Is there anyone among you who will live with him and die with him?"

Case 62

Ummon's "One Treasure"

MAIN SUBJECT Ummon said to the assembled monks, "Between heaven and earth, within the universe, there is one treasure. It is hidden in the mountain form. You take the lantern, entering the Buddha hall, and take the temple gate, placing it above the lantern!"

Case 63

Nansen Cuts the Cat in Two

MAIN SUBJECT Nansen one day saw the monks of the Eastern and Western halls quarreling over a cat. He held up the cat and said, "If you can give an answer, I will not kill it." No one could answer. Nansen cut the cat in two.

Case 64

Jōshū Puts His Sandals on His Head

MAIN SUBJECT Nansen told the previous story [Case 63] to Jōshū and asked his opinion. Jōshū then took off his sandals and, putting them on his head, went away. Nansen said, "If you had been there, the cat would have been saved."

Case 65

A Non-Buddhist Philosopher Questions the Buddha

MAIN SUBJECT A non-Buddhist philosopher said to the Buddha, "I do not ask for words; I do not ask for non-words." The World-honored One remained silent for a while. The philosopher said admiringly, "The World-honored One, in his great mercy, has blown away the clouds of my illusion and enabled me to enter the Way."

After the philosopher had gone, Ananda asked the Buddha, "What did he realize, to say he had entered the Way?" The World-honored One replied, "A fine horse runs even at the shadow of the whip."

Case 66

Gantō Laughed Loudly

MAIN SUBJECT Gantō asked a monk, "Where are you from?" The monk said, "From the western capital." Gantō said, "After the rebellion of Kōsō had been suppressed, did you get the sword?" The monk said, "Yes, I have got it." Gantō

stretched out his neck before the monk and let forth a great yell. The monk said, "Your head has fallen." Gantō laughed loudly.

Later, the monk visited Seppō, who asked, "Where are you from?" The monk said, "From Gantō" Seppō said, "What did he say to you?" The monk recounted the story. Seppō gave him thirty blows and drove him out.

Case 67

Fu Daishi Concludes His Lecture on the Sutra

MAIN SUBJECT Emperor Wu of Liang asked Fu Daishi to give a lecture on the *Diamond Sutra*. Fu Daishi mounted the platform, struck the reading desk with his baton, and descended from the platform. The emperor was dumbfounded. Shikō said to him, "Your Majesty, have you understood?" The emperor said, "No, I do not understand." Shikō said, "Daishi has concluded his lecture."

Case 68

Kyōzan Asks Sanshū's Name

MAIN SUBJECT Kyōzan asked Sanshō, "What is your name?" Sanshō said, "Ejaku!" Kyōzan said, "Ejaku is my name!" Sanshō said, "My name is Enen!" Kyōzan laughed heartily.

Case 69

Nansen Draws a Circle

MAIN SUBJECT Nansen, Kisu, and Mayoku were on their way together to pay their respects to Chū Kokushi. When they were halfway there, Nansen drew a circle on the ground and said, "If you can say a word, I will go on with you." Kisu sat down in the middle of the circle. Mayoku, seeing this, made a bow just as a woman does. Nansen said, "Then I will not go." Kisu said, "What an attitude of mind!"

Case 70

Isan's "I Would Ask You to Say It"

MAIN SUBJECT Isan, Gohō, and Uganwere standing together in attendance on Hyakujō. Hyakujō said to Isan, "With your mouth and lips closed, how would you

say it?" Isan said, "I would ask you to say it." Hyakujō said, "I could say it. But if I did so, I fear I should have no successors."

Case 71

Gohō's "Shut Up"

MAIN SUBJECT Hyakujō said to Gohō, "With your mouth and lips closed, how would you say it?" Gohō said, "Oshō! You should shut up!" Hyakujō said, "In the distant land where no one stirs, I shall shade my eyes with my hand and watch for you."

Case 72

Ungan's "Do You Have Them or Not?"

MAIN SUBJECT Hyakujō asked Ungan, "With your mouth and lips closed, how would you say it?" Ungan said, "Oshō, do you have them or not?" Hyakujō said, "My successors will be missing."

Case 73

Baso and the Hundred Negations

MAIN SUBJECT A monk said to Ba Taishi, "Independent of the four propositions and transcending the hundred negations, tell me plainly the meaning of Bodhidharma's coming from the West." Bashi said, "Today I am tired and cannot tell you. Ask Chizō about it." The monk asked Chizō, who said, "Why don't you ask the master?" The monk said, "He told me to ask you." Chizō said, "Today I have a headache and cannot tell you about it. Ask Brother Kai." The monk asked Brother Kai, who said, "Coming to this point, I do not understand." The monk told this to Ba Taishi, who said, "Zō's head is white, Kai's head is black."

Case 74

Kingyū Oshū and the Rice Pail

MAIN SUBJECT At every midday mealtime, Kingyū Oshū would himself bring the pail of boiled rice and, in front of the refectory, dance and laugh loudly, saying, "Dear Bodhisattvas, come and take your meal." [Setchō says, "Although Kingyū did this, he was not simple-minded."]

A monk said to Chōkei, The ancient worthy said, 'Dear Bodhisattvas, come and take your meal.' What does it mean?" Chōkei said, "He seems to observe reflection and thanksgiving before the midday meal."

Case 75

Ukyū's Unfair Blows

MAIN SUBJECT A monk came from Jūsha Oshō's assembly to Ukyū, who said to him, "What do you find in Jūshō's teaching? Is there anything different from what you find here?" The monk said, "Nothing different." Ukyū said, "If there is nothing different, why don't you go back there?" and he hit him with his stick. The monk said, "If your stick had eyes to see, you would not strike me like that." Ukyū said, "Today I have come across a monk, and he gave him three more blows. The monk went out. Ukyū called after him and said, "One may receive unfair blows." The monk turned back and said, "To my regret, the stick is in your hand." Ukyū said, "If you need it, I will let you have it." The monk went up to Ukyū, seized his stick, and gave him three blows with it. Ukyū said, "Unfair blows! Unfair blows!" The monk said, "One may receive them." Ukyū said, "I hit this one too casually." The monk made bows. Ukyū said, "Oshō! Is that how you take leave?" The monk laughed aloud and went out. Ukyū said, "That's it! That's it!"

Case 76

Tanka's "Have You Had Your Dinner?"

MAIN SUBJECT Tanka asked a monk, "Where are you from?" The monk replied, "From the foot of the mountain." Tanka said, "Have you had your dinner?" The monk said, "I have had it." Tanka said, "Is he open-eyed who brings food to a fellow like you and lets you eat it?" The monk could make no reply.

Later Chōkei asked Hofuku, "To give food to others is surely worthy. How could he fail to be open-eyed?" Hofuku said, "Both giver and receiver are blind." Chōkei said, "Are you still blind, even though you exhaust every means?" Hofuku said, "How can you call me blind?"

Case 77

Ummon's "A Sesame Bun"

MAIN SUBJECT A monk asked Ummon, "What is the teaching that transcends the Buddha and patriarchs?" Ummon said, "A sesame bun."

Case 78

Bodhisattvas in the Bath

MAIN SUBJECT In ancient times, there were sixteen Bodhisattvas. At the monks' bathtime, following the rule, they had baths. They suddenly experienced realization through the touch of the water. You reverend Zen students, do you understand their words? "We experienced the subtle and clear touch, have attained Buddhahood, and still retain it." You will be able to attain this condition after seven times piercing and eight times breaking through.

Case 79

Tōsu and "Every Voice Is the Buddha's Voice"

MAIN SUBJECT A monk said to Tōsu, "It is said, 'Every voice is the Buddha's voice.' Is that true?" Tōsu said, "Yes, it is true." The monk said, "Master, don't let me hear you breaking wind." Tōsu gave him a blow with his stick. The monk asked again, "The sutra says, 'Rough words and soft words, both lead to the first principle.' Is that true?" Tōsu said, "Every voice is the Buddha's voice." The monk said, "Master, may I call you a donkey?" Tōsu gave him a blow with his stick.

Case 80

Jōshū's "A Newborn Baby"

MAIN SUBJECT A monk asked Jōshū, "Does a newborn baby possess the six senses or not?" Jōshū said, "It is like throwing a ball into the rapids." The monk later asked Tōsu, "What is the meaning of 'throwing a ball into the rapids'?" Tōsu said, "Nen after nen, without ceasing."

Case 81

Yakusan's King of the King Deer

MAIN SUBJECT A monk said to Yakusan, "On the grassy plain there is a herd of deer, with the king deer among them. How could one shoot the great king of the king deer?" Yakusan said, "Watch the arrow!"

The monk threw himself on the floor. Yakusan called his attendant and said, "Boy! Take this dead fellow away!" The monk ran away. Yakusan said, "There is no end to these people who play with mud pies." [Setchō

says in a comment here, "For three steps he might be alive, but he would not survive five."]

Case 82

Tairyū's "Indestructible Dharma Body"

MAIN SUBJECT A monk said to Tairyū, "Man's body will ultimately decompose; what is the indestructible Dharma body?" Tairyū said,

"Flowers cover the hillside like brocade,
The vale lies deep in shade."

Case 83

Ummon's "The Old Buddha Communes with the Pillar"

MAIN SUBJECT Ummon spoke to his disciples and said, "The old Buddha communes with the pillar. What level of spiritual activity would that be?" And he himself gave the answer for them, saying, "Clouds gather over the southern hill, rain falls on the northern mountain."

Case 84

Yuima's "The Gate to the One and Only"

MAIN SUBJECT Yuima asked Manjusri, "What is the Bodhisattva's Gate to the One and Only?" Manjusri answered, "To my mind, in all Dharmas, there are no words, no preaching, no talking, no activity of consciousness. It is beyond all questions and answers. That is entering the Gate to the One and Only." Then Manjusri said to Yuima, "Each of us has had his say. Now I ask you, what is the Bodhisattva's Gate to the One and Only?" [Setchō says, "What did Yuima say?" And again he says, "I have seen through him."]

Case 85

The Master of Tōhō Hermitage Roars Like a Tiger

MAIN SUBJECT A monk came to visit the master of Tōhō hermitage and said to him, "If, on this mountain, you were suddenly to meet a tiger, what would you do?" The master roared like a tiger. The monk pretended to be frightened. The master roared with laughter. The monk said, "You

old robber!" The master said, "Try as you may, you cannot do anything to me." The monk stopped short. [Setchō says, "They were both veteran robbers, but they stopped their ears and tried to steal the bell."]

Case 86

Ummon's "Everybody Has His Own Light"

MAIN SUBJECT Ummon spoke to his assembly and said, "Everybody has his own light. If he tries to see it, everything is darkness. What is everybody's light?" Later, in place of the disciples, he said, "The halls and the gate." And again he said, "Blessing things cannot be better than nothing."

Case 87

Ummon's "Medicine and Sickness Cure Each Other"

MAIN SUBJECT Ummon said to his disciples, "Medicine and sickness cure each other. All the earth is medicine. Where do you find yourself?"

Case 88

Gensha's Man of Three Disabilities

MAIN SUBJECT Gensha said to the assembly, "Every teacher in the land talks of saving things and delivering mankind. When a man of three disabilities comes to you, how do you deal with him? A blind man does not see you holding up the hossu, a deaf person does not hear your words, a dumb person will not talk even if you want him to. How do you approach him? If you cannot, Buddhism can bestow no benefit." A monk asked Ummon about this topic. Ummon said, "Make your bows." The monk did so. Ummon made as if to push the monk with his staff. The monk retreated, and Ummon said, "You are not blind." He then said, "Come close to me." The monk approached Ummon, who said, "You are not deaf." Ummon asked the monk, "Do you understand?" The monk replied, "No, I do not understand." Ummon said, "You are not dumb." The monk attained an insight.

Case 89

Ungan's "The Whole Body Is Hand and Eye"

MAIN SUBJECT Ungan asked Dōgo, "What use does the great Bodhisattva of Mercy make of all those hands and eyes?" Dōgo said, "It is like a man straightening his pillow with his outstretched hand in the middle of the night." Ungan said, "I have understood." Dōgo said, "How do you understand?" Ungan said, "The whole body is hand and eye." Dōgo said, "You have had your say, but you have given only eighttenths of the truth." Ungan said, "How would you put it?" Dōgo said, "The entire body is hand and eye."

Case 90

Chimon and the Essence of Prajna

MAIN SUBJECT A monk asked Chimon, "What is the essence of prajna?" Chimon said, "The oyster swallows the full moon." The monk said, "What is the action of prajna?" Chimon said, "The hare conceives by the full moon."

Case 91

Enkan and the Rhinoceros Fan

MAIN SUBJECT Enkan one day called to his attendant and said, "Bring me the rhinoceros fan." The attendant said, "The fan has been broken." Enkan said, "If the fan is broken, bring the rhinoceros to me." The attendant made no reply.

Tōsu [at a later time, speaking in place of the attendant] said, "I would not refuse to bring it out, but I fear the head and horns would not be perfect." [Setchō says, "I want that imperfect one."]

Sekisō said, "If I return it to you, there will be no more of it." [Setchō says, "There is still the rhinoceros."]

Shifuku drew a circle and wrote the character for "ox" in it. [Setchō says, "Why didn't you bring it out earlier?"] Hofuku said, "My master, you have grown old; employ someone else to attend you." [Setchō says, "Long labor lost."]

Case 92

The World-honored One Takes His Seat

MAIN SUBJECT The World-honored One one day took his seat on the platform. Manjusri struck the table with the gavel and said, "Clearly understand the Lord of Dharma's Law, the Lord of Dharma's Law is like this." The World-honored One descended from his seat.

Case 93

Taikō's "You Fox-Devil"

MAIN SUBJECT A monk asked Taikō, "What is the meaning of Chōkei's words, He seems to observe reflection and thanksgiving before the midday meal?" Taikō performed a dance. The monk made bows. Taikō said, "What makes you make the bows?" The monk performed a dance. Taikō said, "you fox-devil!"

Case 94

The Surangama Sutra and "Unseeing"

MAIN SUBJECT In the *Surangama Sutra* the Buddha says, "When unseeing, why do you not see the unseeing? If you see the unseeing, it is no longer unseeing. If you do not see the unseeing, it is not an object. Why isn't it yourself?"

Case 95

Chōkei and Hofuku Discuss the Buddha's Words

MAIN SUBJECT Chōkei one day said, "Even if you say that the Arhats still have three poisons, you should not say that the Tathagata has two languages. I do not say that the Tathagata has no language but that he does not have two languages." Hofuku said, "What is the Tathagata's language?" Chōkei said, "How can a deaf person hear it?" Hofuku said, "I know you are speaking from a secondary principle." Chōkei said, "What is the Tathagata's language?" Hofuku said, "Have a cup of tea."

Case 96

Jōshū's Three Turnin Words

MAIN SUBJECT Jōshū said, "Clay Buddhas cannot pass through water; metal Buddhas cannot pass through a furnace; wooden Buddhas cannot pass through fire."

Case 97

The Diamond Sutra's "The Transgression Is Wiped Out"

MAIN SUBJECT *The Diamond Sutra* says, "If anyone is despised by others, even if he has committed some serious transgression in a former life and been doomed to fall into the evil world, the transgression in the former life is wholly wiped out by virtue of the fact that he is despised in this life."

Case 98

Tempyō's Two Wrongs

MAIN SUBJECT When Tempyō went on a pilgrimage visiting teachers, he stayed with Sai-in. He always said, "Don't say you understand Buddhism. I find no one who can speak on it." One day Sai-in heard him and called, "Ju-i [Tempyō's personal name]!" Tempyō looked up at Sai-in. Sai-in said, "Wrong!" Tempyō walked a few steps away and Sai-in once again said, "Wrong!" Tempyō turned and approached Sai-in, who said, "I have just said, 'Wrong!' Who is wrong? Am I or are you?" Tempyō said, "I am." Sai-in said, "Wrong!" Tempyō said nothing. Sai-in said, "Stay here this summer and let us discuss the two wrongs." But Tempyō instead left Sai-in. Later, when Tempyō was abbot of his own temple, he said to his disciples, "When I went on a pilgrimage it happened, in the course of events, that I was brought to see Abbot Shimyō [Sai-in's other name], who told me twice that I was wrong. It was not then that I was wrong, however, but when I first started south on my pilgrimage. I had already said it was wrong."

Case 99

Chō Kokushi and the Ten-bodied Herdsman

MAIN SUBJECT Emperor Shukusō asked Chō Kokushi, "What is the ten-bodied herdsman?" Chō Kokushi said, "Go trampling on Vairocana's head!" The emperor said, "I cannot follow you." Chō Kokushi said, "Don't take the self for the pure Dharma body."

Case 100

Haryō's Sword Against Which a Hair Is Blown

MAIN SUBJECT A monk asked Haryō, "What is the sword again which a hair is blown?" Haryō said, "Each branch of the coral embraces the bright moon."