

Emperor Wu Asks Bodhidharma

Engo's Introduction: Smoke over the hill indicates fire, horns over the fence indicate an ox. Given one corner, you grasp the other three; one glance, and you discern the smallest difference. Such quickness, however, is only too common among robed monks. When you have stopped the deluded activity of consciousness, then, whatever situation you may find yourself in, you enjoy perfect freedom, in adversity and prosperity, in taking and giving. Now tell me, how in fact will this sort of person behave?

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 Shiko, who said, "Do you in fact know who this person is?" The emperor said, "No knowing." Shiko 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 Shiko said, "It is no good sending a messenger to fetch him back. Even if all the people went, he would not turn back."

Verse

The holy teaching? "Emptiness!"
What is the secret here?
Again, "Who stands before me?"
"No knowing!" Inevitable, the thorns and briars springing up;
Secretly, by night, he crossed the river.
All the people could not bring him back.
Now, so many years gone by,
Still Bodhidharma fills your mind-in vain
Stop thinking of him!
A gentle breeze pervades the universe.
The master looks around:
"Is the patriarch there?"
-Yes! Bring him to me,
And he can wash my feet."

Joshu' s "The Real Way Is Not Difficult"

Engo's Introduction: The universe is too narrow; the sun, moon, and stars are all at once darkened. Even if blows from the stick fall like raindrops and the "katsu" shouts sound like thunder, you are still far short of the truth of Buddhism. Even the Buddhas of the three worlds can only nod to themselves, and the patriarchs of all ages do not exhaustively demonstrate its profundity. The whole treasury of sutras is inadequate to expound its deep meaning. Even the clearest-eyed monks fail to save themselves. At this point, how do you conduct yourself? Mentioning the name of the Buddha is

like trudging through the mire. To utter the word "Zen" is to cover your face with shame. Not only those who have long practiced Zen but beginners, too, should exert themselves to attain directly to the secret.

Main Subject:

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

Verse

The real Way is not difficult. Direct word Direct speech One with many phases, Two with one. Far away in the heavens the sun rises, the moon sets; Beyond the hills the high mountains, the cold waters. The skull has no consciousness, no delight; The dead tree sings in the wind, not yet rotten.
Difficult, difficult Attachment and clarity; watch, and penetrate the secret!

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

Engo's Introduction: Each ki and every kyo, every word and phrase is a means, for the moment, of leading students to realization. But every such manipulation is like performing an operation on a healthy body and will give rise to complication upon complication. The Great Way manifests itself naturally. It is limited by no fixed rules. But I must tell you that there is an advanced theme that you will have to learn. It presides over heaven and earth. However, if you try to guess at it you will be confused. This can be right, and that also can be right. It is so delicate. This cannot be right, and that also cannot be right. An unapproachable cliff face! How could you manage without stumbling here or there?

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."

Verse

Sun-faced Buddha! Moon-faced Buddha! Compared with them,
How pale the Three Sacred Sovereigns, the Five Ancestral Emperors!
For twenty years I have had fierce struggles,
Descending into the dragon's cave for you.
The hardship defies description.
You clear-eyed monks - don't make light of it.



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Hwadu Collection - Hekiganroku

Seppo' s "A Grain of Rice"

Engo's Introduction: To guard and maintain the essential teachings of Buddhism must be the vocation of the noble soul. He does not blink when killing a man, and then the man may be instantly enlightened. Hence he observes and acts simultaneously, and holds fast and lets go without restraint. He sees that essence and phenomenon are not two, that experience and reality run parallel. He often rejects the first principle and adopts the second. This is because to cut through the complications too abruptly causes the beginner to lose his footing. A day like yesterday- that could not be avoided. Again, a day like today-his transgressions fill the heavens. If you are clear-sighted, however, you cannot blame him. If otherwise, you put yourself in the tiger's mouth. You will lose your life instantly.

Main Subject:

Seppo 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."

Verse

The ox-head disappearing, the horse-head appears;
No dust on the mirror of the Patriarch Sokei.
You beat the drum and search for it in vain.
For whom do the spring flowers bloom?

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."

Verse

Setting aside one, you gained seven;
No one can rival you-above, below, or in the four directions. Quietly wading the rapids, you
extinguish the sound of the waters.
Watching at leisure, you retain the tracks of flying birds.
Grass grows rampant, mist lies thick.
Famed for emptiness in sitting,
Yet flowers rain down on you; for shame!
Snapping my fingers, I scold you, Sunyata.
Don't be confused!
Or else-thirty blows!

7 Hogen's "You Are Echo"

Engo's Introduction: As to what stands prior to the Word, not or phrase has been handed down, even by the thousand holy ones. If you are not yet intimate with it, you are separated from it by the three thousand worlds. Even if you have attained some understanding of it, and you stop the mouths of people living in the world, you are not yet worthy to be called clear-eyed. That is why it is said that heaven cannot cover it, earth cannot hold it, space cannot accommodate it, sun and moon cannot shine on it. When there is no Buddha and when you alone are the master, then for the first time you are worthy of being talked about little.

Now, if you are not yet like that, you have to become enlightened relation to the slightest object and give out illumination yourself. Then you can go anywhere and enjoy perfect freedom in your Dharma activity. Whatever you take up, you act rightly. Tell me, how could you achieve such freedom? Once again I ask you, do you understand this?

"None hitherto had noticed the sweat of his steed, but his merits must be recognized."

Main Subject:

A monk said to Hogen, "My name is Echo. I ask you, what is the Buddha?" Hogen said, "You are Echo."

Verse

In the land of the river,
Faintly stirring, the gentle breeze of spring.
Far away, deep among blossoms,
The partridge sings.
Ascending the falls,
The carp became a dragon,

Yet still, by night,
Fools fish for him below.

8 Suigan's Eyebrows

Engo's Introduction: The enlightened man enjoys perfect freedom in active life. He is like a dragon supported by deep waters or like a tiger that commands its mountain retreat. The man who is not enlightened drifts about in the affairs of the world. He is like a ram that gets its horns caught in a fence or like a man who waits for a hare to run against a tree stump and stun itself. The enlightened man's words are sometimes like a lion crouched to spring, sometimes like the Diamond King's treasure sword. Sometimes their effect is to shut the mouths of the world-famed ones, sometimes it is as if they simply follow the waves coming one after another. When the enlightened man meets others who are enlightened, then friend meets friend. He values them, and they encourage each other. When he meets those who are adrift in the world, then teacher meets disciple. His way of dealing with such people is farsighted. He stands firm before them, like a thousand-fathom cliff. Therefore it is said that the Way of the absolute is manifest everywhere: it has no fixed rules and regulations. The teacher sometimes makes a blade of grass stand for the golden-faced Buddha, sixteen feet high, and sometimes makes the golden-faced Buddha, sixteen feet high, stand for a blade of grass. Tell me, on what principle is all this based? Do you understand?

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." Chokei said, "They have grown." Ummon said "Kan!"

Verse

Suigan's words! Unanswerable in thousands of years.
Ummon's "Kan!" Losing his money, committing a crime.
Dotard Hofuku! Was he nimble or did he mumble?
Long-tongued Suigan Definitely a thief
Flawless is the jewel! Who can appraise the priceless?
Chokei knew well! He said, "They have grown."

9 Joshu's Four Gates

Engo's Introduction: In the bright mirror on its stand, beauty and ugliness are revealed. With the Bakuya sword in hand, killing and sparing are brought under control. A handsome fellow disappearing, an ugly one comes; an ugly fellow disappearing, a handsome one comes. Life is found in death, death in life. If you have no eye to penetrate the barrier, no freedom to turn about, you will be lost on the way. Tell me, what is the eye that penetrates the barrier, what is the freedom to turn about?

Main Subject

A monk asked jeshn, "What is Joshu?" Joshn said, "The East Gate, the West Gate, the North Gate, the South Gate." Verse

Its intention concealed, the question came; The Diamond King's eye was as clear as a jewel. There stood the gates, north, south, east, and west, But the heaviest hammer blow could not open them.

10 Bokusha's "Empty-headed Fool"

Engo's Introduction: Yes is yes, no is no. In the Dharma battle, each stands on his own ground. Therefore it is said, when one's activity is upward, even Shakyamuni, Maitreya, Manjusri, Samantabhadra, the thousand holy ones, and the religious teachers of the whole world become spiritless and silent. When one's activity is downward, even maggots, gnats, and all creatures become brilliantly illuminating and as independent as a ten-thousand-fathom cliff. However, how is it when one's activity is neither upward nor downward? If there is any rule, rely on the rule; if there is no rule, follow a precedent.

Main Subject:

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

Verse

Two shouts, three shouts;
The knowing one knows well;
If going hell-bent,
Both are blind.
Who is blind? Fetch him!
Expose him to the world!

11 Obaku's "Partakers of Brewer's Grain"

Engo's Introduction: The Buddha's supreme power is wholly within his grasp. All the souls and all the spirits of heaven and earth are under his command. Even his casual words and sayings amaze the masses and arouse the crowds. His every gesture and action remove the sufferers' chains and knock off their cangues. If a transcendent man appears, the Buddha meets him with the transcendent principle. Who can ever be so wonderful?

Main Subject:

Obaku 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 Tang 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?" Obaku said, "I do not say that there is no Zen, but that there is no Zen teacher."

Verse

Commanding his way of teaching;
But he made it no point of merit.
Seated majestically over the whole land,
He distinguished the dragon from the snake.

Emperor Taicho once encountered him
And thrice fell into his clutches.

12 Tozan's "Masagin"

Engo's Introduction: The death-dealing blade, the life-giving sword: they were the custom in ancient days and are still today the touchstone. In death-dealing, not a hair is harmed; in life-giving, the body is denied and life is neglected. It is said that the thousand holy ones have not preached a word on the upward route. Scholars labor at their formulas like monkeys struggling to catch the moon reflected on the waves. But say! If there is no preaching, how is it that there are so many complications, so many koans?

Main Subject:

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

Verse

The golden crow swoops, the silver hare bounds;
The echo comes back, direct and free.
Who judges Tozan by his word or phrase
Is a blind tortoise, lost in a lonely vale.
The abundant blossoms, the luxuriant flowers,
The southern bamboo, the northern trees.
One recalls Riku Taifu and Chokei:
"You should not cry, but laugh!" Eh!

13 Haryo's "Snow in the Silver Bowl"

Engo's Introduction: Clouds gather over the great plain, but the universe can still be discerned. Snow covers the flowering reeds and it is difficult to distinguish them. Speaking of the coldness of it, it is colder than frozen snow; as for the fineness, it is finer than powdered rice. With regard to the deepness, even the Buddha's eyes cannot penetrate it, while as for the way it is hidden, devils would be unable to spy it out. I allow you are clever enough to know three comers from one, but how would you speak to shut the mouths of the people of the world? Who has the capacity to do that?

Main Subject:

A monk asked Haryo, "What is the Daiba school?" Haryo said, "Snow in the silver bowl"

Verse

Remarkable, the old man of Shinkai Temple;
It was well said, that "Snow in the silver bowl."
The ninety-six can learn for themselves what it means;
If they cannot, let them ask the moon in the sky.
Daiba school! Daiba school!
Scarlet banners flapping, the wind is cool!

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."

Verse

Facing oneness! There is no parallel!
He fitted the holeless hammer with a handle.
From under the Jambu tree, laughter rings out: Ha! Ha! Ha!
Last night the dragon got his horns broken.
Remarkable, the old man of Shoyo;
He has one tally here.

15 Ummon's "No Preaching on Oneness"

Engo's Introduction: The death-dealing blade, the life-giving sword: they were the custom in ancient days and are still today the touchstone. Tell me, at this moment, what is the death-dealing blade, what is the life-giving sword?

Main Subject:

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

Verse

No oneness! Each holds one tally.
He lives and dies with you, all the same.
The eighty-four thousand did not respond quickly;
The thirty-three entered the tiger's cave.
Remarkable: see how turbulent-
The moon reflected on the waves.

16 Kyosei 's Instruction on Pecking and Tapping

Engo's Introduction: There is no byroad to the Way. There one stands absolutely firm. The Dharma transcends seeing and hearing. There one is independent of words and thoughts. If you make your way through all the thorny entanglements, break down the barriers of the Buddha and the patriarchs, and attain the quiet and secret land, there heaven will find no way to send down flowers to you, and the devil no way to spy you out. All day long you act without acting, preach without preaching. Then you have learned to tap the eggshell at the moment the chick is emerging, to wield the death-dealing sword that also gives life. However, going still further, when you realize in your activity along the constructive route how to grasp the student on the one hand and release him on the other, you will deserve to be called a master. But in the realm of the absolute, things will become different. Now, how will it be with the matter of the absolute?

Main Subject:

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

Verse

Old Buddha had his way of teaching,
The monk's answer won no praise. Strangers to each other, hen and chick,
Who can peck when the tapping comes?
Outside, the tap was given;
Inside, the chick remained.
Once again the tap was given;
Monks throughout the world attempt the trick in vain.

17 Kyorin 's "Sitting Long and Getting Tired"

Engo's Introduction: Cutting through nails and breaking steel, for the first time one can be called master of the first principle. If you keep away from arrows and evade swords, you will be a failure in Zen. As for the subtle point where no probe can be inserted, that may be set aside for a while; but when the foaming waves wash the sky, what will you do with yourself then?

Main Subject:

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

Verse

One, two, and tens of hundreds of thousands,
Take off the muzzle and set down the load.
If you turn left and right, following another's lead,
I would strike you as Shiko struck Ryutetsuma.

18 Emperor Shukuso Asks About the Style of the Pagoda

Main Subject:

Emperor Shukuso asked Cho Kokushi, "Wh are a hundred years old, what shall I do for you?"
Kokushi answered: "Make a seamless pagoda for this old monk." The emperor said, " 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 ab out it,
Tangen said "South of sho and north of Tan,
[Setcho says, "Soundless sound of one hand."]
In between, gold abounds.
[Setcho says, "A staff of a mountain kind."]
The ferryboat under the shadowless tree,
[Setcho says, "Clear is the river, calm is the sea."]

No holy one in the emerald palace you see."

[Setcho says, "All is finished."]

Verse

A seamless pagoda, it is difficult to describe;
The dragon does not thrive in a placid lake.
Tier after tier, superbly it casts its shadow;
Let it be admired for a thousand ages.

19 gutei's One-Finger-Zen

Engo's Introduction: When even one particle stirs, the whole universe is involved; a blossom opens and the world responds. But what do you see when no particle stirs and a blossom does not open? It is said that it is like cutting the thread on a reel: one cut and you cut it all. Or it is like dyeing the thread on a reel: dye it once and you dye it all. Now, if you eradicate all the complications that affect you and bring out the treasure within you, you will find that everything is all right, above and below, before and behind. If you have not yet done so, see the following.

Main Subject:

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

Verse

Well, now! I like Gutei's way of answering. Who could compare with him throughout the whole universe? He let down the wooden float into the dark sea, making the blind turtle sink and swim and cling to it.

20 Ryuge Asks Suibi and Rinzai

Engo's Introduction

Range upon range of mountain peaks, rock faces, and cliffs all deliver their profound sermons. If you stop to think, you will be bewildered. Let a man of great strength appear, overturn the great sea, kick over Mount Sumeru, shout and disperse the white clouds, break up the empty sky, and with each "ki" and every "kyo" shut the mouths of all other men: such a man will be truly incomparable. Has ever a man been so wonderful?

Main Subject:

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

Verse

Dragon Mountain, the dragon has no eye.
Still waters don't impart the ancient Way.
If the board and cushion don't benefit you,
Hand them over to me.
(I have not yet exhausted this, hence another verse.)
Even if they are given to me, it's useless.
Not for me to sit like the patriarch.
Beautiful, the evening clouds,
Endless, the distant hills, blue upon blue, peak upon peak!

21 Chimon' s Lotus Flower and Lotus Leaves

Engo's Introduction: Setting up the Dharma banner and establishing the Dharma teaching is like spreading flowers over brocades. If you take off the muzzle and set down the load, you will enter a time of great peace. If you master the transcendent words, you will be able to know three comers from one.

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."

Verse

The lotus leaves The lotus flower! He is so kind to tell you of them! The flower coming out of the water. What difference, before or after? If you wander about, now north of the river, now south of the lake, Questioning Master Wang and the like, As one doubt is settled others will arise, And you will puzzle over question after question.

22 Seppo's Turtle-nosed Snake

Engo's Introduction

The great universe is boundless. As for how small it is, it is like an atom. Grasping and releasing, developing and declining, are not in others' hands; they are all in your own. If you want to get rid of encumbrances and cut through entanglements, you must transcend form and sound and remove all trace of the activity of mind; then you will be in an impregnable position and absolutely independent, like a thousand-fathom cliff. Tell me, who was ever like this?

Main Subject:

Seppo, speaking to the assembly, said, "There is a turtlenosed snake on the South Mountain. You should have a good look at it." Chokei 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 Ryo (Chokei Eryo) 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 Seppo and made a gesture as if he were afraid of it.

Verse

Mount Seppo was too steep to climb;
Only the skilled could try it.

Chōkei and Gensha made nothing of it;
How many truly lost their lives?
Ummon knew how to beat the bushes;
The snake-its nature so-was nowhere to be found.
The staff, suddenly flung down,
Opened its mouth right before Seppo.
It strikes like lightning,
If you try to look for it, you fail;
Now it is hidden on this peak of Nyuhō:
If you want to see it, look at it directly.

[All of a sudden Setchō gave a shout and said, "Look out beneath your feet!"]

23 Hofuku Points to Myohcho

Engo's Introduction: Jade is tested by fire, gold by a stone, a sword by a hair, water by a staff. In Zen training the degree of one's attainment and one's progress is known by one's words and phrases, one's attitude and actions, one's coming and going, one's asking and responding. Tell me, how will it be done?

Main Subject

When Hofuku and Chokei went out for a walk, Hofuku, pointing with his finger, said, "This is Myohochō" (marvelous mountain top). Chokei 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 Kyosei, who said, "But for Chokei's remark, the field would have been littered with skulls." Verse

This is Myohochō! Now weeds grow rampant. You see it clearly, but to whom could you impart it?
If you, O Chokei, didn't discriminate, Many would never know, and their skulls would litter the field.

24 Ryutetsuma the Old Female Buffalo

Engo's Introduction

Standing on the highest mountaintop, no devil or heretic can approach him, Descending to the farthest depths of the sea, he is not to be seen even by the Buddha's eyes. Even if your eye is like a shooting star and your spirit like lightning, you are still like the turtle, which cannot avoid dragging its tail. At such a juncture, what do you do?

Main Subject:

Ryutetsuma 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.

Verse

Riding an iron horse, the general entered the double-walled fortress;
The imperial proclamation: the six kingdoms are at peace.
Still gripping the golden whip, he urges the returning troops;
In the quiet depths of the night, no one goes with him through the
king's streets.

25 The Master of Rengehe's Staff

Engo's Introduction

If the action of one's ki is not independent of one's degree of enlightenment, one falls into a sea of poison. If one's words do not astonish the crowd, one slips into the conventional. If you can distinguish black from white in the moment of a spark's being struck and can tell life from death in the instant of a flash of lightning, then you will be able to command all quarters and stand firm like a thousandfathom cliff. Who could ever be so?

Main Subject:

The master of Rengeho 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."

Verse

His eyes filled with sand, his ears with clay,
Even among the thousand mountains he does not remain.
Falling blossoms, flowing streams: he leaves no trace.
Open your eyes wide, and you'll wonder where he's gone.

26 Hyakujo Sits on the Great Sublime Peak

Main Subject:

A monk asked Hyakujo, "What is the mostwonderful thing?" Jō said, "I sit alone on this Great Sublime Peak." The monk made a bow. Jo struck him.

Verse

Across the patriarch's field went galloping
The heavenly horse, Baso's successor,
Different, however, in way of teaching,
In holding fast and letting go.
His actions were quick as lightning,
Always fitting.
The monk came to tweak the tiger's whiskers,
But his efforts made him a laughingstock.

27 Ummon's "Golden Breeze"

Engo's Introduction

One question, and he answers ten; one corner, and the other three are made clear. Seeing the hare, he lets go the hawk; using the wind, he makes fire. Now, not sparing the eyebrows may be put aside for a while-how about your entering the tiger's cave?

Main Subject:

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

Verse

Significant the question,
Pregnant the answer, too!
The three phrases are satisfied,
The arrow penetrates the universe.
The wind blows across the plain,
Soft rain clouds the sky.
Don't you see master of Shorin Temple,
Not yet returning, wall-gazing,
Meditating quietly now on Yuji Peak?

28 What the Holy Ones Have Not Preached

Main Subject:

Nansen came to see Hyakujo Nehan Osho. Jo 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." Jo said, "You have preached." Nansen, "I am like this. How about you?" Jo 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." Jo said, "I have talked quite enough for you."

Verse

Patriarchs and Buddhas have not preached,
Yet monks run after preachers.
Clear mirror on the stand, sharply imaging.
Looking southward, see the Great Bear.
The shaft hangs down. Where do you find it?
Saving your nostrils, you have lost your mouth.

29 Daizui's "It Will st Zen Be Gone with the Other"

Engo's Introduction

Fish swimming, the water is disturbed; a bird flying, a feather falls. Host and guest are clearly distinguished; black and white are sharply divided. It is like a clear mirror on the stand and a bright

jewel in the hand. When a man of Han appears, he is reflected; if a man of Ho comes, he is mirrored. Sound is manifest, color is apparent. How will it be like that?

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."

Verse

Blocked by the double barrier,
The monk asked from the heart of the kalpa fire.
Wonderful the words, "It will be gone with the other."
Thousands of miles he wandered in vain, seeking a master.

30 Joshu's "A Big Radish"

Main Subject

A monk asked Joshu, "I have heard that you closely followed Nansen. Is that true?" Joshu said, "Chinshu produces a big radish."

Verse

Chinsho produces a big radish;
Monks have taken it as their model.
They know only how it was and would be.
How can they truly realize
The swan is white, the crow black?
Plunderer ! Plunderer !
The monk had his nostrils threaded through.

31 Mayoku Comes to Shokei

Engo's Introduction

With subconscious stirring, images appear; with awareness, ice forms. Even if there is no stirring and no awareness, you have not yet escaped from the confinement of the fox's hole. If you truly penetrate in your practice and become master of it, you will experience not a trace of obstruction. You will be like a dragon supported by deep waters, like a tiger that commands its mountain retreat. Then, if you let go, even tiles and pebbles become illuminating; if you hold fast, even pure gold loses its luster. And the koans of the old masters will become tedious. Tell me, what am I talking about?

Main Subject

Mayoku came to Shekei carrying his bell staff with him, walked around Shokei's seat three times, shook his staff, ringing the bells, stuck it in the ground, and stood up straight. Kei said, "Good." [Setcho 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."

[Setcho says, "A mistake."]

Mayoku said "Shokei said 'Good' why do you say, 'Wrong'?" Nansen said, "Shokei is good, but you're wrong. You are blown about by the wind. That will lead to destruction."

Verse

This mistake, that mistake,
Never take them away!
In the four seas, the waves subside;
A hundred rivers bow quietly to the sea.
The twelve bells of the staff tinkled up high;
Empty and silent is the road to the gate.
No, not empty and silent;
The enlightened man must take medicine
For the illness of "having no illness."

32 Jo Joza Stands Still

Engo's Introduction

Once the delusive way of thinking is cut off, a thousand eyes are suddenly opened. One word blocking the stream of thought, and all non-actions are controlled. Is there anyone who would undergo the experience of dying the same death and living the same life as the Buddha? Truth is manifest everywhere. If you do not see it, here is an ancient example.

Main Subject

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

Verse

Inheriting the spirit of Dansai,
How could he be gentle and quiet?
Not difficult for Kyorei
To lift his hands and split Mount Kusan,
Letting the Yellow River through.

33 Chinso Shosho Comes to Visit Shifuku

Engo's Introduction

He does not distinguish east from west nor north from south. From morning to evening, from evening to morning, so he remains. Can he be called asleep? Sometimes his eyes are like shooting stars. Can we call him wide awake? Sometimes he points to the south, calling it the north. Tell me,

is he mindful or mindless; is he a man of enlightenment or a mediocrity? If you thoroughly understand this topic and know the secret of it, you will realize how the ancient masters went this way and that. Tell me, what season of life is this?

Main Subject

Chinso came to see Shifuku. Shifuku drew a circle in the air. Chinso said, "I have no object in coming here. Why do you bother to draw a circle?" Shifuku closed the door of his room. (Setcho says, "Chinso has only one eye.")

Verse

Perfect the circle, pure the sound,
Bright and abundant the encircling jade,
Loaded on horses and mules,
Loaded on board the iron boats,
Given to those who know
The peace and freedom of land and sea.
He put down the tackle to fish the turtle.

Setcho comments here:
"Monks throughout the world can't jump out of it."

34 Kyozan's "You Have Not Visited Rozan"

Main Subject

Kyozan asked a monk, "Where are you from?" "Mount Rozan," answered the monk. "Have you ever visited Gorehe Peak?" asked Kyozan, "No, not yet," said the monk. Kyozan said, "You have not visited Rozan." Later, Ummon said, "This talk of Kyozan's was falling into the weeds, all out of kindness."

Verse

Falling or not falling, who can tell?
White clouds piling up, Bright sun shining down,
Faultless the left, mature the right.
Don't you know Kanzan?
He went very fast;
Ten years not returning,
He forgot the way he had come.

35 Manjusri's "Threes and Threes"

Engo's Introduction

In distinguishing dragon from snake, jewel from stone, black from white, irresolute from decisive, if one does not have the clear eye of the mind and the amulet under the arm, one invites instant failure. Just at this moment, if one's vision and hearing are dear, and color and sound are truly cognized, tell me, is he black or white, crooked or straight? The subtle difference-how could you discern it?

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."

Verse

The thousand hills, peak upon peak, deep blue;
Who can converse with Manjusri? How I laugh at "many or few"!
How I admire
"The former threes and threes,
The latter threes and threes"

36 Chosha Went for a Walk

Main Subject

One day Chosha went for a walk. When he returned to the gate the head monk said, "Ohsho, where have you been strolling?" Chosha said, "I have come from walking in the hills." The head monk said, "Where have you been?" Chosha 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." Chosha said, "Better than the autumn dew falling on the lotus leaves." (Setcho says, "Thank you for your answer.")

Verse

The world without a speck of dust!
What man's eyes are not opened?
First following the fragrant grasses,
Returning in pursuit of falling blossoms,
The slender stork perched in the wintry tree,
A crazy monkey shrieking on the age-old heights.
Chosha's eternal meaning - ah!

37 Banzan' s "Three Worlds, No Dharma"

Engo's Introduction

The spirit which moves like lightning fail to follow. When the bolt descends from the blue, you have no time to cover your ears. The scarlet banner flutters over the master's head the two-edged sword is being brandished behind the student's neck. Unless your eyes are sharp and your hands move quickly, how can you delusive ways of thought. Don't you know that countless skulls are haunted by ghosts? I want to ask you, without falling into the delusive way of thinking and without halting irresolutely, how can you respond to the teacher's words?

Main Subject

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

Verse

Three worlds, no Dharma,
Where could you find the mind?
White clouds crown the heavens,
The streams draw music from the harp-
Tunes and harmonies which none can understand.
The night's rain has brought the autumn waters deep.

38 Fuketsu and the Dharma Seal of the Patriarch

Engo's Introduction

When one adopts the gradual method, though it is not normal, one can nevertheless be on the right road, and in the busiest marketplace one will be able to enjoy unhindered movement. When one adopts the sudden method, one leaves behind no trace, and even the thousand Buddhas cannot spy one out. Now, how about when one uses neither the gradual nor the sudden method? A word is sufficient to the wise, as a flick of the whip is to a fine horse. Taking such a course, who can be the master?

Main Subject

Fuketsu took the high seat in the government office of Eishu 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.

Verse

Holding Rohi to let him ride the iron ox,
He used the armor of Rinzai's three mysteries.
The stream that ran to greet the lord's palace-With
one shout he made it flow backward.

39 Ummon's "Kayakuran"

Engo's Introduction

When one is enlightened and enjoys perfect freedom of mind in ordinary life, one is like a tiger that commands its mountain retreat. If one is not enlightened and drifts about in the affairs of the world,

one is like a monkey in a cage. If you want to know Buddha Nature, you must pay attention to time and causation. If you aspire to the condition of pure gold that has been refined a hundred times over, you must be shaped in the teacher's forge. I want to ask you this: How would you identify the one who has mastered the Way of the absolute?

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."

Verse

Don't mistake "Kayakuran.
The mark is on the balance, not the tray;
Saying "like that" betrays ignorance;
Master hand, beware the golden lion.

40 Nansen's "This Flower"

Engo's Introduction

When the action of the mind is stopped and swept away, the iron tree will bloom. Can you demonstrate it? Even a crafty fellow will come a cropper here. Even if he excels in every way, he will have his nostrils pierced. Where are the complications?

Main Subject

Riku Taifu, while talking with Nansen, said, "Jo 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."

Verse

Hearing, seeing, touching, and knowing are not one and one;
Mountains and rivers should not be viewed in the mirror.
The frosty sky, the setting moon-at midnight;
With whom will the serene waters of the lake reflect the shadows
in the cold?

41 Joshu and the Great Death

Engo's Introduction

When right and wrong are intermingled, even the holy ones cannot distinguish between them. When positive and negative are interwoven, even the Buddha fails to discern one from the other. The most distinguished man of transcendent experience cannot avoid showing his ability as a great master. He walks the ridge of an iceberg, he treads the edge of a sword. He is like the kirin's horn, like the lotus flower in the fire. Meeting a man of transcendent experience, he identifies with him as his equal. Who is he?

Main Subject

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

Verse

Open-eyed, he was all the more as if dead;
What use to test the master with something taboo?
Even the Buddha said he had not reached there;
Who knows when to throw ashes in another's eyes?

42 Ho Koji's "Beautiful Snowflakes"

Engo's Introduction

He talks independently, acts independently; and he trudges through the mire for the sake of others. He talks with others, acts with others; and he stands alone, like silver mountains and iron cliffs. If you doubt and hesitate, you will be a ghost haunting a skull. If you stop to think, you will fall into hell. Don't you see the bright sun shining in the sky and feel the cool breeze blowing across the face of the earth? Was any of the great ones of ancient times like this?

Main Subject

Ho Koji (Layperson) was leaving Yakusan. Yakusan let ten Zen students escort him to the temple gate to bid him farewell. Koji pointed to the falling snowflakes and said, "Beautiful snowflakes, one by one; but they fall nowhere else." Then one of the students, named Zen, 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 Zen student, 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."

[Setcho adds his comment: "Why didn't you hit him with a snowball in place of your first question?"]

Verse

Hit him with a snowball, hit him with a ball!
Even the best will fail to reply.
Neither heaven nor earth knows what to do.
Eyes and ears are blocked with snow.
Transcendent serenity and purity!
Even the blue-eyed old monk can't explain.

43 Tozan's "No Cold or Heat"

Engo's Introduction: The words which command the universe are obeyed throughout the ages. The spirit able to quell the tiger amazes even thousands of the holy ones. His words are matchless, his spirit prevails everywhere. If you want to go through with your advanced training, you must enter the great master's forge. Tell me, who could ever show such spirit?

Main Subject

A monk said to Tozan, "Cold and heat descend upon us. How can we avoid them?" Tozan 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?" Tozan said, "When cold, let it be so cold that it kills you; when hot, let it be so hot that it kills you." Verse

A helping hand, but still a thousand-fathom cliff; Sho and Hen: no arbitrary distinction here. The ancient emerald palace shines in the bright moonlight. Clever Kanro climbs the steps-and finds it empty.

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."

Verse

Dragging a ston carrying earth,
Use the spiritual power of a thousand-ton bow. Zkotsu Roshi rolled out three wooden balls;
How could they surpass Kasan' s "Beating the drum"?
I will tell you, what is sweet is sweet,
What is bitter, bitter.

45 Joshu's Seven-Pound Hempen Shirt

Engo's Introduction: If he wants to speak, he speaks, and none can rival him throughout the whole universe. When he wants to act, he acts, and his activity is peerless. The one is like shooting stars and flashing lightning, the other like crackling flames and flashing blades. When he sets up his forge to discipline his disciples, they lay down their arms and lose their tongues. I will give an example.

Main Subject

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

Verse

You brought a piece of logic
To trap the old gimlet,
But do you know the meaning
Of the seven-pound hempen shirt?
Now I have thrown it away

Into Lake Seiko
And sail before the wind.
Who will share the coolness with me?

46 Kyosei' s "Voice of the Raindrops"

Engo's Introduction

In a single action he transcends both the ordinary and the holy. With a single word he cuts away all complications and encunbrances. He walks the ridge of an iceberg, he treads the edge of a sword. Seated amid the totality of form and sound, he rises above them. Leaving aside the freedom of such subtle activity, tell me, what about finishing it in a moment?

Main Subject

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

Verse

The empty hall resounds with the voice of the raindrops.
Even a master fails to answer. If you say you have turned the current,
You have no true understanding.
Understanding? No understanding?
Misty with rain, the northern and southern mountains.

47 Ummon' s "Beyond the Six"

Engo's Introduction

Heaven never speaks, yet the four seasons follow their courses. Earth does not talk, but all things prosper. Where the four seasons follow their courses, you can see the substance. Where all things prosper, you can find the use. Now tell me, where do you see the monk? Stop your speech, your actions, your daily routine, and, closing your throat and lips, say it.

Main Subject

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

Verse

One, two, three, four, five, six
Even the blue-eyed Indian monk cannot count it.
Rashly they say Shorin passed it on to Shinko,
Or he, clad in the robe, journeyed back to India.
India is vast and far; he is not to be found,
Lo! Since last night he has been here facing Nyuho.

48 O Taifu and the Tea Ceremony

Main Subject

O Tifu went to Shokei Temple for the tea ceremony. Ro Joza, lifting the kettle to bring it to Myosho, happened to overturn it. O Taifu said, "What is under the kettle?" Ro said, "The god of the hearth." Taifu said, "If it is the god of the hearth, why has it upset the kettle?" Ro said, "A thousand days of government service, and one accident!" Taifu swung his sleeves and left the room. Myosho said, "Ro Joza, you have long had food from Shokei Temple, and still you wander about the countryside, working with a stump." Ro said, "What about you?" Myo said, "That is where the devil gets the better of you."

[Setcho says, "Why didn't you, at that moment, trample on the hearth?"]

Verse

Cleaving the air, the question came;
The answer missed the point.
Alas! The one-eyed dragon monk
Did not show his fangs and claws.
Now fangs and claws are unsheathed,
Lightning flashes, stormy clouds!
Surging billows rage around,
Falling back against the tide.

49 Sansho's "The Golden Carp out of the Net"

Engo's Introduction

Seven piercing and eight breaking through, seizing the drums and capturing the banners, a hundred barriers and a thousand checkpoints, watching the front and guarding the rear, holding the tiger's head and securing its tail-even all these are not comparable to the veteran master's ability. The ox-head disappearing, the horse-head appears-that also is not a great wonder. Tell me, what do you do when a man of transcendent experience comes?

Main Subject

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

Verse

The golden carp comes out of the net!
Don't say it remains in the water still.
It shakes the heavens and moves the earth,
Swinging its fins, lashing its tail.

It blows like a whale, raising great waves;
Then the thunder sounds, and a cool breeze comes;
A cool breeze-yes! a cool breeze comes.
Who in the whole universe knows this?

50 Ummon's 'Particle After Particle's Samadhi'

Engo's Introduction

Transcending all ranks, rising above all expedients; spirit corresponding to spirit, words answering words unless he has undergone the great emancipation and attained the great use of it, how could he rank with the Buddhas and be a faultless exponent of the teachings? Now, tell me, who can be so direct and adaptable to all occasions, and have the free command of transcendent words?

Main Subject

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

Verse

Rice in the bowl, water in the pail!
Even the most talkative can add nothing.
The North and the South stars do not change places,
Heaven-touching waves arise on land.
If you doubt, if you hesitate,
Though heir to millions--trouserless.

51 Seppo's "What Is This?"

Engo's Introduction

If you have the slightest choice of right and wrong, you will fall into confusion of mind. If you are not caught up in the ranks, there will be no groping in the dark. Tell me, which is advisable, letting go or holding fast? At this point, if you deal in terms of concepts and remain attached to sophisticated thinking, you are a ghost clinging to weeds and bushes. Even if you become innocent of such vulgarity, you are still thousands of miles from your homeland. Do you understand? If not, just study the present koan.

Main Subject

When Seppo was living in his hermitage, two monks came to pay their respects. As Seppo saw them coming he pushed open the gate and, presenting himself before them, said, "What is this?" The monks also said, "What is this?" Seppo lowered his head and returned to his cottage. Later the monks came to Ganto, who said, "Where are you from?" The monks answered, "We have come from south of the Nanrei Mountains." Ganto said, "Have you ever been to see Seppo?" The monks said, "Yes, we have been to him." Ganto said, "What did he say to you?" The monks related the whole story. Ganto 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 Ganto for his instruction. Ganto said, "Why didn't you ask earlier?" The monks said, "We

have had a hard time struggling with this topic." Ganto said, "Seppo 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!"

Verse

The last word, let me tell you-
Light and darkness intermingled,
Living in the same way, you all know;
Dying in different ways-beyond telling!
Absolutely beyond telling!
Buddha and Dharma only nod to themselves.
East, west, north, and south-homeward let us go,
Late at night, seeing the snow on the thousand peaks.

52 Joshu's Stone Bridge

Main Subject

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

Verse

No show of transcendence,
But his path was high.
If you've entered the great sea of Zen,
You should catch a giant turtle.
I can't help laughing at old Kankei,
His contemporary, who said, "It is as quick as an arrow"
A mere waste of labor.

53 Hyakujo and a Wild Duck

Engo's Introduction: The universe is not veiled; all its activities lie open. Whichever way he may go, he meets no obstruction. At all times he behaves independently. His every word is devoid of egocentricity, yet still has the power to kill others. Tell me, where did the ancient worthy come to rest?

Main Subject

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

The wild duck! What, how, and where? Baso has seen, talked, taught, and exhausted The meaning of mountain clouds and moonlit seas. But Jo doesn't understand-"has flown away." Flown away? No, he is brought back! Say! Say!

54 Ummon Stretches Out His Hands

Engo's Introduction

Transcending life and death, actualizing Zen spirit, he casually cuts through iron and nails, lightly moves heaven and earth. Tell me, whose doing can that be?

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.

Verse

Controlling the head and tail of the tiger,
Exerting invincible influence
Over the four hundred provinces,
How precipitous he is!
The master says,
"One further word, I leave it open."

55 Dogo's "I Would Not Tell You"

Engo's Introduction

Absolute truth - direct enlightenment; positive activity - immediate understanding. Quick as sparks and lightning, he cuts through the complications. Sitting on the tiger's head and grasping its tail, he is still like a thousand-foot cliff. Be that as it may, is there any case for giving a clue for others' sake?

Main Subject

One day Dogo 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?" Dogo said, "I would not tell you whether it is life or it is death." Zengen said, "Why don't you tell me?" Dogo said, "No, I would not tell you." On their way home, Zengen said, "Osho, please be kind enough to tell me. If not, I will hit you." Dogo said, "Strike me if you like, but I would not tell you." Zengen struck Dogo.

Later Dogo passed away. Zengen came to Sekiso and told him the whole story. Sekiso said, "I would not tell you whether it is life or it is death." Zengen said, "Why don't you tell me?" Sekiso 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. Sekiso said, "What are you doing?" Zengen said, "I am searching for the spiritual remains of our dead teacher." Sekiso said, "Limitless expanse of mighty roaring waves; foaming waves wash the sky. What relic of the deceased teacher do you seek?"

[Setcho says, "Alas! Alas!"]

Zengen said, "It is a way of acquiring strength." Taigen Fu said, "The deceased teacher's spiritual remains still exist.

Verse

Hares and horses have horns,
Cows and goats have none.
It is quite infinitesimal, It piles up mountain-high.
The golden relic exists,
It still exists now.
Foaming waves wash the sky.
Where can you put it? No, nowhere!
The single sandal returned to India
And is lost forever.

56 Kinzan and One Arrow Piercing the Three Barriers

Engo's Introduction

No Buddha has ever come into the world; no Law has ever been handed down. Bodhidharma did not come to China; no transmission from mind to mind took place. People of today do not understand the truth but seek after it out in the external world. They do not know that even the thousand holy ones cannot discover the great cause that lies at each person's feet. Now, at this moment, how does it happen that while seeing, you do not see; hearing, you do not hear; speaking, you do not speak; and knowing, you do not know? If you have not yet understood this, study it in an old koan.

Main Subject

Ryo 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." Ryo said, "If that is the case, recognizing my fault, I will withdraw." Kinzan said, "How long will you keep me waiting?" Ryo said, "A good arrow! But it has achieved nothing." And he was about to leave. Kinzan said, "Wait a bit. Just come here." Ryo 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!" Ryo hesitated. Kinzan gave him seven blows and said, "I should let you go on puzzling over this for thirty years."

Verse

I'd take out the master of the barriers for you!
Be mindful, you who loose the arrow.
If you stick to the eyes, the ears are deafened;
If you discard the ears, the eyes are blinded.

How I like the arrow piercing the barriers;
The arrow's path is clearly seen!
Don't you recall, Gensha once said,
The man of might is master of the mind, prior to heaven.

57 Joshu' s 'I Alone Am Holy Throughout Heaven and Earth''

Engo's Introduction

When you have not yet penetrated it, it is like silver mountains and iron cliffs. When you have penetrated it, you find you yourself are the silver mountains and iron cliffs. If you ask how to do it, I would say that if you attain realization in the exercise of ki, you will occupy the pinnacle of attainment and will allow not even the holy ones to spy on you. If you cannot do this, see and study the ancient' s doings as follows.

Main Subject

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

Verse

Deep as the sea, high as the mountains!
The fly' s attempt to face the gale!
The ant trying to attack the pillar!
Choice and attachment! Non-choice and non-attachment!
A cloth-covered drum that reaches the eaves!

58 Joshu' s "No Justification "

Main Subject

A monk said to Joshu, "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?" Joshu said, "A man asked me the same question once before, and five years later I have still found no justification for it."

Verse

King Elephant's yawn!
King Lion's roar!
Plain words
Stop men's mouths.
North, south, east, and west,
The crow swoops, the hare bounds.

59 Joshu's "Why Not Quote to the End?"

Engo's Introduction

Controlling the heavens, commanding the earth, transcending the holy, rising above the mundane, he shows us even in the myriad weeds the Wonderful Mind of Nirvana, and in the midst of Dharma battle holds the lifeline of the monk. Tell me, by what blessing can he be like that?

Main Subject

A monk said to Joshu, "'The real Way is no 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?" Joshu said, "Why don't you quote it to the end?" The monk said, "I have only this much in mind." Joshu said, "You know, the real Way is not difficult. It only abhors choice and attachment."

Verse

Spit in his face-he is not sullied;
Call him names-it doesn't touch him.
He walks like a tiger, moves like a dragon.
Spirits shriek, gods groan and weep.
His head is three feet long. Who is he?
Facing you, he stands silent, on a single leg.

60 Ummon's Staff Becoming a Dragon

Engo's Introduction

Buddhas and sentient beings are not, by nature, different. Mountains, rivers, and your own self are all just the same. Why should they be separate and constitute two worlds? Even if you are well versed in Zen koans and know how to deal with them, if you stop there everything is spoiled. If you do not stop, the whole world will be dissolved, with not a particle of it left behind. Now tell me, what does it mean to be well versed in Zen koans?

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?"

Verse

The staff has swallowed up the universe.
Don't say peach blossoms float on the waters.
The fish that gets its tail singed
May fail to grasp the mist and clouds.
The ones that lie with gills exposed
Need not lose heart.
My verse is done.
But do you really hear me?
Only be carefree I Stand unwavering!
Why so bewildered?

Seventy-two blows are not enough,
I want to give you a hundred and fifty.

[Setcho descended from the rostrum waving his staff. The whole crowd ran away.]

61 Fuketsu's "One Particle of Dust"

Engo's Introduction

Setting up the Dharma banner and establishing the Dharma teaching-such is the task of the teacher of profound attainment. Distinguishing a dragon from a snake, black from white that is what the mature master must do. Now let us put aside for a moment how to wield the life-giving sword and the death-dealing blade, and how to administer blows with the stick: tell me, what does the one who lords it over the universe say?

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."

Setcho [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?"

Verse

Let the elders knit their brows as they will;
For the moment, let the state be established.
Where are the wise statesmen, the veteran generals?
The cool breeze blows; I nod to myself.

62 Ummon's "One Treasure"

Engo's Introduction

With untaught wisdom he engages in the subtle action of inaction. With unsolicited compassion, he becomes your true friend. With a single word, he kills you and saves you. In one move he lets you go and holds you fast. Tell me, who is it that comes in that way?

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!" Verse

Look! On the ancient bank, Who is that Holding the fishing rod? Quietly moving clouds, Boundless waters, The bright moon, the white flowers of the reeds, You see by yourself!

63 Nansen Cuts the Cat in Two

Engo's Introduction

What is beyond thinking must be the topic for serious discourse. What transcends words should be the subject of earnest investigation. When lightning flashes and shooting stars fall, you should display the power to drain the deepest lakes and overturn mountains. Has any of you acquired such ability?

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.

Verse

Thoughtless the monks of both halls;
Raising dust and smoke,
Out of control.
Fortunately, Nansen was there;
His deeds squared with his words.
He cut the cat in two
Regardless of who was right,
Who wrong.

64 Joshu Puts His Sandals on His Head

Main Subject

Nansen told the previous story [Case 63] to Joshu and asked his opinion. Joshu 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."

Verse

He asked Joshu to complete the koan.
It was their leisure time in Ch'ang-an. The sandals on the head—who has guessed?
Returning home, they were at rest.

65 A Non-Buddhist Philosopher Questions the Buddha

Engo's Introduction: It has no form and yet appears. It extends in every direction and is boundless. It responds spontaneously and works in emptiness. Even though you may be clever enough to deduce three from one instance, and to detect the slightest deviation at a glance, and though you may be so powerful that the blows fall from your stick like raindrops and your shouts sound like thunderclaps, you are not yet to be compared with the man of advanced enlightenment. What is the condition of such a man?

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." Verse

The spiritual wheel does not tum; When it turns, it goes two ways. The brilliant mirror on its stand
Divides beauty from ugliness, Lifts the clouds of doubt and illusion. No dust is found in the gate of
mercy. A fine horse watches for the shadow of the whip; He goes a thousand miles a day. Once the
Buddha made his mind tum back. Should the horse come back when I beckon, I'll snap my fingers
thrice at him.

66 Ganto Laughed Loudly

Engo's Introduction

Adapting himself adroitly to circumstances, displaying the spirit to capture a tiger; attacking now
from the front, now in the flank, planning to seize the rebel; combining light and dark, holding fut
and letting go; dealing with deadly serpents-this is the master's task.

Main Subject

Ganto asked a monk, "Where are you from?" The monk said, "From the western capital." Ganto
said, "After the rebellion of Koso had been suppressed, did you get the sword?" The monk said,
"Yes, I have got it." Ganto stretched out his neck before the monk and let forth a great yell. The
monk said, "Your head has fallen." Ganto laughed loudly. Later, the monk visited Seppo, who
asked, "Where are you from?" The monk said, "From Ganto." Seppo said, "What did he say to
you?" The monk recounted the story. Seppo gave him thirty blows and drove him out.

Verse

Since the rebel was suppressed,
The sacred sword has been restored;
Why the laughter, the master knows.
Too small a reward, the thirty blows;
One gains, one loses.

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. Shiko said to him, "Your Majesty, have you understood?" The emperor said,
"No, I do not understand." Shiko said, "Daishi has concluded his lecture."

Verse

Instead of staying in his hut, He gathered dust in Liang. Had Shike not lent a hand, He would have
had to leave the country, As Bodhidharma did, by night.

68 Kyozan Asks Sansho's Name

Engo's Introduction

Commanding the center of the heavens overturning the axis of the earth; capturing the tiger, distinguishing dragon from the snake: displaying such abilities, one can for the first time be called active and enlightened. And then words can meet words, spirit meet spirit. Tell me, who has ever been like that?

Main Subject

Kyozan asked Sansho, "What is your name?" Sansho said, "Ejaku!" Kyozan said, "Ejaku is my name!" Sansho said, "My name is Enen!" Kyozan laughed heartily.

Verse

Both grasping, both releasing-what fellows!
Riding the tiger-marvelous skill!
The laughter ends, traceless they go.
Infinite pathos, to think of them!

69 Nansen Draws a Circle

Engo's Introduction

Where entry is barred, the Dharma Seal is like the iron ox's spirit. The monk who has passed through the thorny entanglements is like a snowflake on a red-hot hearth. Putting aside for a moment the "seven piercing and eight breaking through," what about acting independently of words and logic?

Main Subject

Nansen, Kisu, and Mayoku were on their way together to pay their respects to Chu 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!"

Verse

Yaki's arrow shot the monkey;
How straight it flew,
Circling the tree.
Out of thousands, even tens of thousands,
How many have hit the mark?
Come, let us go home together.
No need to pay respects to Sokei
But again-why not?
Isn't it a smooth road to Sokei?

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

Engo's Introduction

A word is sufficient to the wise, as a flick of the whip is to a fine horse. One eon, one nen. One nen, one eon. What is immediacy? It is prior to words. Tell me, how do you attain to it?

Main Subject

Isan, Goho, and Ungan were standing together in attendance on Hyakujo. Hyakujo said to Isan, "With your mouth and lips closed, how would you say it?" Isan said, "I would ask you to say it." Hyakujo said, "I could say it. But if I did so, I fear I should have no successors."

Verse

"I would ask you to say it."
The tiger has got a crest
And sprung from the jungle! In the ten lands, spring is over.
Eternal under the golden sun
The fields of coral lie.

71 Goho's "Shut Up"

Main Subject

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

Verse

"Osho! You should shut up!"
Upon the dragon's line
He plans his counterattack.
Let's think of General Li,
Who shot the eagle
In the distant sky.

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

Main Subject

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

Verse

"Osho! Do you have them or not.
The golden-haired lion
Does not crouch.
In twos and threes, they go the old way;
The master of Mount Taiyu
Snaps his fingers in vain.

73 Baso and the Hundred Negations

Engo's Introduction

Preaching is non-preaching and nonteaching. Hearing is non-hearing and non-attaining. If preaching is nonpreaching non-teaching, what use is there in preaching? If hearing is non-hearing and non-attaining, what use is there in hearing? But this non-preaching and non-hearing are worth something. You are listening to me now, preaching here. How can we escape that criticism? Those who have eyes, see the following.

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 Chizo about it." The monk asked Chizo, who said, "Why don't you ask the master?" The monk said, "He told me to ask you." Chizo 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, "Zo's head is white, Kai's head is black."

Verse

"Zo's head is white, Kai's head is black!"
It defies understanding.
Ba's horses trampled over the world;
Rinzai wasn't such a daylight robber.
Putting aside the four propositions, the hundred negations,
You can only nod to yourself.

74 Kingyu Osho and the Rice Pail

Engo's Introduction

The Bakuya sword in hand, he cuts through all complications. The clear mirror hung high, he himself utters the words of Vairocana. In self-mastery he quietly puts on his clothes and takes his meal. In occult and playful samadhi, what will he do?

Main Subject

At every midday mealtime, Kingyu Osho 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."

[Setcho says, "Although Kingyn did this, he was not simple-minded."]

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

Verse

From among the white clouds, laughter rings out;
He brings the rice himself to give to the monks. If golden-haired, they will follow him,
Even thousands of miles away.

75 Ukyu's Unfair Blows

Engo's Introduction

The sacred sword is ever in hand: it death-dealing and life-giving. It is there it, it is here, simultaneously giving and taking. If you want to hold fast, you are free to hold fast. If you want to let go, you are free to let go. Tell me how it will be when one makes no distinction between host and guest, and is indifferent to which role one takes up.

Main Subject

A monk came from Joshu Osho's assembly to Ukyo, who said to him, "What do you find in Joshu's teaching? Is there anything different from what you find here?" The monk said "Nothing different." Ukyo 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." Ukyo said, "Today I have come across a monk," and he gave him three more blows. The monk went out. Ukyo 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." Ukyo said, "If you need it, I will let you have it." The monk went up to Ukyo, seized his stick, and gave him three blows with it. Ukyo said, "Unfair blows! Unfair blows!" The monk said, "One may receive them." Ukyo said, "I hit this one too casually." The monk made bows. Ukyo said, "Osho! Is that how you take leave?" The monk laughed aloud and went out. Ukyo said, "That's it! That's it!"

Verse

Easy to call the snakes, hard to scatter them. How splendid they crossed swords! Although the sea is deep, it can be drained; The kalpa stone is hard, but wears away. Old Ukyu! Old Ukyu! Who is there like you? To give the stick to another - That was truly thoughtless!

76 Tanka's "Have You Had Your Dinner?"

Engo's Introduction

It is as small as a particle of flour, as cold as ice and frost. It fills the universe, transcends light and darkness. Its depths cannot be fathomed, its summit is beyond reach. Holding fast and letting go are all contained within it. Where is your absolute freedom, transcending all restrictions?

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 Chokei 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." Chokei said, "Are you still blind, even though you exhaust every means?" Hofuku said, "How can you call me blind?"

Verse

Exhaust every means, and you will not be blind;
You hold the cow's head to let it graze.
The four sevens, the two threes, the following band

Have handed down the Dharma treasure,
Raising dust and trouble to make men drown on land.

77 Ummon's "A Sesame Bun"

Engo's Introduction

If you work in the upward, transcendent way, you lead others by the nose; you are like a hawk taking a dove. If you work in the downward way, you place yourself at others' disposal, like a tortoise in its shell. If any of you come forward and say: There is originally no upward and downward; what use is it to talk in that way? I will say to them: I know you are living among dead spirits. Now, tell me, how do you distinguish black from white?

[Here Engo pauses a while, then goes on to say:]

If there is a rule, follow it; if not, follow a precedent.

Main Subject

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

Verse

Talking about transcendence,
Men come up with countless puzzles.
Just look! All patched up,
Full of holes.
Ummon stopped the gaps
With his sesame bun.
But problems still remain
To torture you.

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.

Verse

The enlightened man is master of one single thing,
Stretches at ease on his bed.
If, in a dream, the ancients said they were enlightened,
Let them emerge from the scented water, and I would spit at them!

79 Tosu and "Every Voice Is the Buddha's Voice"

Engo's Introduction

The Great Way manifests itself naturally; it is bound by no fixed rules. The teacher does not have to exert himself to bring his students wider control. Tell me, who has ever given such an example?

Main Subject

A monk said to Tosu, "It is said 'Every voice is the Buddhas voice. Is that true?' Tosu said, "Yes, it is true." The monk said, "Master, don't let me hear you breaking wind." Tosu 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?' Tosu said "Yes, that is true." The monk said, "Master, may I call you a donkey?" Tosu gave him a blow with his stick.

Verse

Tosu! Tosu! The wheel turns unchecked.
One shot, two victories! That blow, this blow!
Pity him who mocks the tide:
He will fall in it and die!
If he suddenly comes alive-
A hundred surging, roaring rivers!

80 Joshu's "A Newborn Baby"

Main Subject

A monk asked Joshu, "Does a newborn baby possess the six senses or not?" Joshu said, "It is like throwing a ball into the rapids." The monk later asked Tosu, "What is the meaning of throwing a ball into the rapids?" Tosu said, "Thought after thought without ceasing."

Verse

The question: the six senses. Purposeless.
Well acquainted with it, the masters.
A ball is thrown into the rapids;
Do you know where it is carried?

81 Yakusan's King of the King Deer

Engo's Introduction: When he seizes the opponent's banners and captures the enemy's drums, even the thousand holy ones cannot hold him. When he cuts through the complications, even a battle-hardened veteran cannot touch him. This is not due to his using occult powers, nor to his returning to the absolute itself. Tell me, how can he attain such wonderful ability?

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

The king of the king deer: watch him! One arrow, and he ran three steps; Five steps, and he might drive a tiger. The hunter had a true eye, you know. Now Setchö cries, "Watch the arrow!"

82 Tairyu's "Indestructible Dharma Body"

Engo's Introduction

The fishing line at the end of the rod-the one with eyes will know. The spiritual activity which transcends the ordinary - the enlightened one will discern. What, then, is the fishing line at the end of the rod, and the spiritual activity which transcends the ordinary?

Main Subject

A monk said to Tairyü, "Man's body will ultimately decompose; what is the indestructible Dharma body?" Tairyu said, "Flowers cover the hillside like brocade, The vale lies deep in shade."

Verse

The question came from ignorance;
The answer was not understood.
The moon is clear, the wind is cool,
The wintry pine stands on the peak.
I laugh heartily to hear the saying,
"When you encounter a man of the Way,
Meet him with neither words nor non-words."
He held the crystal whip and smashed the jewels;
Otherwise, faults develop.
For there are laws in the land,
With three thousand regulations.

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."

Verse

Rain on the northern mountain, clouds over the southern hill;
Four sevens and two threes, I see them face to face!
In Korea they assemble in the lecture hall,
In China they have not beaten the drum or rung the bell.
Joy in the midst of pain, pain in the midst of joy;
Who dares to say, "Gold is the same as soil"?

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

Engo's Introduction

There is nothing right that can truly be called right. There is no wrong that can truly be called wrong. With right and wrong eliminated, gains and losses are forgotten. It is all naked and exposed. Now I want to ask you, what is in front of me and what is behind me? Some monk may come forward and say that in front there ate the Buddha hall and the temple gate, and behind, the bedroom and the sitting room. Tell me, is that man open-eyed? If you can see through him, I will acknowledge that you have seen the ancient worthy.

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?"

[Setcho says, "What did Yuima say?" And again he says, "I have seen through him."]

Verse

You foolish old Yuimakitsu,
Sorrowful for sentient beings, You lie sick in Biyali,
Your body all withered up.
The teacher of the Seven Buddhas comes,
The room is cleared of everything,
You ask for the Gate to the One and Only;
Are you repulsed by Manju's words?
No, not repulsed; the golden-haired lion
Can find you nowhere.

85 The Master of Toho Hermitage Roars Like a Tiger

Engo's Introduction: Controlling the world, he allows not the least speck of dust to escape; and all men on earth give up their weapons and still their tongues. This is the enforcement of the monk's ordinance. The beams from his forehead pierce the four directions. This is the activity of the monk's diamond eye. He turns iron into gold and gold into iron, and both holds fast and lets go. This is the action of the monk's staff. He stops the mouths of all people under the sun, making them silent and as if driven three thousand miles away. This is the force of the monk's spirit. But what would you say when one falls short of these abilities?

Main Subject

A monk came to visit the master of Toho 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. [Setcho says, "They were both veteran robbers, but they stopped their ears and tried to steal the bell."]

Verse

A chance, and if you fail to seize it,
You miss by a thousand miles. The tiger had fine stripes
But no fangs and claws. Remember the battle on Mount Taiyu:
Their words and actions shook the earth. If
you have eyes to see, you see They caught both head and tail of it.

86 Ummon's "Everybody Has His Own Light"

Engo's Introduction

Controlling the world, he allows not the least speck of dust to escape. He cuts off the deluded stream of thought, leaving not a drop behind. If you open your mouth, you are mistaken. If you doubt for a moment, you have missed the way. Tell me, what is the eye that has pierced the barriers?

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."

Verse

It illuminates itself,
Absolutely bright.
He gives a clue to the secret.
flowers have fallen, trees give no shade;
Who does not see, if he looks?
Seeing is non-seeing, non-seeing is seeing.
Facing backward on the ox,
He rides into the Buddha hall.

87 Ummon's "Medicine and Sickness Cure Each Other"

Engo's Introduction

The clear-eyed man knows no restriction. At one time he stands on the top of the mountain, with the weeds thick around him. At another time he is in the bustle of the marketplace, enjoying perfect ease of mind. When he displays the wrath of Nada, he is three-faced and six-armed. When he shows the mercy of the Sun-faced and Moon-faced, he gives forth the all-embracing light of blessing. In every particle, he reveals all the bodies of the Buddha; mixing with people, he trudges through the mire. When he performs a transcendent action, even Buddhas cannot follow him, and they are driven back thousands of miles. Is there anyone among you who can go with him and act with him? See the following.

Main Subject

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

Verse

All the earth is medicine;
Ancient and modern, men make a great mistake.
Shut the gate, but do not build the cart;
The universe is the highway, vast and wide.
Mistaken, all is mistaken.
Though their noses are stuck up to heaven,
They will still be pierced for a rope.

88 Gensha' s Man of Three Disabilities

Engo's Introduction

In his teaching, the master often turns two into three. Talking of the profound, he goes through and through it, seven times piercing and eight times breaking through. He adapts himself to all circumstances, penetrates the most mysterious secrets. Acting on the principles of the Buddha, he leaves no trace of his actions. Where do the complicated koans come from? If you have an eye to see, see the following.

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 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, "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.

Verse

Blind, deaf, and dumb: none can come near;
Throughout the country, none could understand,
Riro did not discern the true color,
Nor Shiko the subtle sound.
Let us sit quietly by the window
And enjoy the falling leaves, the spring flowers.
I say, "Do you understand?
It is a holeless iron hammer."

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

Engo's Introduction

When the entire body is the eye, while seeing you do not see; when the entire body is the ear, while hearing you do not hear; when the entire body is the mouth, while speaking you do not speak; when the entire body is the mind, while thinking you do not think. Putting aside the entire body, if there are no eyes, how do you see? If there are no ears, how do you hear? If there is no mouth, how do

you speak? If there is no mind, how do you think? If you are familiar with this point, you are in the company of the ancient Buddhas. However, putting aside being in the company of the Buddhas, with whom should you study Zen?

Main Subject

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

Verse

To say "the whole" is all right;
"The entire" is also well said.
If you take it conceptually,
You are a million miles away.
When the giant roe spreads its
The clouds of six directions vanish,
Its wingbeats lash the seas
Of the four realms. This is raising a speck of dust:
Much bleating but little wool!
Don't you see!
The net of jewels reflect each other!
Where does the eye of the staff come from?

90 Chimon and the Essence of Prajna

Engo's Introduction

As to what stands prior to the Word, not one phrase has been handed down, even by the thousand holy ones. One thread maintains its continuity before your eyes through countless eons. It is all pure and naked, with hair erect and ears pricked up. Tell me, what is this about?

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."

Verse

A piece of emptiness transcends description;
This has made heaven and earth remember Sunyata.
The oyster conceives by the moon-amazing!
Monks ever since have done Dharma battle on it.

91 Enkan and the Rhinoceros Fan

Engo's Introduction

Transcend delusive attachments, deceptive ideas, and all kinds of entanglements. Proclaim the marvelous teachings and uphold the precious treasury of the true Dharma. Secure the free command of the ten directions and the perfect serenity of the eight dimensions. Let the land of peace be realized. Now, tell me, is there anyone who will go hand in hand with the Buddha, testifying to the same realization, living the same life and dying the same death? See the following example.

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. Tosu [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." [Setcho says, "I want that imperfect one."] Sekiso said, "If I return it to you, there will be no more of it." [Setcho says, "There is still the rhinoceros."] Shifuku drew a circle and wrote the character for "ox" in it. [Setcho says, "Why didn't you bring it out earlier?"] Hofuku said, "My master, you have grown old; employ someone else to attend you." [Setcho says, "Long labor lost."]

Verse

You have long used the rhinoceros fan.
If asked, however, you know nothing of it.
Infinite, the cool breeze, and the head and horns.
Like clouds and rain which have passed, it cannot be captured.

(Setcho again said, "If you want the cool breeze to return and the head and horns to be regained, each of you say a turning word." And he said, "If the fan is broken, bring the rhinoceros to me." Then a monk came forward and said, "You monks, go back to the meditation hall." Setcho said, "I wanted to catch a giant whale, but only a toad came up." And he descended from the rostrum.)

92 The World-honored One Takes His Seat

Engo's Introduction

One string is plucked, and he discerns the whole tune. Such insight is hardly to be met with even in a thousand years. Like a hawk pursuing the hare, he at once demonstrates his superiority. He embodies all the teachings in one phrase, encompasses the thousand great worlds in a single grain of dust. Can any of you go with him, living the same life and dying the same death? Can you testify to the truth by going through and through it yourself?

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.

Verse

The brilliant ones among the constellation
Know the Lord of Dharma's Law is not like this. Had Saindhava been there,
Manjusri need not have struck with the gavel.

93 Taiko's "You Fox-Devil"

Main Subject

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

Verse

One arrow glanced off, the second struck deep.
Don't tell me yellow leaves are gold.
If the waves of Sokei were all the same,
Many would drown on land.

94 Sutra and "Unseeing"

Engo's Introduction

As to what stands prior to the Word, not one phrase has been handed down, even by the thousand holy ones. One thread maintains its continuity before your eyes through countless eons. Entirely pure, entirely naked is the white ox under the blue sky. The golden-haired lion stands with eyes upturned, ears erect. Put the lion aside for a while and tell me, what is the white ox under the blue sky?

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?"

Verse

Entire the figure of an elephant,
Complete the image of an ox;
To have seen is a defect of the eyes.
The wisest have groped in the dark.
Do you want to see the golden-headed Buddha?
Through countless eons, none is more than halfway there.

95 Chokei and Hofuku Discuss the Buddha's Words

Engo's Introduction

Do not remain where Buddha is; if you do, horns will grow on your head. Run quickly past the place where there is no Buddha; if not, weeds will grow like a jungle. Even if you are entirely naked and absolutely bare, and the unhindered interpenetration of mind and circumstances is attained, you still cannot avoid resembling the fool who watched the tree stump to catch a hare. Now tell me, what are you to do in order to be free from these faults?

Main Subject

Chokei 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?" Chokei said, "How can a deaf person hear it?" Hofuku said, "I know you are speaking from a secondary principle." Chokei said, "What is the Tathagata's language?" Hofuku said, "Have a cup of tea."

Verse

Who speaks from the first, who from the second principle?
Dragons do not lie in puddles;
Where dragons lurk,
Waves arise when no wind blows.
Oh! You Ryo Zen monk,
You've bruised your head on the Dragon Gate.

96 Joshu' s Three Turning Words

Main Subject

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

Verse

Clay Buddhas cannot pass through water:
The divine light illumines heaven and earth; Had Shinko not stood in the snow
Many deceptions, many pretenses.
Metal Buddhas cannot pass through a furnace:
Men came to visit Shiko and found
The warning notice on the board;
But everywhere-the gentle breezes.
Wooden Buddhas cannot pass through fire:
I always remember how the monk Hasoda
Broke down the oven of sacrifice,
Whose god so long had bound himself.

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

Engo's Introduction

Even if now you hold fast and now you let go, you are not yet an expert. To infer three things from one example is not enough. Even if you can move heaven and earth, dumbfound the four quarters, crash like thunder, flash like lightning, upset the ocean, overturn mountains, and pour down like

torrents of rain, you still fall far short of it. Is there anyone among you who can control the center of the heavens and the axis of the earth?

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."

Verse

Holding the jewel,
Merit is rewarded.
Free from merit,
The jewel reflects no more.
Truly meritless,
The heavens seek in vain.
Gautama, Gautama,
Do you know the secret?
"Everything lies open,"
Says Setcho again.

98 Tempyo's Two Wrongs

Engo's Introduction

During the summer session I have burdened you monks from the five lakes with a great deal of talking. The diamond treasure sword cuts through all complications. Now, after all my instruction, you are left with nothing. Tell me, what is the diamond treasure sword? Lift up your eyes and see the sharpness of the sword in the following.

Main Subject

When Tempyo 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 [Tempyo's personal name]!" Tempyo looked up at Sai-in. Sai-in said, "Wrong!" Tempyo walked a few steps away and Sai-in once again said, "Wrong!" Tempyo turned and approached Sai-in, who said, "I have just said, 'Wrong!' Who is wrong? Am I or are you?" Tempyo said, "I am." Sai-in said, "Wrong!" Tempyo said nothing. Sai-in said, "Stay here this summer and let us discuss the two wrongs." But Tempyo instead left Sai-in. Later, when Tempyo 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 Shim-yo [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."

Verse

Zen people are too often frivolous;
They study much, learn much, but to no avail.
How deplorable, laughable, is old Tempyo I
You say you were wrong to make a pilgrimage:

Wrong! Wrong!
Sai-in' s good words grow pale beside my "Wrong."
Once again Setcho says,
"Some monk may come forth and say, 'Wrong!'
Can you tell my 'Wrong' from Tempyo's?"

99 Cha Kokushi and the Ten-bodied Herdsman

Engo's Introduction

When the dragon calls, mists and clouds arise; when the tiger roars, gales begin to blow. The supreme teachings of the Buddha ring out with a silvery voice. The actions of Zen masters are like those of the most expert archers, whose arrows, shot from opposite directions, collide in midair. The truth is revealed for all ages and all places. Tell me, who has ever been like this?

Main Subject

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

Verse

"National Teacher" was forced upon him; He made the name his own. He helped the son of heaven trample on Vairocana's head. With a iron hammer he smashed the golden bones; What else is left in heaven and earth? In the three thousand worlds the lands and seas lie sleeping. Who will dare enter the dragon's cave.

100 Haryo' s Sword Against Which a Hair Is Blown

Engo's Introduction

We sow the cause and reap the results; starting carefully, we end in consummate perfection. From the outset nothing was kept secret. When I talked, I had nothing to give you. Some of you will say to me, "You have talked so much during the sununer retreat, and now you say that from the beginning you had nothing to give us. What do you mean?" I reply that I will tell you when you have attained realization. Now, I ask you, is this simply because I do not fail to observe the first principle, or is there some real advantage in doing so? See the following.

Main Subject

A monk asked Haryo, "What is the sword against which a hair is blown?" Haryo said, "Each branch of the coral embraces the bright moon."

Verse

To cut off discontent,
Rough methods may be best:
Now they slap, now they point.
The sword lies across the sky,
Snow glistens in its light,
No one can forge or sharpen it. "Each branch of the coral

Embraces the bright moon"
Marvelous