

# SHÔYÔROKU

(Book of Equanimity)

Main Cases

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**CASE 1: *The World-Honored One Ascends the Rostrum*** – See *Hekiganroku Case 92*

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

**CASE 2: *Bodhidharma's "Vast and Void"*** – See *Hekiganroku Case 1*

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

**CASE 3: *The Indian King Invites the Patriarch***

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

**CASE 4: *The World-Honored One Points to the Ground***

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

**CASE 5: *Seigen's "Price of Rice"***

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

**CASE 6: *Master Ba's "White and Black"*** – See *Hekiganroku Case 73*

A monk asked Great Master Ba, "Apart from the four Phrases, beyond one hundred Negations, please tell me directly, Master, the meaning of Bodhidharma's coming from the West." Master Ba said, "I am tired today, I can't explain it to you. Go and ask Chizô." The monk asked Chizô about it. Chizô said, "Why don't you ask our master?" The monk said, "He told me to ask you." Chizô said, "I have a headache today, I can't explain it to you. Go

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<sup>1</sup> I.e., "I."

<sup>2</sup> Exactly: *Sakra devendra*. The lord god of the *Trayastrimasa* Heaven.

and ask Brother Kai." The monk asked Brother Kai about it. Kai said, "I understand nothing about that question." The monk told Great Master Ba about it. Great Master said, "Chizô's head is white, Kai's head is black."

**CASE 7: Yakusan Ascends the Rostrum**

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

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

The temple steward followed him and asked, "You said a while ago that you would give the assembly a sermon. Why didn't you speak even a word?" Yakusan said, "For sutras, there are sutra specialists; for sastras<sup>3</sup>, there are sastra specialists. Why do you have doubts about this old monk?"

**CASE 8: Hyakujô and the Fox – See Mumonkan Case 2**

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

**CASE 9: Nansen Kills a Cat -- See Mumonkan Case 14; Hekiganroku Cases 63, 64**

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

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

**CASE 10: An Old Woman near Taizan – See Mumonkan Case 31**

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

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

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<sup>3</sup> Books on Buddhist doctrines, written by ancient Buddhist philosophers.

The next day, Jōshū ascended the rostrum and said, "I have seen through the old woman for you."

**CASE 11: Unmon's "Two Diseases"**

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

"Also there are two diseases concerning the Dharma-body. You have reached the Dharma-body, but you remain attached to the Dharma and cannot extinguish your own view; therefore you lead a corrupt life around the Dharma-body – this is one disease. Suppose you have truly penetrated to the end, if you give up further efforts, it will not do. You examine yourself minutely and say you have no flaw -- this is nothing but a disease."

**CASE 12: Jizō Plants the Rice Field**

Jizō asked Shuzanshu, "Where have you come from?" Shuzanshu said, "I have come from the South." Jizō said, "How is Buddhism in the South these days?" Shuzanshu said, "There is much lively discussion." Jizō said, "How could that match with our planting the rice field here and making rice-balls to eat?" Shuzanshu said, "How could you then save the beings of the Three Worlds?" Jizō said, "What do you call 'the Three Worlds'?"

**CASE 13: Rinzai's "Blind Donkey"**

When Rinzai was about to die, he entrusted Sanshō with his Dharma and said, "After my passing, do not destroy my treasury of the Eye of the true Dharma<sup>4</sup>." Sanshō said, "How would I dare destroy your treasury of the Eye of the true Dharma?" Rinzai said, "If someone asks you about it, how will you answer?" Sanshō instantly shouted his Kaatz. Rinzai said, "Who knows that my treasury of the Eye of the true Dharma has been destroyed by this blind donkey?"

**CASE 14: Attendant Kaku Offers Tea**

Attendant Kaku asked Tokusan, "Where have all the past saints gone?" Tokusan said, "What? What?" Kaku said, "I gave the command for an excellent horse like a flying dragon to spring forth, but there came out only a lame tortoise." Tokusan was silent.

The next day, when Tokusan came out of the bath, Kaku served him tea. Tokusan passed his hand gently over Kaku's back. Kaku said, "This old fellow has gotten a glimpse for the first time." Again, Tokusan was silent.

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<sup>4</sup> Originally: *shōbōgenzō*.

**CASE 15: Kyôzan Thrusts His Hoe into the Ground**

Isan asked Kyôzan, "Where have you come from?" Kyôzan said, "From the rice field." Isan said, "How many people are there in the rice field?" Kyôzan thrust his hoe into the ground and stood with his hands folded on his chest. Isan said, "There are a great number of people cutting thatch on the South Mountain." Kyôzan took up his hoe and left immediately.

**CASE 16: Mayoku Shook the Ring-Staff**— See *Hekiganroku Case 31*

Mayoku, with his ring-staff in hand, came to Shôkei. He circled Shôkei's dais three times, shook the ring-staff and stood there bolt upright. Shôkei said, "Right, right!" Mayoku then came to Nansen. He circled Nansen's dais three times, shook the ring-staff and stood there bolt upright. Nansen said, "Not right, not right!" Then, Mayoku said, "Master Shôkei said, 'Right, right!' Why, Master, do you say, 'Not right, not right!'?" Nansen said, "With Shôkei it is right, but with you it is not right. This is nothing but a whirling of the wind. In the end, it will perish."

**CASE 17: Hôgen's "Hairsbreadth"**

Hôgen asked Shuzanshu, "If there is only a hairsbreadth of difference, it is the distance between heaven and earth."<sup>5</sup> How do you understand that?" Shuzanshu said, "If there is only a hairsbreadth of difference, it is the distance between heaven and earth." Hôgen said, "If that's your understanding, how could you ever attain IT?" Shuzanshu said, "My view is just that. How about you, Master?" Hôgen said, "If there only is a hairsbreadth of difference, it is the distance between heaven and earth." Shuzanshu made a deep bow.

**CASE 18: Jôshû's Dog**<sup>6</sup>

A monk asked Jôshû, "Does the dog have buddha-nature, or not?" Jôshû said, "It has" [*U*]. The monk said, "If it has it, why did it creep into that skin bag?" Jôshû said, "Because it does so knowingly."

Another monk asked, "Does the dog have buddha-nature, or not?" Jôshû said, "It has not" [*Mu*]. The monk said, "All living beings have buddha-nature<sup>7</sup>. Why doesn't the dog have any?" Jôshû said, "Because it is in its karma-consciousness."

**CASE 19: Unmon's "Mt. Sumeru"**

A monk asked Unmon, "Not a single thought arises: is there any fault or not?" Unmon said, "Mt. Sumeru<sup>8</sup>."

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<sup>5</sup> Cited from the *Shinjinmei* (A Hymn of Sincere Mind), a work by the Third Patriarch Sôsan. See also Miscellaneous Koans 21-2.

<sup>6</sup> See Mumonkan Case 1. The Shôyôroku case presents a fuller text of the dialogue.

<sup>7</sup> Quotation from the *Nirvana Sutra* 7, 25.

<sup>8</sup> The highest and most massive mountain in the world according to the Indian cosmology.

**CASE 20: Jizô's "Most Intimate"**

Jizô asked Hôgen, "Where are you going, senior monk<sup>9</sup>?" Hôgen said, "I am on pilgrimage<sup>10</sup>, following the wind." Jizô said, "What are you on pilgrimage for?" Hôgen said, "I don't know." Jizô said, "Non knowing is most intimate." Hôgen suddenly attained great enlightenment.

**CASE 21: Ungan Sweeps the Ground**

When Ungan was sweeping the ground, Dôgo said, "You are having a hard time!" Ungan said, "You should know there is one who doesn't have a hard time." Dôgo said, "If that's true, you mean there is a second moon?" Ungan held up his broom and said, "What number of moon is this?" Dôgo was silent.

Gensha said, "That is precisely the second moon."

Unmon said, "The servant greets the maid politely."

**CASE 22: Gantô's Bow to the Kaatz**

Gantô came to Tokusan. He straddled the threshold of the gate and asked, "Is this ordinary or is this holy?" Tokusan shouted, "Kaatz!" Gantô made a deep bow.

Hearing of this, Tôzan said, "Hardly anyone but Gantô could have accepted it that way."

Gantô said, "Old Tôzan can't tell between good and bad. At that time, I raised up with one hand and suppressed with the other."

**CASE 23: Roso Faces the Wall**

Whenever Roso saw a monk coming, he immediately sat facing the wall.

Hearing of this, Nansen said, "I usually tell my people to realize what has existed before the kalpa of emptiness<sup>11</sup>, or to understand what has been before Buddhas appeared in the world. Still, I haven't acknowledged one disciple or even a half. If he continues that way, he will go on even until the year of the donkey<sup>12</sup>."

**CASE 24: Seppô's "Look at the Snake" – See Hekiganroku Case 22**

Seppô, instructing the assembly, said, "There's a poisonous snake on the southern side of the mountain. All of you should look at it carefully!" Chôkei said, "Today in the Zen hall there are many people. They have lost their body and life."

A monk told this to Gensha, who said, "Only Elder Brother Ryô [Chôkei] could say something like that. However, I wouldn't talk like that." The monk asked, "What then would you say,

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<sup>9</sup> "Senior monk" (*jôza*) is an honorific for a monk who has practiced more than 10 years.

<sup>10</sup> Originally: *angya*.

<sup>11</sup> One of the "four kalpas" or periods of cosmic changes: the kalpa of creation, the kalpa of existence, the kalpa of destruction, and the kalpa of emptiness.

<sup>12</sup> Since there is no "year of the donkey" in the Chinese zodiac, the expression "until the year of donkey" means endlessly.

Master"? Gensha replied, "Why does it have to be 'the southern side of the mountain'?" Unmon threw his staff in front of Seppô and acted frightened.

**CASE 25: Enkan's "Rhinoceros Fan"** --See *Hekiganroku Case 91*

One day, Enkan called to his attendant, "Bring me the rhinoceros fan."

The attendant said, "It is broken." Enkan said, "If the fan is already broken, bring me the rhinoceros himself." The attendant gave no answer.

Shifuku drew a circle and wrote the ideograph "ox" in it.

**CASE 26: Kyôzan Points to Snow**

Kyôzan pointed to the snow lion<sup>13</sup> and said, "Is there any<sup>14</sup> that goes beyond this color?"

Unmon said<sup>15</sup>, "I would have pushed it over for him at once."

Setchô said<sup>16</sup>, "He only knows how to push it over, but he doesn't know how to help it up."

**CASE 27: Hôgen Points to the Bamboo Blinds** --See *Mumonkan Case 26*

Hôgen pointed to the bamboo blinds with his hand. At that moment, two monks who were there went over to the blinds together and rolled them up. Hôgen said, "One has gained, one has lost."

**CASE 28: Gokoku's "Three Disgraces"**

A monk asked Gokoku, "How about when a crane perches on a withered pine tree?" Gokoku said, "It is a disgrace when seen from the ground."

The monk asked, "What about when every drop of water is frozen at once?" Gokoku said, "It's a disgrace after the sun has risen."

The monk asked, "At the time of the Eshô Persecution<sup>17</sup>, where did the good Guardian Deities<sup>18</sup> of the Dharma go?" Gokoku said, "It is a disgrace for the two of them on both sides of the temple gate."

**CASE 29: Fuketsu's "Iron Ox"**— See *Hekiganroku Case 38*

When he was staying at the government office of the Province Ei, Fuketsu entered the hall [to preach] and said, "The heart seal [stamp] of the patriarch resembles the activity of the iron ox. When it goes away, the [impression of the] seal remains; when it stays there, the [impression

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<sup>13</sup> Probably a lion made of snow or a stone lion covered with snow.

<sup>14</sup> I.e., "anyone" or "anything."

<sup>15</sup> I.e., later.

<sup>16</sup> I.e., hearing of this.

<sup>17</sup> Buddhism was suppressed by order of Emperor Bu (about 840).

<sup>18</sup> *Niô*-figures representing the two Deva kings on each side of the main gate of a Buddhist temple. They are considered to be protectors of the Dharma.

of the] seal is brought to naught. If it neither goes away nor stays, would it be right to give a seal [of approval] or not?"

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

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

Fuketsu descended from the rostrum.

### **CASE 30: Daizui's "Kalpa Fire"<sup>19</sup>**

A monk asked Daizui, "When the great kalpa fire bursts out, the whole universe<sup>20</sup> will be destroyed. I wonder if IT will also be destroyed or not." Daizui said, "Destroyed." The monk said, "If so, will IT be gone with the other<sup>21</sup>?" Daizui said, "Gone with the other."

A monk asked Ryûsai, "When the great kalpa fire bursts out, the whole universe will be destroyed. I wonder if IT will also be destroyed or not." Ryûsai said, "Not destroyed." The monk said, "Why is it not destroyed?" Ryûsai said, "Because it is the same as the whole universe."

### **CASE 31: Unmon's "Pillar" – See Hekiganroku Case 83**

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

### **CASE 32: Kyôzan's Mind and Objective World**

Kyôzan asked a monk, "Where do you come from?" The monk said, "I am from Yû Province" Kyôzan said, "Do you think of that place?" The monk said, "I always do." Kyôzan said, "That which thinks is the mind<sup>22</sup>. That which is thought about is the objective world. Within that are mountains, rivers and the great earth, towers, palaces, people, animals, and other things. Reflect upon the mind that thinks. Are there a lot of things there?" The monk said, "I don't see anything at all there." Kyôzan said, "That's right for the stage of understanding, but not yet for the stage of personalization." The monk said, "Do you have any special advice, Master?" Kyôzan said, "It is not right to say that there is or there is not. Your insight shows that you have obtained only one side of the mystery. Sitting down, putting on clothes – from now on you see by yourself."

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<sup>19</sup> See Hekiganroku Case 29. The Shôyôroku case has an additional part with Ryûsai.

<sup>20</sup> Literally: "a billion worlds."

<sup>21</sup> The word "the other" means "the universe."

<sup>22</sup> Originally: *kokoro*.

**CASE 33: Sanshō's "Golden Scales"** – See *Hekiganroku Case 49*

Sanshō asked Seppō, "When a fish with golden scales has passed through the net, what should it get for food?" Seppō said, "I will tell you when you have passed through the net." Sanshō said, "A great Zen master with 1500 disciples doesn't know how to speak." Seppō said, "The old monk is just too busy with temple affairs."

**CASE 34: Fuketsu's "Speck of Dust"** – See *Hekiganroku Case 61*

Fuketsu, giving instruction, said, "If one raises a speck of dust, the house and the nation prosper. If one does not raise a speck of dust, they perish." Setchō held up his staff and said, "Is there anyone who lives and dies with this?"

**CASE 35: Rakuho's Obeisance**

Rakuho came to Kassan and without bowing stood facing him. Kassan said, "A chicken dwells in the phoenix nest. It's not of the same class. Go away." Rakuho said, "I have come from far away, hearing much about you. Please, Master, I beg you to guide me." Kassan said, "Before my eyes there is no you, and here there is no old monk<sup>23</sup>." Rakuho shouted, "Kaatz!" Kassan said, "Stop it, stop it. Don't be so careless and hasty. Clouds and the moon are the same; valleys and mountains are different from each other. It is not difficult to cut off the tongues of the people under heaven. But how can you make a tongueless person speak?" Rakuho said nothing. Kassan hit him. With this, Rakuho started to obey Kassan.

**CASE 36: Master Ba Is Ill** -- See *Hekiganroku Case 3*

Great Master Ba was seriously ill. The temple steward asked him, "Master, how are you feeling these days?" Great Master said, "Sun-faced Buddha, Moon-faced Buddha."

**CASE 37: Isan's "Karma-Consciousness"**

Isan asked Kyōzan, "Suppose a man asks you, saying, 'All living beings are tossed in a vast karma-consciousness, and have no foundation to rely upon.' How would you check him?" Kyōzan said, "If such a monk appears, I call out to him, 'Mr. So-and-so!' When he turns his head, instantly I say, 'What is this?' If he hesitates, then I say to him, 'Not only is there a vast karma-consciousness, but also there is no foundation to rely upon.'" Isan said, "Good."

**CASE 38: Rinzai's "True Person"**

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<sup>23</sup> I.e., "I."

Rinzai instructed his assembly and said, "There is one true person of no rank, always coming out and going in through the gates of your face<sup>24</sup>. Beginners who have not yet witnessed that, look! look!"

Then a monk came out and asked, "What is the one true person of no rank?" Rinzai descended from the rostrum and grabbed him. The monk hesitated. Rinzai pushed him away and said, "The true person of no rank -- what a shit-stick you are!"

**CASE 39: Jôshû's "Wash Your Bowls" -- See Mumonkan Case 7**

A monk asked Jôshû, "I have just entered this monastery. I beg you, Master, please give me instructions." Jôshû asked, "Have you eaten your rice gruel yet?" The monk answered, "Yes, I have." Jôshû said, "Then wash your bowls."

**CASE 40: Unmon's "White and Black"**

Unmon asked Kempô, "May I ask for your answer<sup>25</sup>?" Kempô said, "Have you ever reached this old monk or not?" Unmon said, "If so, I must say I was too late." Kempô said, "Is that so? Is that so?" Unmon said, "I thought I was Marquis White, but I find that here is Marquise Black<sup>26</sup>."

**CASE 41: Rakuho at His Deathbed**

When he was about to die, Rakuho addressed his assembly and said, "I have one matter to ask you about. If you say 'yes' to this, you are putting another head on your own. If you say 'no,' you are looking for life by cutting off your head." The head monk said, "The green mountain always lifts up its legs; you don't need to carry a lantern in the daylight."<sup>27</sup> Rakuho said, "What time is this to utter such a saying?" A senior monk named Genjô stepped forward and said, "Apart from these two ways, I beg you, Master, not to ask." Rakuho said, "That's not enough. Say some more." Genjô said, "I cannot say it fully." Rakuho said, "I don't care whether or not you can say it fully." Genjô said, "I feel just like an attendant who has nothing to respond to his master."<sup>28</sup>

That evening, Rakuho called Genjô to him and said, "Your response today had something quite reasonable. You have to realize what our late master<sup>29</sup> said,

"There are no dharmas before the eyes,  
Yet consciousness is before the eyes.  
IT is not the Dharma before the eyes,  
IT cannot be reached by eyes and ears.'

Which phrase is the guest? Which phrase is the host? If you can sort them out, I will transmit the bowl and robe to you." Genjô said, "I don't understand." Rakuho said, "You

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<sup>24</sup> I.e., sense organs such as eyes, nose, ears, tongue, etc.

<sup>25</sup> A literal translation. It is possible to understand the word simply as "instruction."

<sup>26</sup> Marquis White and Marquise Black are noted thieves in Chinese folklore. Marquise Black, a female thief, seems to have been the cleverer of the two.

<sup>27</sup> Most probably a saying formed by Rakuho himself.

<sup>28</sup> Apparently an idiomatic expression meaning, "I can't describe it in words."

<sup>29</sup> Rinzai or Kassan.

must understand." Genjô said, "I really don't understand." Rakuho uttered a kaatz and said, "Miserable, miserable!"

[Another] monk asked, "What would you like to say, Master?" Rakuho said, "The boat of compassion is not rowed over pure waves. It's been wasted labor releasing wooden geese down the precipitous strait<sup>30</sup>."

#### **CASE 42: Nanyô and the Water Jug**

A monk asked National Teacher Chû of Nanyô, "What is the essential body<sup>31</sup> of Vairocana Buddha<sup>32</sup>?" National Teacher said, "Pass me that water jug." The monk passed him the water jug. National Teacher said, "Put it back where it was." The monk asked again, "What is the essential body of Vairocana Buddha?" National Teacher said, "The old Buddha is long gone."

#### **CASE 43: Razan's "Appearing and Disappearing"**

Razan asked Gantô, "What if things appear and disappear without ceasing?" Gantô scolded him saying, "Who appears and disappears?"

#### **CASE 44: Kôyô's "Suparnin"**

A monk asked Master Hô of Kôyô, "The great dragon has emerged from the ocean, calming heaven and earth. How will you treat him when he suddenly appears before you?" Master Hô said, "Suparnin<sup>33</sup>, the king of birds, absorbs the entire universe. Who can stick his head within him?" The monk said, "But how about when he does appear?" Hô said, "It is like a falcon catching a pigeon. If you don't realize it, you will learn the truth through the 'inspection before the balcony.'<sup>34</sup>" The monk said, "If so, then I'll fold my hands on my chest and retreat three steps." Hô said, "You black tortoise under the Sumeru altar.<sup>35</sup> Don't wait to be struck on the forehead again and get hurt."

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<sup>30</sup> It was a custom that the boat rushing down the stream through a gorge released pieces of wood ahead as a warning so that a possible crash with the boat coming upstream could be avoided. These wooden chips were called "wooden geese."

<sup>31</sup> The so-called "Dharma-body" or *dharmakaya*.

<sup>32</sup> The principal Buddha.

<sup>33</sup> A giant bird that eats even dragons.

<sup>34</sup> A reference to a story in which Heigenkun Chôshô, the brother of the king of Chô and a wealthy landlord with 3,000 dependents, built a grand palace with a balcony that overlooked the main road. One day a crippled person was passing by and one of the concubines saw him and laughed. The crippled person was angered and demanded Heigenkun her head. Heigenkun presented the head of an executed convict as the head of the concubine. His dependents knew of his deception, lost faith in their master and gradually all left him. His fortunes declined, so at last he cut off the head of the concubine and presented it for the crippled person to inspect. After that the dependents returned and his fortunes were restored. -- The story is an allusion to the fact that you can never hide away the real truth.

<sup>35</sup> A reference to one of the four carved figures, representing black tortoises, underneath the Sumeru altar (with the Buddha statue). It is used here as a symbol of someone who has lost the freedom of movement.

**CASE 45: Four Phrases from the Engaku Sutra**

The Engaku<sup>36</sup> Sutra says:

"At all times, you do not raise the delusive mind.

When there are all kinds of illusory thoughts, you do not extinguish them.

Dwelling in the delusory state of mind, you do not add understanding.

Where there is no understanding, you do not distinguish the truth."

**CASE 46: Tokusan's "Study Accomplished"**

Great Master Tokusan Emmyô instructed his assembly and said, "If you have exhausted to the end, you will realize right away that all buddhas in the three worlds have stuck their mouths to the wall<sup>37</sup>. Yet there is still one person – he is giving a great laugh. If you can recognize that person, you have accomplished your study."

**CASE 47: Jôshû's "Oak Tree in the Garden" – See Mumonkan Case 37**

A monk asked Jôshû, "What is the meaning of the patriarch's coming from the West?" Jôshû said, "The oak tree there in the garden."

**CASE 48: Vimalakirti's "Not-Two" – See Hekiganroku Case 84**

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

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

**CASE 49: Tôzan and the Memorial Service**

When Tôzan held a memorial service for Ugan before his portrait, he mentioned the episode with the portrait<sup>38</sup>. A monk came forward and asked, "When Ugan said, 'Just this!' what did that mean?" Tôzan said, "At that time, I almost misunderstood my master's meaning." The monk said, "I wonder whether or not Ugan really knew that IT is." Tôzan said, "If he did not know that it is, how could he say like that? If he knew that it is, how did he dare say like that?"

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<sup>36</sup> "Engaku" means the perfect awakening of Buddha.

<sup>37</sup> I.e., they are unable to open their mouths.

<sup>38</sup> Tôzan was still a young monk under Ugan. One day, when he was leaving his master, he asked Ugan, "After your passing, if I am asked by someone whether I have your portrait, what should I answer?" Ugan was silent for a while and then said, "Just this."

**CASE 50: Seppô's "What Is This?"** -- See *Hekiganroku Case 51*

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

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

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

**CASE 51: Hôgen's "Boat or Land"**

Hôgen asked Senior Monk Kaku, "Did you come by boat or by land?" Kaku said, "By boat." Hôgen said, "Where is the boat?" Kaku said, "The boat is on the river."

After Kaku had withdrawn, Hôgen asked a monk nearby, "You tell me, did that monk who was here just now have the eye or not?"

**CASE 52: Sôzan's "Dharma-body"**

Sôzan asked Elder Toku, "'The true Dharma-body of Buddha is like the empty sky. It manifests its form corresponding to things -- just like the moon on the water.'<sup>39</sup> How do you explain the principle of this corresponding?" Toku said, "It is like a donkey looking into a well." Sôzan said, "You put it in a nice way, but you were able to say only eighty percent." Toku said, "How about you, Master?" Sôzan said, "It is like a well looking at a donkey."

**CASE 53: Ôbaku's "Drinkers"**— See *Hekiganroku Case 11*

Ôbaku instructed the assembly and said, "You are all drinkers of lees. If you continue to go on your Way like this, where will the 'Today'<sup>40</sup> be? Do you know that in this great empire of Tang there is no Zen master?"

Now a monk came forward and said, "What would you say to the fact that in various places there are people who accept students and direct their assemblies?" Ôbaku said, "I don't say

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<sup>39</sup> A quotation from a sutra.

<sup>40</sup> The world of nirvana.

that there is no Zen; I only say that there is no master."

**CASE 54: Ungan's "Great Mercy"** — See *Hekiganroku Case 89*

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

**CASE 55: Seppô in Charge of Cooking** — See *Mumonkan Case 13*

Seppô came to Tokusan and became in charge of cooking food. One day, the lunch was late. Tokusan came down to the hall carrying his bowls. Seppô said, "Old Master, the bell has not yet rung nor the drum sounded. Where are you going with your bowls?" Thereupon Tokusan went back to his room. Seppô told this to Gantô. Gantô said, "Great Tokusan though he is, he has not yet realized the last word."

Hearing of this, Tokusan sent his attendant to summon Gantô and then asked him, "Don't you approve of this old monk?" Gantô whispered his intention. Tokusan remained silent. Sure enough, the next day, when Tokusan ascended the rostrum, his talk was quite different from usual. Gantô, rubbing his hands together, laughed and said, "Wonderful! How happy I am that our Old Man has realized the last word. From now on he'll be subject to no one on earth."

**CASE 56: Misshi and the White Rabbit**

When Uncle Misshi<sup>41</sup> and Tôzan were walking together, they saw a white rabbit run by in front of them. Misshi said, "How swift!" Tôzan said, "In what way?" Misshi said, "It is just like a person in white clothes<sup>42</sup> being venerated as a prime minister." Tôzan said, "You are such an elderly and respectable man, and still you say something like that?" Misshi said, "Then how about you?" Tôzan said, "A noble of an ancient house is temporarily fallen into poverty."

**CASE 57: Gon'yô's One "Thing"**

Venerable Gon'yô asked Jôshû, "How is it when a person does not have a single thing?" Jôshû said, "Throw it away." Gon'yô said, "I say I don't have a single thing. What could I ever throw away?" Jôshû said, "If so, carry it around with you."

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<sup>41</sup> Sômitsu Zenji, uncle to Tôzan Zenji. "Misshi" literally means "Master Mitsu."

<sup>42</sup> I.e., a commoner, or a person without any social status.

**CASE 58: "Getting Despised" in the Diamond Sutra** — See *Hekiganroku Case 97*

The Diamond Sutra says, "It is about getting despised by other people. If you are to come into hell because of your sins in your previous life, these sins will be extinguished because you are despised by the people of this world."

**CASE 59: Seirin's "Deadly Snake"**

A monk asked Seirin, "How is it when a practitioner goes along a narrow path?" Seirin said, "You will meet a deadly snake on the great road. I advise you not to run into it." The monk said, "What if I do run into it?" Seirin said, "You will lose your life." The monk said, "What if I don't run into it?" Seirin said, "You have no place to escape from it." The monk said, "Precisely at such a time, what then?" Seirin said, "It is lost." The monk said, "I wonder where it is gone." Seirin said, "The grass is so deep, there is no place to look for it." The monk said, "You too, Master, must be watchful in order to get it." Seirin clapped his hands and said, "This fellow is equally poisonous."

**CASE 60: Tetsuma, the Cow** — See *Hekiganroku Case 24*

Ryû Tetsuma<sup>43</sup> came to Isan. Isan said, "Old Cow, you have come!" Tetsuma said, "Tomorrow there will be a great feast at Mt. Tai<sup>44</sup>. Will you go there, Master?" Isan lay down and stretched himself out. Tetsuma left immediately.

**CASE 61: Kempô's "One Line"** — See *Mumonkan Case 48*

A monk asked Master Kempô in all earnestness, "In a certain sutra it says, 'Ten-direction Bhagavats, one Way to the gate of nirvana.' I wonder where the Way is." Kempô lifted up his stick, drew a line and said, "Here it is."

The monk told Unmon about this and asked him. Unmon said, "This fan jumps up to the heaven of the thirty-three devas and adheres to the nose of the deva Taishaku. When a carp in the eastern sea is struck with a stick, it rains torrents as though a tray of water is overturned."

**CASE 62: Beiko's "Enlightenment"**

Beiko had a monk ask Kyôzan, "Do people these days really need enlightenment or not?" Kyôzan said, "It is not that there is no enlightenment, but how can it be helped that it falls into the second class?"

The monk went back to Beiko and told him about it. Beiko deeply agreed.

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<sup>43</sup> A famous Zen person, once a student of Isan. Her name means "Ryû, the iron grindstone."

<sup>44</sup> More exactly: Mt. Gotai, which is far away in the northern part of the country.

**CASE 63: Jôshû Asks about "Death"** — See *Hekiganroku Case 41*

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

**CASE 64: Shishô's "Succession"**

Head Monk Shishô<sup>45</sup> asked Hôgen, "You have opened a zendo, Master. But who did you succeed to?" Hôgen said, "Master Jizô." Shishô said, "You have gone a great deal against your late master Chôkei."<sup>46</sup> Hôgen said, "I still don't understand a turning word of Chôkei's." Shishô said, "Why didn't you ask me?" Hôgen said, "'The one body manifests itself in myriad phenomena' – what does it mean?" Shishô stuck up his whisk. Hôgen said, "That is what you learned under Chôkei. What is your own view, Head Monk?" Shishô was silent. Hôgen said, "When it is said, 'The one body manifests itself in myriad phenomena' – are the myriad phenomena swept away or are they not?" Shishô said, "Not swept away." Hôgen said, "There are two." All the disciples on the right and the left side said, "Swept away." Hôgen said, "The one body manifests itself in myriad phenomena – Nii<sup>47</sup>!"

**CASE 65: Shuzan's "Bride"**

A monk asked Shuzan, "What is Buddha?" Shuzan said, "When a bride rides the donkey, her mother-in-law leads it by the bridle."<sup>48</sup>

**CASE 66: Kyûhō's "Head and Tail"**

A monk asked Kyûhō, "What is the head?" Kyûhō said, "Opening the eyes and not perceiving the dawn." The monk said, "What is the tail?" Kyûhō said, "Not sitting on a ten-thousand-year-old sitting place." The monk said, "What if there is a head, but no tail?" Kyûhō said, "After all, it is not valuable." The monk said, "What if there is a tail, but no head?" Kyûhō said, "Being complacent, yet having no power." The monk said, "What if the head matches the tail?" Kyûhō said, "The descendants will prosper, but it is not known in the room."

**CASE 67: The Wisdom in the Kegon Sutra**

The Kegon Sutra says, "Now I see all living beings everywhere, and I see that each of them possesses the wisdom and virtue of Tathagata. But because of their delusions and attachments, they cannot realize it."

**CASE 68: Kassan Brandishes the Sword**

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<sup>45</sup> Shishô was a disciple of Master Chôkei.

<sup>46</sup> Hôgen once practiced under Master Chôkei.

<sup>47</sup> A word used to point something out.

<sup>48</sup> This is how the mother-in-law introduces the bride to the village people.

A monk asked Kassan, "What if one sweeps away the dust and sees Buddha?" Kassan said, "You must brandish your sword. If you do not brandish your sword, the fisherman dwells in a nest of reeds<sup>49</sup>."

The monk mentioned this to Sekisô and asked him, "What if one sweeps away the dust and sees Buddha?" Sekisô said, "He has no country. Where can one meet him?"

The monk reported this to Kassan. Kassan ascended the rostrum and said, "As for the facilities in the garden<sup>50</sup>, the old monk<sup>51</sup> is superior to Sekisô, but for deep discourse expounding the true principle he is one hundred steps ahead of me."

#### **CASE 69: Nansen's "Cats and Oxen"**

Nansen instructed the assembly and said, "All the buddhas of the three worlds<sup>52</sup> do not know that there is. Only the cats and Oxen know that there is."

#### **CASE 70: Shinsan Asks about Nature**

Master Shinsan asked Master<sup>53</sup> Shuzan, "After you have clearly known the unborn nature of life, why are you still attached to life?" Shuzan said, "The bamboo shoot necessarily becomes a bamboo. But is it possible to make a bamboo rope<sup>54</sup> already out of a bamboo shoot?<sup>55</sup>" Shinsan said, "Later you will realize it yourself." Shuzan said, "My view is just as I said. What is your view?" Shinsan said, "This is the temple steward's quarters, and that is the cooks' quarters." Shuzan made a deep bow.

#### **CASE 71: Suigan's "Eyebrows"— See *Hekiganroku Case 8***

Towards the end of summer<sup>56</sup>, Suigan instructed the assembly, saying, "All summer I've preached to you, my brothers. Look here, are Suigan's eyebrows still there?<sup>57</sup>"

Hofuku said, "The robber's heart is terrified!"

Chôkei said, "They are well grown!"

Unmon said, "Barrier [*Kan*<sup>58</sup>]!"

#### **CASE 72: Chûyû's "Monkey"**

Kyôzan<sup>59</sup> asked Chûyû, "What does buddha-nature mean?" Chûyû said, "I will explain it for

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<sup>49</sup> That is, unable to catch a single fish.

<sup>50</sup> Better teaching methods.

<sup>51</sup> I.e., "I."

<sup>52</sup> The past, present and future.

<sup>53</sup> The two masters were Dharma brothers.

<sup>54</sup> A rope made out of thin bamboo tops.

<sup>55</sup> That is, I am still "a bamboo shoot"; you cannot make "a bamboo rope" out of me

<sup>56</sup> Summer-sesshin for 3 months.

<sup>57</sup> According to the popular belief a great criminal should lose his eyebrows as a sign of his coming punishment in hell.

<sup>58</sup> Literally: "barrier" (cf. *Mumonkan*). In those days this Chinese word colloquially meant also, "Watch out!" or "There!"

you by allegory. Suppose there is a room with six windows. Inside there is a monkey. Outside, someone shouts, 'Monkey! monkey!' It immediately responds. If someone calls, 'Monkey!' through any of the windows, it responds just the same. It is just like that." Kyôzan said, "How about when the monkey is asleep?" Chûyû descended from his Zen seat, grasped Kyôzan and said, "O monkey, monkey, there you are!"

**CASE 73: Sôzan's Filial Fulfillment**

A monk asked Sôzan, "When one leaves off his mourning clothes<sup>60</sup>, how about that?" Sôzan said, "Sôzan today has fulfilled filial piety." The monk said, "How about after you have fulfilled piety?" Sôzan said, "Sôzan loves to get drunk."

**CASE 74: Hôgen's "Form and Name"**

A monk asked Hôgen, "I hear that a sutra says, 'From the basis of non-abiding all dharmas are established.' What is this basis of non-abiding?" Hôgen said, "Form arises from what has no substance yet; name comes from what has no name yet."

**CASE 75: Zuigan's "Everlasting Principle"**

Zuigan<sup>61</sup> asked Gantô, "What is the intrinsic, everlasting principle?" Gantô said, "It has moved." Zuigan said, "What if it moves?" Gantô said, "You can't see the intrinsic, everlasting principle." Zuigan thought for a moment. Gantô said, "If you acknowledge it, you are not yet free from the roots and their dust<sup>62</sup>. If you do not acknowledge it, you are immersed in endless birth and death."

**CASE 76: Shuzan's Three Verses**

Shuzan instructed his assembly and said, "If you attain the first verse, you will be the teacher of buddhas and patriarchs. If you attain the second verse, you will be the teacher of heaven and humankind. If you attain the third verse, you cannot save even yourself." A monk asked, "Which verse did Your Reverence attain?" Shuzan said, "The moon is set at midnight; I walk alone through the market place of the city."

**CASE 77: Kyôzan: As His Profession Requires**

A monk asked Kyôzan, "Your Reverence, do you know letters or not?" Kyôzan said,

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<sup>59</sup> At this time Kyôzan was about 13 years old.

<sup>60</sup> In Japanese: *Rei*. The mourning clothes that one wore when one of the parents was dead. Here it is symbolically used to designate the clothes during Zen practice.

<sup>61</sup> At the time of this dialogue Zuigan was still a young boy.

<sup>62</sup> The "roots" means "six roots" of sense organs: eye, ear, nose, tongue, body, consciousness. "Dust", more exactly "six dust particles," means the objects of the six sense organs: form, sound, smell, taste, things to be touched, objects of mind.

"According to my capacity." The monk immediately turned around once clockwise and said, "What letter is this?" Kyôzan drew the ideograph for "10" [ + ] in the earth. The monk turned himself around once counter-clockwise and said, "What letter is that?" Kyôzan modified the sign " + " into a swastika [卍]<sup>63</sup>. The monk drew a circle in the air and lifted his two palms like Asura<sup>64</sup> vigorously holding the sun and moon and said, "What letter is that?" Kyôzan immediately drew a circle enclosing the swastika. The monk at once represented the vigor of a Rucika<sup>65</sup>. Kyôzan said, "Good, good. Keep it with care."

**CASE 78: Unmon's "Rice Cake" – Hekiganroku Case 77**

A monk asked Unmon, "What is meant by the pronouncement 'to go beyond the Buddha and the patriarchs'?" Unmon said, "Poor rice cake<sup>66</sup>."

**CASE 79: Chôsa Takes a Step**

Chôsa had a monk ask Master E, "How was it when you had not yet seen Nansen?" E remained silent. The monk asked, "What about after seeing him?" E said, "Nothing special."

The monk returned and told Chôsa about this. Chôsa said, "The man sits on the top of a hundred-foot pole. He has entered the way, but it is not yet genuine. He must take one step from the top of a hundred-foot pole. The worlds of the ten directions will be his complete body." The monk said, "How shall one take a step from the top of a hundred-foot pole?" Sa said, "Mountains of Ro; water of Rei<sup>67</sup>." The monk said, "I don't understand." Sa said, "Four seas and five lakes are all under the imperial reign."

**CASE 80: Suibi and the Chin Rest – See Hekiganroku Case 20** <sup>68</sup>

Ryûge asked Suibi, "What is the meaning of the Patriarch's coming from the west?" Suibi said, "Bring me a chin rest<sup>69</sup>." Ryûge brought one and gave it to him. Suibi took it and hit him. Ryûge said, "You may hit me as you like. After all there is no meaning to the Patriarch's coming from the west."

Ryûge also asked Rinzai, "What is the meaning of the Patriarch's coming from the west?" Rinzai said, "Bring me a sitting cushion." Ryûge got one and gave it to Rinzai. Rinzai took it and hit him. Ryûge said, "You may hit me as you like. After all there is no meaning to the Patriarch's coming from the west."

Later Ryûge became abbot of a temple. A monk asked him, "Master, at that time, when you asked Suibi and Rinzai about the meaning of the Patriarch's coming from the west, did they

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<sup>63</sup> *Manji* in Japanese; a symbol of Buddhism.

<sup>64</sup> Originally a Hindu deity, here one of the eight supernatural protectors of Buddhist Way.

<sup>65</sup> The buddha Rucika wailed at his fate at first because he was the last of the thousand buddhas in this cosmic period. But then he made up his mind to be the energetic protector of the Dharma for all other buddhas. Two powerful figures of this buddha are seen at the entrance gate of many temples in Japan (named *Niô*).

<sup>66</sup> In Japanese: *kobyô*. Cheap and unrefined cake.

<sup>67</sup> Ro and Rei are the names of Provinces in the old China.

<sup>68</sup> The third paragraph, however, is peculiar to the *Shôyôroku*.

<sup>69</sup> Literally: "Zen board." A narrow board used so as to let one sleep in the sitting posture.

clarify it or not?" Ryûge said, "They clarified it all right. After all, there is no meaning to the Patriarch's coming from the west."

**CASE 81: Gensha Reaches the Province**

Gensha came to the Province Hoden. He was welcomed with great entertainment. The next day he asked the head priest, Shôtô, "All the revelry of yesterday – where has it gone?" Shôtô held out the corner of his Buddhist garment. Gensha said, "Far from it -- no connection at all."

**CASE 82: Unmon's: "Voice" and "Color"**

Unmon instructed the assembly and said, "'To realize the way through hearing a voice, to enlighten the mind through seeing color' -- Bodhisattva Avalokitesvara comes with some small change and buys poor rice cakes. If he throws it away, he will get nice *manjû* cakes instead."

**CASE 83: Dôgo's Nursing the Ill**

Isan asked Dôgo, "Where have you come from?" Dôgo said, "I come from nursing the ill." Isan said, "How many people are ill?" Dôgo said, "There are some ill, and some not ill." Isan said, "The one who is not ill – isn't that you, dear Chi<sup>70</sup>?" Dôgo said, "Ill or not ill – it has nothing to do with 'that' matter. Say it quickly! Say it quickly!" Isan said, "Even if I could say it, it would have no connection with that matter."

**CASE 84: Gutei's One Finger – See Mumonkan Case 3 and Hekiganroku Case 19**

Whatever he was asked, Master Gutei simply stuck up one finger.

**CASE 85: The National Teacher's Gravestone – See Hekiganroku Case 18**

Emperor Shukusô<sup>71</sup> asked Chû, the national teacher, "What would you wish me to do after a hundred years<sup>72</sup>?" The national teacher said, "Make a seamless gravestone<sup>73</sup> for this old monk." The emperor said, "I should like to ask you, master, for a design." The national teacher remained silent for a long time. Then he said, "Did you understand?" The emperor said, "I didn't understand anything." The national teacher said, "I have a Dharma successor, my disciple Tangen, who is well versed with this matter."

Afterwards the emperor called Tangen and asked him about the meaning of this. Tangen

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<sup>70</sup> Dôgo's full name was Dôgo Enchi. "Chi" is short for Enchi.

<sup>71</sup> Historically speaking it was Emperor Daisô the oldest son and successor of Shukusô.

<sup>72</sup> After your death.

<sup>73</sup> An egg-formed gravestone which is made out of a single piece of stone. It was often made for deceased monks.

responded:

"The south of the river, north of the lake:  
In between there's gold, which fills the whole land.  
Under the shadowless tree all people are in one boat;  
In the crystal palace there is no one who knows."

**CASE 86: Rinzai's Great Enlightenment**

Rinzai asked Ôbaku, "What is the great meaning of the Buddha-Dharma?" Ôbaku hit him. This happened three times. Rinzai then took his leave and went to see Daigu. Daigu asked, "Where have you come from?" Rinzai said, "From Ôbaku." Daigu said, "What did Ôbaku have to say?" Rinzai said, "I asked him three times, 'What is the great meaning of the Buddha-Dharma?' and I got his stick three times. I don't know if I was in error or not." Daigu said, "Ôbaku was overly gentle like an old grandmother; he completely exhausted himself for your sake. Yet you come here and ask if you were in error or not!" With these words, Rinzai came to great enlightenment.

**CASE 87: Sozan: With or Without**

Sozan came to Isan and asked, "I have heard that you said, 'Words of being and words of non-being are just like wisteria wound around a tree.' If suddenly the tree falls down and the wisteria withers, where will the words go?" Isan burst into great laughter. Sozan said, "I sold my clothes and other belongings, and made an arduous journey of one thousand miles to come to you. Why does Your Reverence make light of me?" Isan called his attendant and said, "Bring some money and give it to this reverend monk for his travel expenses." Finally he said, "Some day a one-eyed dragon will let you open your eyes."

Later Sozan went to Myôshô and told him about this. Myôshô said, "I can say that Isan is completely right, but he did not meet one who could appreciate him." Sozan asked again, "If the tree falls down and the wisteria withers, where will the words go?" Myôshô said, "It would make Isan laugh again all the more." Upon hearing this, Sozan gained realization. Then he said, "From the beginning, there was a sword behind Isan's laughter."

**CASE 88: "Non-Seeing" in the Ryôgon Sutra – See Hekiganroku Case 94**

The Ryôgon Sutra says, "When I don't see, why do you not see what I do not see? If you argue that you see what I do not see, that is of course not what I do not see. If you do not see what I do not see, then it is quite natural that it is not a thing. Why is it not your self?"

**CASE 89: Tôzan's "Place of No Grass"**

Tôzan instructed the assembly and said, "At the beginning of autumn and the end of summer, you, brothers, are departing east and west. But you should go directly to the place of no grass over ten thousand miles." And again he said, "How will you go to the place of no grass over ten thousand miles?"

Sekisô said, "When you go out of the gate, there is grass!"

Taiyô said, "I would say: Even if you don't go out of the gate, grass is abundant everywhere."

**CASE 90: *Kyôzan Speaks Out* – See *Mumonkan Case 25***

Master Kyôzan went to Maitreya's abode in a dream and was led to the second seat. A venerable monk said, "Today the second seat is due to speak." Kyôzan stood up, struck the stand with the gavel, and said, "The Dharma of Mahayana is beyond the four propositions and transcends the hundred negations. I dare speak this!"

**CASE 91: *Nansen and the Peonies* – See *Hekiganroku Case 40*<sup>74</sup>**

Minister Rikukô said to Nansen, "Dharma-teacher Jô is wonderful. He truly knows what he is talking about: 'Heaven and earth and I have one and the same root; all things and I are one single body.'" Nansen pointed at the peonies in the garden and said, "Minister, people of our time<sup>75</sup> see these flowers as in a dream."

**CASE 92: *Unmon's "One Treasure"* – See *Hekiganroku Case 62***

Unmon said, "Within heaven and earth, in the midst of the universe, there is one treasure hidden in a body.<sup>76</sup> You take up the lantern and go to the Buddha Hall; you take the temple gate and put it on the lantern."

**CASE 93: *Roso Does Not Understand***

Roso<sup>77</sup> asked Nansen, "People do not recognize the Mani<sup>78</sup>-jewel. I picked it up myself in the Tathagata treasury.<sup>79</sup> What is this treasury?" Nansen said, "Old Master O<sup>80</sup> exchanges questions and answers with you. That's it." Shiso said, "How about when there is no exchange of questions and answers?" Nansen said, "That's also the treasury." Shiso said, "What is the jewel?" Nansen said, "Reverend Shiso!" Shiso said, "Yes!" Nansen said, "Get out. You don't understand my words."

**CASE 94: *Tôzan Unwell***

Tôzan was unwell. A monk asked, "Your Reverence is unwell. Is there anyone who does not become ill?" Tôzan said, "There is." The monk said, "Does the one who does not get ill take

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<sup>74</sup> A slightly different wording.

<sup>75</sup> I.e. "you".

<sup>76</sup> A sentence from the *Hôzôron* by Monk Jô (?-414).

<sup>77</sup> Mistakenly the original text renders "Roso" (Nansen's elder brother in Dharma); in reality it should be "Shiso" (Nansen's student), as Nansen's question indicates.

<sup>78</sup> "Mani" in Sanskrit means "perfect freedom" – another name for Buddha nature.

<sup>79</sup> A quote from the famous *Shôdôka* by Yôka Daishi.

<sup>80</sup> Nansen himself.

care of Your Reverence?" Tôzan said, "The old monk is properly taking care of that one." The monk said, "How about when your Reverence takes care of that one?" Tôzan said, "Then the old monk does not see that there is illness."

**CASE 95: Rinzai Draws a Line**

Rinzai asked the temple steward, "Where have you come from?" The temple steward said, "From selling brown rice in the province." Rinzai said, "Did you sell all of it?" The manager said, "Yes, I sold all of it." Rinzai drew a line with his staff and said, "Have you sold all of this too?" The manager shouted, "Kaatz!" Rinzai immediately struck him. Later, the cook monk<sup>81</sup> came to Rinzai, who told him about this incident. The monk said, "The steward didn't understand Your Reverence's intention." Rinzai said, "How about you?" The monk made a deep bow. Rinzai struck him likewise.

**CASE 96: Kyûhô Does Not Acknowledge**

Kyûhô served Sekisô as his attendant. After Sekisô's passing, the assembly wanted to make their head monk the abbot of the temple. Kyûhô would not acknowledge him. He said, "Wait till I examine him. If he understands our late master's spirit and intention, I will serve him as I served our late master."

So he asked the head monk, "Our late master said,

'Have been totally ceased;

Have been totally extinguished;

[Have become a cool land of desolation;]<sup>82</sup>

Have had only one awareness for ten thousand years;

Have become cold ashes and a withered tree;

[Have become a fragrant censer in an ancient shrine;]

Have become a vertical stripe<sup>83</sup> of white silk.'

Tell me, what sort of matter did he clarify with this?" The head monk said, "He clarified the matter of absolute Oneness." Ho said, "If so, you have not yet understood our late master's spirit." The head monk said, "Don't you acknowledge me? Pass me incense." He lit the incense and said, "If I had not understood our late master's spirit, I would not be able to pass away while the smoke of this incense rises." No sooner had he said this than he expired while sitting in zazen. Kyûhô caressed his back and said, "Dying while sitting or standing is not impossible. But you could not even dream of our late master's spirit."

**CASE 97: Emperor Dôkô's Helmet Hood**

Emperor Dôkô spoke to Kôke saying, "I have attained the treasure of the Central Plain<sup>84</sup>. However, no one can set a price on it." Kôke said, "Your Majesty, please lend it to me so that I may see." The emperor pulled the straps of his helmet hood with both hands. Kôke said,

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<sup>81</sup> I.e. "tenzo" – a monk who prepares meals.

<sup>82</sup> The original text contains five out of the famous "seven Perfecta" (*shichikyo*) of Sekisô. For your reference, the lacking two lines are shown in [ ].

<sup>83</sup> The image of a waterfall.

<sup>84</sup> The entire land of China.

"Who can dare to set a price on the emperor's treasure!"

**CASE 98: Tôzan's "Intimate with It"**

A monk asked Tôzan, "Among the three bodies [of Buddha]<sup>85</sup>, what body does not degenerate into numbers?" Tôzan said, "I am always most intimate with it."

**CASE 99: Unmon's "Bowl and Pail" – See Hekiganroku Case 50**

A monk asked Unmon, "What is the dust-dust samadhi<sup>86</sup>?" Unmon said, "Rice in the bowl, water in the pail."

**CASE 100: Rôya's "Mountains and Rivers"**

A monk asked Master Kaku of Rôya, "The essential state is pure and clear. How are mountains, rivers and the great earth produced at once?" Kaku said, "The essential state is pure and clear. How are mountains, rivers and the great earth produced at once?"

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<sup>85</sup> They are: (1) *hosshin*, Dharmakaya or Dharma-body, (2) *hōjin*, Sambhogakaya or the body of reward, (3) *ōjin* or *keshin*, Nirmanakaya or the accommodated body.

<sup>86</sup> The word "dust" comes from the expression "six dust particles," which means the same thing as the "six objects" (cf. note to Case 75).