



DAI BOSATSU ROKU

A newly organized Rinzai Zen Koan system for Western students

(Not Final)

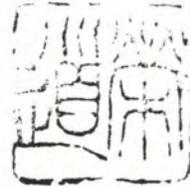
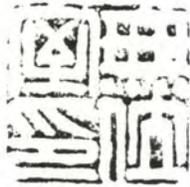
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DAI BOSATSU ROKU

DAI BOSATSU ZENDO KONGO-JI
NEW YORK

Muishitsu Eido Sotai Roshi



INTRODUCTION

DAI BOSATSU ROKU

Again and again I say that there is only one koan. In the Rinzai Zen tradition, Joshu's "Mu" is considered that one koan. However, one koan has many aspects. Hakuin Zenji divided these aspects into five categories.

Genuine insight is no other than the realization of zero-ness of our being--that is sunyata [Hosshin--Dharmakaya, Category I]. One of the aspects of sunyata is to see the dynamic activity of Dharma [Kikan--Dynamism, Category II]. Still another aspect of sunyata is to appreciate the dialog through verbal expression [Gonsen--Verbal Expression, Category III]. The other aspects of sunyata are so near, hence, easy to miss; consequently, difficult to pass [Nanto--Difficult to Pass, Category IV]. The last category is Kojo--Endless Integration [Category V], which includes Goi, The Five Ranks and The Ten Precepts.

Here I have selected about 100 koans but did not categorize them. I am planning to add about 10 more koans from The Transmission of the Lamp in the near future. Also, it is my intention to ask the students to present Jakugo, or "capping phrases," for selected koans. At any rate, I am convinced if these are thoroughly digested and looked into with genuine insight, one by one, we can cultivate the perspectives of our vistas. Thus, insight and ordinary life will be, and must be, intermingled.

Introduction

Dai Bosatsu Roku

Page Two

Also, as you see, I added Miscellaneous Koans, both East and West (p.2 - p.6).

I present this to you as an incomplete, experimental compilation. It is not particularly secret but just to avoid its misuse by a person who either does not have deep understanding in koan practice or does not have enough training with his or her teacher, do not make any photo copies or spread around. I only made ten copies for the monks and nuns ordained by me.

It is my sincere wish that by the beginning of the 21st Century the final Dai Bosatsu Roku will be compiled for Rinzai Zen practice in the West.

Muishitsu Eido Sotai Roshi

May, 1990

JOSHU'S MU**Main Subject:**

A monk asked Joshu, "Has a dog Buddha Nature?" Joshu answered, "Mu."

[Gateless Gate, Case 1]

Before Miscellaneous Koans

MISCELLANEOUS KOANS

1. What is the root of Mu?
[What is the ultimate source of Mu?]
2. What is the sound of one hand?
3. What will happen when the hand is cut in two?
4. Stop the distant temple gong.
5. What is the color of the rain and where does wind come from?
6. The Diamond Sutra says, "All Buddhas, Bodhisattvas and Patriarchs are from this sutra." What is this sutra?
7. The Diamond Sutra says, "All are created equal. There is no high, there is no low." Why then is Mount McKinley high and Mount Dai Bosatsu low?
8. The Diamond Sutra says, "Past mind is ungraspable, present mind is ungraspable, future mind is ungraspable." With which mind do you practice Mu?
9. The Diamond Sutra says, "All composite things are like a dream, a fantasy, a bubble and a shadow, are like a dew drop and a flash of lightning, they are thus to be regarded." Observe this verse.
10. Climb out from the deep well with no ladder or rope to assist you.
11. A monk asked, "What is Tao?" The master replied, "An enlightened man falls into the well."
12. How old is Manjusri Bodhisattva?

MISCELLANEOUS KOANS FROM WESTERN SOURCES

13. Little flower--but if I could understand what you are, root and all, and all in all, I should know what God and man is. Who is he?
--ALFRED LORD TENNYSON
14. I know that without me God cannot live for an instant: if I perish he must needs give up the ghost. How does he do it?
--JOHANNES SCHEFFLER
15. The eye with which I see God is the very eye with which God sees me. What is the size of the eye?
--MEISTER ECKHART
16. Thy will be done, on earth as it is in heaven. How has it been done?
--THE LORD'S PRAYER
17. When God created the heavens, the earth, and creatures, he did not work; he had nothing to do; he made no effort. Why then do we say that God created the heaven and the earth?
--MEISTER ECKHART
18. Everywhere (in the Psalms) is the exhortation to praise the Lord, and God demands praise from men. How are we to praise the Lord?
--C.S. LEWIS
19. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. Find your life!
--NEW TESTAMENT
20. Some Pharisees asked Jesus when the Kingdom of God would come. His answer was, "The Kingdom of God does not come in such a way as to be seen. No one will say, 'Look, here it is!' or, 'There it is!' because the Kingdom of God is within you."
--LUKE 17

KOAN PAIRS FROM WEST AND EAST

21. A fool sees not the same tree that a wise man sees.
--WILLIAM BLAKE
22. Followers of the Way, as to Buddha-Dharma no effort is necessary. You have only to be ordinary with nothing to do--defecating, urinating, putting on clothes, eating food and lying down when tired.
Fools laugh at me, but
The wise man understands.
--RINZAI
- * * * * *
23. If the doors of perception were cleansed everything would appear as it is, infinite.
--WILLIAM BLAKE
24. Ganto said, "If you want to know the last word, I'll tell you simply--This! This!"
--BLUE ROCK COLLECTION, CASE 51
25. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth.
--NEW TESTAMENT
26. If a man seeks Buddha, he'll lose Buddha; if he seeks the Way, he'll lose the Way; if he seeks the patriarchs, he'll lose the patriarchs.
--RINZAI
- * * * * *
27. Blessed be he who will snatch up a Babylonian baby and beat its brains out against the pavement.
--PSALMS
28. Whatever you encounter, slay it at once: on meeting a buddha slay the buddha; on meeting a patriarch slay the patriarch; on meeting the arhat slay the arhat; on meeting your parents slay your parents; on meeting your kinsman slay your kinsman; and you attain emancipation.
--RINZAI

29. Great things are done when men and mountains meet;
This is not done by jostling in the street.
--WILLIAM BLAKE

30. A monk asked Master Ummon, "Where do all the buddhas and
patriarchs come from?" Ummon replied, "Eastern Mountain walks
on water."
--UMMON

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31. Then Pilate said to Jesus, "Do you not hear how many things
they witness against you?" And Jesus gave him no answer, not
even one word.
--NEW TESTAMENT

32. A monk once asked Master Fuketsu, "Both speaking and silence
are concerned with oneness or manyness. How can we be free
and nontransgressing?" Fuketsu said:
 "How fondly I remember Konan in March!
 The partridges are calling, and the
 flowers are fragrant."
--GATELESS GATE, CASE 24

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33. Therefore I say unto you, be not anxious for your life, what
you shall eat, or what you shall drink; nor yet for your
body, what you shall put on. Is not the life more than the
food, and the body more than the raiment?...Consider the
lilies of the field, how they grow; they toil not, neither
do they spin; yet I say unto you, that even Solomon in all
his glory was not arrayed like one of these.
--NEW TESTAMENT

34. Seizei said to Sozan, "I am utterly destitute. Will you
give me support?" Sozan called out, "Seizei!" Seizei
responded, "Yes, sir!" Sozan said, "You have finished three
cups of the finest wine in China, and still you say you have
not yet moistened your lips!"
--GATELESS GATE, CASE 10

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35. And the fire and the rose are one.
--T.S. ELIOT

36. The master swordsman
Is like the lotus blooming in the fire
--TOZAN

37. My God, my God, why hast thou forsaken me?
--PSALMS

38. Master Kyogen said, "It is like a man up a tree who hangs from a branch by his mouth; his hands cannot grasp a bough, his feet cannot touch the tree. Another man comes under the tree and asks him the meaning of Bodhidharma's coming from the West. If he does not answer, he does not meet the questioner's need. If he answers, he will lose his life. At such a time, how should he answer?"
--GATELESS GATE, CASE 5

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39. ESTRAGON: Let's go.
VLADIMIR: We can't.
ESTRAGON: Why not?
VLADIMIR: We're waiting for Godot.
--SAMUEL BECKETT

40. A monk asked Koyo Seijo, "Daitsu Chisho Buddha sat in zazen for ten kalpas and could not attain buddhahood. He did not become a buddha. How could this be?"
--GATELESS GATE, CASE 9

THE WESTERN BARBARIAN WITH NO BEARD

Main Subject:

Wakuan said, "Why has the Western Barbarian no beard?"

[Gateless Gate, Case 4]

KYOGEN'S "MAN UP IN A TREE"

Main Subject:

Kyogen Osho said, "It is like a man up in a tree hanging from a branch with his mouth; his hands grasp no bough, his feet rest on no limb. Someone appears under the tree and asks him, 'What is the meaning of Bodhidharma's coming from the West?' If he does not answer, he fails to respond to the question. If he does answer, he will lose his life. What would you do in such a situation?"

[Gateless Gate, Case 5]

THE BUDDHA HOLDS OUT A FLOWER

Main Subject:

When Shakyamuni Buddha was at Mount Grdhrakuta, he held out a flower to his listeners. Everyone was silent. Only Mahakashyapa broke into a broad smile. The Buddha said, "I have the True Dharma Eye, the Marvelous Mind of Nirvana, the True Form of the Formless, and the Subtle Dharma Gate, independent of words and transmitted beyond doctrine. This I have entrusted to Mahakashyapa."

Mumon's Comment:

Golden-faced Gautama really disregarded his listeners. He made the good look bad and sold dog's meat labeled as mutton. He himself thought it was wonderful. If, however, everyone in the audience had laughed, how could he have transmitted his True Eye? And again, if Mahakashyapa had not smiled, how could the Buddha have transmitted it? If you say the True Eye of Dharma can be transmitted, then the golden-faced old man would be a city slicker who cheats the country bumpkin. If you say it cannot be transmitted, then why did the Buddha approve of Mahakashyapa?

[Gateless Gate, Case 6]

DAITSU CHISHO BUDDHA**Main Subject:**

A monk asked Koyo Seijo, "Daitso Chisho Buddha sat in zazen for ten kalpas and could not attain Buddhahood. He did not become a Buddha. How could this be?" Seijo said, "Your question is quite self-explanatory." The monk asked, "He meditated so long; why could he not attain Buddhahood?" Seijo said, "Because he did not become a Buddha."

[Gateless Gate, Case 9]

JOSHU SEES THE HERMITS

Main Subject:

Joshu went to a hermit's cottage and asked, "Is the master in? Is the master in?" The hermit raised his fist. Joshu said, "The water is too shallow to anchor here," and he went away.

Coming to another hermit's cottage, he asked again, "Is the master in? Is the master in?" This hermit, too, raised his fist. Joshu said, "Free to give, free to take, free to kill, free to save," and he made a deep bow.

[Gateless Gate, Case 11]

WHEN THE BELL SOUNDS

Main Subject:

Ummon said, "The world is vast and wide. Why do you put on your seven-piece robe at the sound of the bell?"

[Gateless Gate, Case 16]

CHU THE NATIONAL TEACHER GIVES THREE CALLS

Main Subject:

The National Teacher called his attendant three times, and three times the attendant responded. The National Teacher said, "I long feared that I was transcending you, but really it was you who were transcending me."

[Gateless Gate, Case 17]

TOZAN'S "MASAGIN"**Main Subject:**

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

[Gateless Gate, Case 18]

KASHYAPA'S "KNOCK DOWN THE FLAGPOLE"

Main Subject:

Ananda asked Kashyapa, "The World-honored One gave you the golden robe; did he give you anything else?" "Ananda!" cried Kashyapa. "Yes, sir!" answered Ananda. "Knock down the flagpole at the gate," said Kashyapa.

[Gateless Gate, Case 22]

KYOZAN'S DREAM

Main Subject:

In a dream Kyozan Osho went to Maitreya's place and was led in to sit in the third seat. A senior monk struck with a gavel and said, "Today the one in the third seat will speak." Kyozan rose and, striking with the gavel, said, "The truth of Mahayana is beyond the four propositions and transcends the hundred negations. Taicho! Taicho! [Hear the truth!]

[Gateless Gate, Case 25]

NANSEN'S "NOT MIND, NOT BUDDHA, NOT THINGS"

Main Subject:

A monk asked Nansen, "Is there any Dharma that has not been preached to the people?" Nansen answered, "There is." "What is the truth that has not been taught?" asked the monk. Nansen said, "It is not mind; it is not Buddha; it is not things."

[Gateless Gate, Case 27]

THE SIXTH PATRIARCH'S "YOUR MIND MOVES"

Main Subject:

The wind was flapping a temple flag, and two monks started an argument. One said the flag moved, the other said the wind moved; they argued back and forth but could not reach a conclusion. The Sixth Patriarch said, "It is not the wind that moves, it is not the flag that moves; it is your mind that moves." The two monks were awe-struck.

[Gateless Gate, Case 29]

BASO'S "THIS VERY MIND IS THE BUDDHA"

Main Subject:

Daibai asked Baso, "What is the Buddha?" Baso answered, "This very mind is the Buddha."

[Gateless Gate, Case 30]

SEIJO'S SOUL SEPARATED**Main Subject:**

Goso said to his monks, "Seijo's soul separated from her being. Which was the real Seijo?"

[Gateless Gate, Case 35]

WHEN YOU MEET A MAN OF THE WAY

Main Subject:

Goso said, "When you meet a man of the Way on the path, do not meet him with words or with silence. Tell me, how will you meet him?"

[Gateless Gate, Case 36]

JOSHU'S OAK TREE

Main Subject:

A monk asked Joshu, "What is the meaning of Bodhidharma's coming to China?" Joshu said, "The oak tree in the garden."

[Gateless Gate, Case 37]

A BUFFALO PASSES THE WINDOW

Main Subject:

Goso said, "A buffalo passes by the window. His head, horns, and four legs all go past. But why can't the tail pass too?"

[Gateless Gate, Case 38]

BODHIDHARMA'S MIND-PACIFYING**Main Subject:**

Bodhidharma sat facing the wall. The Second Patriarch stood in the snow. He cut off his arm and presented it to Bodhidharma, crying, "My mind has no peace as yet! I beg you, master, please pacify my mind!" "Bring your mind here and I will pacify it for you," replied Bodhidharma. "I have searched for my mind, and I cannot take hold of it," said the Second Patriarch. "Now your mind is pacified," said Bodhidharma.

[Gateless Gate, Case 41]

SHUZAN'S SHIPPEI

Main Subject:

Shuzen Osho held up a shippei [staff of office] before his disciples and said, "You monks! If you call this a shippei, you oppose its reality. If you do not call it a shippei, you ignore the fact. Tell me, you monks, what will you call it?"

[Gateless Gate, Case 43]

BASHO'S STAFF**Main Subject:**

Basho Osho said to his disciples, "If you have a staff, I will give you a staff. If you have no staff, I will take it from you."

[Gateless Gate, Case 44]

"To those that have, more will be given. To those that do not have, it will be taken from them."

[Christ, New Testament]

HOEN'S "WHO IS HE?"**Main Subject:**

Hoen of Tozan said, "Even Shakya and Maitreya are servants of another. I want to ask you, who is he?"

[Gateless Gate, Case 45]

TOSOTSU'S THREE BARRIERS

Main Subject:

Tosotsu Etsu Osho set up three barriers for his disciples:

1. You leave no stone unturned to explore profundity, simply to see into your true nature. Now, I want to ask you, just at this moment, where is your true nature?
2. If you realize your true nature, you are free from life and death. Tell me, when your eyesight deserts you at the last moment, how can you be free from life and death?
3. When you set yourself free from life and death, you should know your ultimate destination. So when the four elements separate, where will you go?

[Gateless Gate, Case 47]

FURAKU INGA -- The enlightened man does not fall into the yoke of causation.

FUMAI INGA -- The enlightened man is not deceived by the state of causation.

HYAKUJO'S FOX

Main Subject:

When Hyakujo Osho delivered a certain series of sermons, an old man always followed the monks to the main hall and listened to him. When the monks left the hall, the old man would also leave. One day, however, he remained behind, and Hyakujo asked him, "Who are you, standing here before me?" The old man replied, "I am not a human being. In the old days of Kashyapa Buddha, I was a head monk, living here on this mountain. One day a student asked me, 'Does a man of enlightenment fall into the yoke of causation or not?' I answered, 'No, he does not.' Since then I have been doomed to undergo five hundred rebirths as a fox. I beg you now to give the turning word to release me from my life as a fox. Tell me, does a man of enlightenment fall into the yoke of causation or not?" Hyakujo answered, "He does not ignore causation." No sooner had the old man heard these words than he was enlightened. Making his bows, he said, "I am emancipated from my life as a fox. I shall remain on this mountain. I have a favor to ask of you: would you please bury my body as that of a dead monk."

Hyakujo had the director of the monks strike with the gavel and inform everyone that after the midday meal there would be a funeral service for a dead monk. The monks wondered at this, saying, "Everyone is in good health; nobody is in the sick ward. What does this mean?" After the meal Hyakujo led the monks to the foot of a rock on the far side of the mountain and with his staff poked out the dead body of a fox and performed the ceremony of cremation. That evening he ascended the rostrum and told the monks the whole story. Obaku thereupon asked him, "The old man gave the wrong answer and was doomed to be a fox for five hundred rebirths. Now, suppose he had given the right answer, what would have happened then?" Hyakujo said, "You come here to me, and I will tell you." Obaku went to Hyakujo and boxed his ears. Hyakujo clapped his hands with a laugh and exclaimed, "I was thinking that the barbarian had a red beard, but now I see before me the red-bearded barbarian himself."

[Gateless Gate, Case 2]

EMPEROR WU ASKS BODHIDHARMA

Main Subject:

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

The emperor later spoke of this to 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."

[Blue Rock Collection, Case 1]

SEPPO'S "A GRAIN OF RICE"

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."

[Blue Rock Collection, Case 5]

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."

[Blue Rock Collection, Case 6]

JOSHU'S FOUR GATES

Main Subject:

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

[Blue Rock Collection, Case 9]

OBAKU'S "PARTAKERS OF BREWER'S GRAIN"

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 T'ang there is no Zen teacher?" Then a monk came forward and said, "But surely there are those who teach disciples and preside over the assemblies. What about that?" Obaku said, "I do not say that there is no Zen, but that there is no Zen teacher."

[Blue Rock Collection, Case 11]

KYORIN'S "SITTING LONG AND GETTING TIRED"

Main Subject:

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

[Blue Rock Collection, Case 17]

EMPEROR SHUKUSO ASKS ABOUT THE STYLE OF THE PAGODA

Main Subject:

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

"South of Sho and north of Tan,
In between, gold abounds,
The ferryboat under the shadowless tree,
No holy one in the emerald palace you see."

[Blue Rock Collection, Case 18]

RYUGE ASKS SUIBI AND RINZAI

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."

Setcho's Verse:

Overwhelming the evening clouds gathering into one
mass,
Endlessly arising distant mountains, blue heaped
upon blue!

Observe this verse.

[Blue Rock Collection, Case 20]

CHIMON'S LOTUS FLOWER AND LOTUS LEAVES

Main Subject:

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

[Blue Rock Collection, Case 21]

HYAKUJO SITS ON THE GREAT SUBLIME PEAK

Main Subject:

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

[Blue Rock Collection, Case 26]

UMMON'S "GOLDEN BREEZE"**Main Subject:**

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

[Blue Rock Collection, Case 27]

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."

[Blue Rock Collection, Case 30]

MANJUSRI'S "THREES AND THREES'**Main Subject:**

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

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

[Blue Rock Collection, Case 35]

BANZAN'S "THREE WORLDS, NO DHARMA"

Main Subject:

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

This tune, another tune, no one understands;
Rain has passed, leaving the pond brimming
in the Autumn night.

Observe this verse.

[Blue Rock Collection, Case 37]

UMMON'S "KAYAKURAN"**Main Subject:**

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

[Blue Rock Collection, Case 39]

HO KOJI'S "BEAUTIFUL SNOWFLAKES"

Main Subject:

Ho Koji was leaving Yakusan. Yakusan let ten zenkaku [Zen students] escort him to the temple gate to bid him farewell. Koji pointed to the falling snowflakes and said, "Beautiful snowflakes, one by one; but they fall nowhere else." Then one of the zenkaku, named Zen Zenkaku, said "Then where do they fall?" Koji gave him a slap. Zen said, "Koji! You shouldn't be so abrupt." Koji said, "If you are like that and call yourself a zenkaku, Emma will never let you go." Zen said, "What about yourself?" Koji gave him another slap and said, "You look, but you are like a blind man; you speak, but you are like a deaf-mute."

[Blue Rock Collection, Case 42]

TOZEN'S "NO COLD OR HEAT"

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, "Shiver when it's cold; sweat when it's hot."

[Blue Rock Collection, Case 43]

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."

[Blue Rock Collection, Case 44]

JOSHU'S SEVEN-POUND HEMPEN SHIRT**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."

[Blue Rock Collection, Case 45]

UMMON'S "BEYOND THE SIX"**Main Subject:**

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

[Blue Rock Collection, Case 47]

UMMON'S "PARTICLE AFTER PARTICLE'S SAMADHI"

Main Subject:

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

[Blue Rock Collection, Case 50]

HYAKUJO AND A WILD DUCK

Main Subject:

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

[Blue Rock Collection, Case 53]

DOGO'S "I WOULD NOT TELL YOU"**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."

[Blue Rock Collection, Case 55]

UMMON'S STAFF BECOMING A DRAGON**Main Subject:**

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

[Blue Rock Collection, Case 60]

FUKETSU'S "ONE PARTICLE OF DUST"**Main Subject:**

Fuketsu said to the assembled monks, "If one particle of dust is raised, the state will come into being." What does that mean?

Fuketsu said, "If no particle of dust is raised, the state will perish." What does that mean?

[Blue Rock Collection, Case 61]

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."

[Blue Rock Collection, Case 67]

KYOZAN ASKS SANSHO'S NAME**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..

[Blue Rock Collection, Case 68]

Sansho Enen
Kyozan Ejaku

ISAN'S "I WOULD ASK YOU TO SAY 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."

[Blue Rock Collection, Case 70]

BASO AND THE HUNDRED NEGATIONS**Main Subject:**

A monk said to Ba Taishi, "Independent of the four propositions and transcending the hundred negations, tell me plainly the meaning of Bodhidharma's coming from the West." Bashi said, "Today I am tired and cannot tell you. Ask 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."

[Blue Rock Collection, Case 73]

UMMON'S "A SESAME BUN"**Main Subject:**

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

[Blue Rock Collection, Case 77]

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.

[Blue Rock Collection, Case 78]

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, "Nen after nen, without ceasing."

[Blue Rock Collection, Case 80]

TAIRYU'S "INDESTRUCTIBLE DHARMA BODY"

Main Subject:

A monk said to Tairyu, "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."

[Blue Rock Collection, Case 82]

UMMON'S "EVERYBODY HAS HIS OWN LIGHT"**Main Subject:**

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

[Blue Rock Collection, Case 86]

UMMON'S "MEDICINE AND SICKNESS CURE EACH OTHER"

Main Subject:

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

[Blue Rock Collection, Case 87]

CHIMON AND THE ESSENCE OF PRAJNA

Main Subject:

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

[Blue Rock Collection, Case 90]

THE WORLD-HONORED ONE TAKES HIS SEAT

Main Subject:

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

[Blue Rock Collection, Case 92]

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. The monk made bows. Taiko said, "What makes you make the bows?" The monk performed a dance. Taiko said, "You fox-devil!"

[Blue Rock Collection, Case 93]

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."

What will happen with a real Buddha?

[Blue Rock Collection, Case 96]

THE DIAMOND SUTRA'S "THE TRANSGRESSION IS WIPED OUT"

Main Subject:

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

How can you be free from your evil karma?

[Blue Rock Collection, Case 97]

HARYO'S SWORD AGAINST WHICH A HAIR IS BLOWN

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."

[Blue Rock Collection, Case 100]

WHICH IS THE TRUE EYE?

Master Rinzai said, "The Kanzeon Bodhisattva has a thousand hands and a thousand eyes. Which is the true eye and hand?" How do they work?

[Rinzai Roku Discourse, Chapter II]

THE TRUE MAN WITHOUT RANK

Master Rinzai took the high seat in the Hall. He said, "On your lump of red flesh is a true man without rank who is always going in and out of the face of every one of you. Those who have not yet proved him, look, look!"

Then a monk came forward and asked, "What about the true man without rank?"

Master Rinzai got down from his seat, seized the monk and cried, "Speak, speak!"

The monk faltered.

Shoving him away, Master Rinzai said, "The true man without rank--what kind of a shit-wiping stick is he!" Then he returned to his quarters.

What about the true man without rank?

[Rinzai Roku Discourse, Chapter III]

HOST AND GUEST

One day the head monks of the two halls had met and at the same moment each had given a shout.

A monk asked Master Rinzai, "Was there a guest and a host?"

"Guest and host were obvious," replied Master Rinzai.

Who is the guest and who is the host?

[Rinzai Roku Discourse, Chapter IV]

WHICH IS BEFORE? WHICH IS AFTER?

Master Rinzai took the high seat in the Hall. He said, "The man on the summit of a solitary peak has no path by which to leave. The man at the busy crossroads has neither front nor back. Which one is before, which one is after?"

[Rinzai Roku Discourse, Chapter VII]

ENDLESSLY ON THE WAY, YET NEVER HAVING LEFT HOME

Master Rinzai took the high seat in the Hall. He said, "One man is endlessly on the way, yet has never left home. Another has left home, yet is not on the way. Which one deserves the offerings of men and devas?"

[Rinzai Roku Discourse, Chapter VIII]

FOUR DEPRIVATIONS

At the evening gathering, Master Rinzai addressed the assembly, saying:

1. Sometimes I take away man and do not take away the surroundings. What does this mean?
2. Sometimes I take away the surroundings and do not take away man. What does this mean?
3. Sometimes I take away both man and the surroundings. What does this mean?
4. Sometimes I take away neither man nor the surroundings. What does this mean?

[Rinzai Roku Discourse, Chapter X]

TRUE INSIGHT

The true student of the Way does not look to the faults of the world; he eagerly desires to seek true insight. If he attains true insight in its perfect clarity, then, indeed, that is all.

What is 'true insight'?

[Rinzai Roku Discourse, Chapter XIII]

FOUR SHOUTS

Master Rinzai asked a monk:

Sometimes a shout is like the jeweled sword of the Vajra King

Sometimes a shout is like the golden-haired lion crouching on
the ground

Sometimes a shout is like a weed-tipped fishing pole

Sometimes a shout doesn't function as a shout

How do you understand these four shouts?

[Rinzai Roku Critical Examination, Chapter XX]

RINZAI AND JOSHU

Joshu, while on a pilgrimage, came to see Rinzai. Master Rinzai hapened to be washing his feet when they met.

Joshu asked, "What is the purpose of the Patriarch's coming from the West?"

"I just happen to be washing my feet," replied Master Rinzai.

Joshu came closer and gave the appearance of cocking his ear. Master Rinzai said, "Now I'm going to pour out a second dipper of dirty water."

Joshu departed.

[Rinzai Roku Critical Examination, Chapter XVII]

FUKEI'S VERSE

Coming as brightness, I hit the brightness;

Coming as darkness, I hit the darkness;

Coming from the four quarters and eight directions,
I hit like a whirlwind;

Coming from empty sky, I lash like a flail.

Observe this verse.

[Rinzai Roku Critical Examination, Chapter VI]

LAST SHOUT

When Master Rinzai was about to pass away, he seated himself and said, "After I am extinguished, do not let my True Dharma Eye be extinguished."

San Sho came forward and said, "How could I let your True Dharma Eye be extinguished!"

"Later on, when somebody asks you about it, what will you say to him?" asked Master Rinzai.

San Sho gave a shout.

"Who would have thought that my True Dharma Eye would be extinguished upon reaching this blind ass!" said Master Rinzai.

Having spoken these words, sitting erect, Master Rinzai revealed his nirvana.

[Rinzai Roku Record of Pilgrimages, Chapter XXI]

LAST, LAST SHOUT

There is still one more shout coming; it needs further consideration. What is it?

[Rinzai Roku Preface]

ESSENCE OF RINZAI ROKU

Say the essence of Rinzai Roku in one sentence.

GOI
THE FIVE RANKS

(1)

THE RELATIVE WITHIN THE ABSOLUTE

[Water is no other than wave]

In the third watch of the night before the moon appears

No wonder when we meet there is no recognition!

Still cherished in my heart is the beauty of earlier days.

[Tozan's Verses on the Five Ranks]

(2)

THE ABSOLUTE WITHIN THE RELATIVE

[Wave is no other than water]

A sleepy-eyed grandam encounters herself in an old mirror.
Clearly she sees a face, but it doesn't resemble hers at all.
Too bad, with a muddled head, she tries to recognize her
reflection!

[Tozen's Verses on the Five Ranks]

(3)

THE COMING FROM WITHIN THE ABSOLUTE

[Nothing but water]

Within nothingness there is a path leading away from the dusts
of the world.

Even if you observe the taboo on the present emperor's name,
You will surpass that eloquent one of yore who silenced every
tongue.

[Tozan's Verses on the Five Ranks]

(4)

THE ARRIVAL FROM THE RELATIVE

[Nothing but waves]

When two blades cross points, there's no need to withdraw.
The master swordsman is like the lotus blooming in the fire.
Such a man has in and of himself a heaven-soaring spirit.

[Tozan's Verses on the Five Ranks]

(5)

UNITY ATTAINED

[Is it water? Is it wave? Speak! Speak!]

Who dares to equal him who falls into neither being nor
non-being!

All men want to leave the current of ordinary life,

But he, after all, comes back to sit among the coals and
ashes.

[Tozan's Verses on the Five Ranks]

THE TEN PRECEPTS

1. I will be reverential and mindful with all life.
I will not be violent nor will I kill.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.
2. I will respect others' property.
I will not steal.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.
3. I will be conscious and loving in my relationships.
I will not lust.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.
4. I will honor honesty and truth.
I will not deceive.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.
5. I will exercise proper care of my body and mind.
I will not be gluttonous or abuse intoxicants.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.
6. I will remember that silence is precious.
I will not gossip or engage in frivolous conversation.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.
7. I will be humble.
I will not praise myself and judge others.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.

Precepts (Continued)

8. I will be satisfied with myself.
I will not covet, envy or be jealous.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.

9. I will keep my mind always calm and at peace.
I will not give way to anger.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.

10. I will esteem the Three Treasures: Buddha, Dharma and Sangha.
I will not defame them.
 - A. Explain this from relative vista.
 - B. See this from Mahayana vista.
 - C. Observe this from One-Mind vista.

NOT YET

Master Hakuun said to his disciple, Goso, "A few Zen students came from Rosan. Everybody has insight, everybody can express it, everybody can answer my questions, but they are 'not yet.'"

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