

Wǔ Shān Lù

五山錄

Five Mountain Record

The Kōan Collection of
the Five Mountain Order

Compiled and Edited by
Rev. Paul Yuánzhì Lynch



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Fifth Edition



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Dedication

I dedicate this collection of Kōans to my late grand-teacher Sūngsan Daesōnsa who tirelessly and selflessly spread the Dharma throughout the Western world. His inspiration and dedication lives on in my heart and it is my hope that you might find the flowering of your own self-nature through the study of these dialogs set forth by the ancient Teachers of the East.



Plate #1: Sungsan Hangwon Daejongsa
Seventy-Eighth Chán Ancestor
August 1, 1927 – November 30, 2004

Contents

DEDICATION	5
PLATE #1: SUNGSAN HANGWON DAEJONGSA.....	5
CONTENTS	7
FOREWORD	1
KŌAN PRACTICE	5
KŌAN INTERVIEWS	15
SECTION 一: ENTERING THE CHÁN GATE	19
PLATE #2: BODHIDHARMA.....	19
COMMENTARY ON ŚŪNYATĀ.....	21
NOT KNOWING MIND	23
1. THE HUMAN ROUTE.....	23
2. JUST SEEING IS BUDDHA NATURE.....	24
3. BODHIDHARMA’S DON’T KNOW	25
4. WHAT IS THE SOUND OF THE SINGLE HAND?	27
5. ZHÀOZHŌU’S HERMITS	29
6. HUÌZHŌNG’S “SEAMLESS MEMORIAL MONUMENT”	31
7. BÁIYÚN’S BLACK AND WHITE	31
8. DÀIZŌNG’S DREAM	32
9. XUĚFÉNG’S SPIRITUAL LIGHT	33
10. DÒNGSHĀN’S & YÚNMÉN’S “WHAT IS BUDDHA?”	33
11. EVERYDAY MIND IS THE TRUE WAY	34
12. DÒNGSHĀN’S “NO COLD OR HOT”	35
13. ŚĀKYAMUNI BUDDHA HOLDS UP A FLOWER.....	35
14. MASTER MÁZŪ IS UNWELL.....	36
15. MASTER LÍNJÌ’S KATZ	37
16. MAHĀKĀSYAPA’S FLAGPOLE	37
17. NOT WIND, NOT FLAG	38
18. A WOMAN COMES OUT OF SAMADHI	39
19. YÚNMÉN’S “EVERY DAY IS A GOOD DAY”	41
20. GUĪSHĀN’S COW	41
21. BODHIDHARMA’S FAMILY TRADITION	42
22. HOW MANY STEPS DID YOU TAKE TO GET HERE?	43
PLATE #3: ZEN MASTER SŪNGSAN (DAESŌNSA–NIM)	45
FOURTEEN GATES.....	47

23. 一. ZHÀOZHŌU’S DOG	49
24. 二. ZHÀOZHŌU’S WASHING THE BOWLS	51
25. 三. RUÌYÁN CALLS MASTER.....	52
26. 四. BODHIDHARMA HAS NO BEARD.....	54
27. 五. XIĀNGYÁN’S UP A TREE	55
28. 六. DROPPING ASHES ON THE BUDDHA	57
29. 七. KŌBONG’S THREE GATES.....	58
30. 八. DESHĀN CARRYING HIS BOWLS	59
31. 九. NÁNQUÁN KILLS A CAT	63
32. 十. MOUSE EATS CAT FOOD	65
33. 十一. MǎNGONG’S NET	66
34. 十二. THREE MEN ARE WALKING	66
35. 十三. HUÌNÉNG’S POEM.....	68
36. 十四. THE TEN THOUSAND DHARMA’S RETURN TO ONE.....	68

SECTION 三: KŌAN EXPLORATION 71

PLATE #4: CHÁN MASTER YÚNMÉN.....	71
37. PAST, PRESENT & FUTURE MIND CANNOT BE ATTAINED.....	73
38. XIZHŌNG MADE A CART.....	74
39. YÚNMÉN’S “BODY EXPOSED IN THE GOLDEN WIND”	75
40. DĀNYUÁN’S CIRCLE ON THE GROUND	75
41. STRAIGHT LINE IN THE CIRCLE.....	76
42. MǎZŭ’S CIRCLE	76
43. CHONGNYŌ’S SOUL LEAVES	77
44. SWORD MOUNTAIN	78
45. A PHILOSOPHER QUESTIONS THE BUDDHA	78
46. A WATER BUFFALO PASSES THROUGH A WINDOW.....	79
47. THE HERMIT OF DONGFENG ROARS LIKE A TIGER	80
48. IN WHOM CAN WE TAKE REFUGE?	80
49. THE OLD WOMAN BURNS THE HERMITAGE	81
50. THE WAY, THE TRUTH AND THE LIFE.....	82
51. THIS WORLD IS COMPLETE STILLNESS	83
52. TAIL OF A GOLDEN FISH	83
53. THE STONE LION’S ROAR	83
54. MASTER WANG SELLS HIS BODY	84
55. THE STONE BRIDGE AT ZHÀOZHŌU.....	84

SECTION 四: DHARMA EXCHANGE..... 87

PLATE #5: WŌNHYO SŪNIM (617 - 686)	87
56. HOW DO YOU CLEAN DUST?.....	89

57. HOW DO YOU CLEAN YOUR MIND?	89
58. NO HINDRANCE.....	90
59. WHY DO YOU HAVE TWO EYES?	91
60. HOW MANY HAIRS DO YOU HAVE ON YOUR HEAD	92
61. DIAMOND SWORD.....	92
62. THE GIFT.....	92
63. THE DHARMA TREASURE.....	93
64. GOLD DUST IS VALUABLE	93
SECTION 五: CHRISTIAN KŌANS.....	95
PLATE #6: JESUS CHRIST.....	95
65. THE BURNING FIRE	97
66. ALL AS NOTHINGNESS	97
67. PURE EMPTINESS.....	97
68. THE DEEPEST WELL.....	98
69. GOD INSIDE GOD.....	98
70. EMPTY BECOMING.....	98
71. NO TRUE ONE IS ELATED	99
72. JESUS CHRIST	99
73. WITHOUT A SINGLE LAW	100
74. THE NIGHTINGALE AND THE CUCKOO	100
SECTION 六: AN EXPLORATION BEYOND CONSTRUCTS	101
PLATE #7: SŌSAN HYUJONG DAESA.....	101
75. EVERYTHING HAS ALREADY BECOME BUDDHA.....	103
76. APPEARING AND DISAPPEARING	103
77. THORNY JUNGLE EVERYWHERE.....	104
78. WHERE IS THE TRUE MASTER?	105
79. TWENTY FIVE O’CLOCK	106
80. PLUM FLOWERS FLY IN THE SNOW	107
81. HÄKMYŎNG’S FIVE QUESTIONS	108
82. HOLD UP ONE FINGER	108
83. POMEGRANATE FEAST	109
84. STONE KWANSEUM BŎSAL	110
85. SŪNGSAN’S FOUR KINDS OF “LIKE THIS”	110
86. SŪNGSAN’S “SUBJECT & OBJECT—JUST—LIKE—THIS.”	112
SECTION 七: A CONTINUANCE IN TIME AND SPACE.....	113
PLATE #7: TAEGO BOWU DAESA.....	113
87. BALING’S PILING UP SNOW IN A SILVER BOWL.....	115
88. KĀNADEVA’S “NEEDLE IN THE WATER”	115

89. MǎZǔ's "THIS VERY MIND IS THE BUDDHA"	116
90. VIMALAKĪRTI'S NOT—TWO DHARMA GATE	117
91. JÙZHĪ RAISES A FINGER	117
92. MOVING MOUNTAIN? MOVING BOAT?	119
93. BODHIDHARMA'S FAMILY TRADITION	119
94. BODHIDHARMA'S REST MIND	120
95. YÚNMÉN'S CAKE	121
96. HYŌBONG'S BEST KILLER.....	121
97. WHAT IS THE ONE THING?	122
98. JÌNGQING DÀOFÙ'S MAN IN THE WEEDS	122
99. XIANGLIN CHENGYUAN'S "MEANING OF THE COMING FROM THE WEST?" ...	123
100. XIĀNGYÁN'S NON-ATTAINED BUDDHA	123
REV. PAUL YUÁNZHÌ LYNCH	125
APPENDIX 一: DHARMA LINEAGE	127
APPENDIX 二: CRITERIA FOR INKA	131
APPENDIX 三: SOME CAPPING PHRASES	133
APPENDIX 四: KŌAN BIBLIOGRAPHY	137
APPENDIX 五: SUGGESTED READING LIST	140
INTRODUCTORY STUDY	140
ADVANCED STUDY	141
CONTEMPORARY BOOK ON BUDDHISM.....	141
WOMEN'S BUDDHIST STUDY	141
CHINESE CHÁN BUDDHISM.....	143
KOREAN SŌN BUDDHISM	144
JAPANESE ZEN BUDDHISM.....	145
KŌAN STUDY	145
SUTRAS FOR CHAN STUDY	147
ZEN POETRY	148
APPENDIX 六:: SANSKRIT PRONUNCIATION GUIDE	149
APPENDIX 七: PINYIN PRONUNCIATION GUIDE	150
APPENDIX 八: FOOTNOTES	153

Foreword



There is considerable underlying confusion for Western Zen students who begin to study the tremendous wealth of Asian knowledge that has been translated into English from China, Korea, Vietnam and Japan over the last seventy years. In most large bookstores, there is a section reserved for books on Buddhism, or if the store is smaller it might be Eastern Philosophy, and on those shelves, there will be found literally hundreds of titles from various sources and authors. A Zen aspirant browsing through the brightly bound covers may find an interesting book such as **The Recorded Sayings of Zen Master Jôshû**¹ on the shelf; however, if that Zen aspirant starts to leaf through the contents, he or she will discover that the author actually refers to the book's subject, Zen Master Jôshû, as Zen Master Chao-chou within the contents of his book. The aspirant may then start leafing through another book, say **The Compass of Zen**², only to discover that Zen Master Jôshû in the last book is referred to as Zen Master Joju in this book. The next text might be the **Book of Serenity—One Hundred Zen Dialogues**³ in which the aspirant will find more stories about the same teacher, only this time his name is Romanized as Zhàozhōu.

We now have only leafed through the contents of three books and are left with four Romanization's for one single Zen Master's name, which are Jôshû, Chao-chou, Joju and Zhàozhōu. If the aspirant then begins to read more books that refer to the hundreds of other Asian teachers the complexity of keeping all of this straight going from book to book can be at times overwhelming. The Japanese Teachers who came to the west were literally using the Japanese way of pronouncing Chinese logographs for a particular person, place or thing.

Furthermore, the Korean Teachers who came to the West were using their Korean way of pronunciation. Although originally not a problem because there were so few books on the subject when they arrived, the cultures that were created by the founding Asian teachers have yet to find a common English voice.

Jôshû is the Japanese Romanization of the characters 趙州從諗. Joju is the Korean Romanization invented within the Kwan Um School of Zen⁴ and indirectly from Zen Master Sûngsan⁵ (Seung Sahn); however, the student may also encounter different Romanizations from other Korean sources. Chao-chou is the older Wade-Giles⁶ method for Romanization of the Chinese logographs, while Zhàozhōu is the newer Pinyin method of Romanization for the same logographs.

Prior to China opening its borders to the west in 1979 the principal form of Chinese Romanization was the Wade-Giles method, although the curious Zen aspirant will eventually come across even older works that might employ the Yale system in lieu of the other two aforementioned methods. The Pinyin⁷ Romanization method appeared when the People's Republic of China adopted its own system in 1979 and all official Chinese uses of Romanization now employ the Pinyin method; furthermore, this standard is becoming more popular as China's influence in the world increases.

Prior to 1979, the capital of China was popularly known as Peking; today the entire world refers to the capitol of China as Beijing. Another problem with the Wade-Giles versus Pinyin debate shows up when one visits a Chinese Restaurant. I have yet to find a Restaurant in the West that serves Beijing duck; this unique dish is still referred to as Peking duck at most Chinese restaurants. On the many trips, that I have made to China each place that I visited utilized the Pinyin method for maps, signs, menus, newspapers, etc.

Yet, another determining factor for choosing a methodology of Romanization is the advent of new computer

software programs. Microsoft Word now has numerous language functions that will transliterate Romanized Pinyin into Unicode Chinese logographs as well as almost every other language/alphabet in the world. Google and Google Translate have internet sites that will also make rough attempts at translating other web sites, paragraphs and words from one language to another. Following the advent of uni-code, along with its two-byte segments, and the sub sequential upgrade of the world's databases, the rendering of Chinese, Korean and Japanese logographs has become easier than ever.

The Korean government has tried to take the cue put forth by the Chinese by adopting an official Romanization methodology for Korean; however, major changes, additions and deletions have taken place over the last twenty-five years. Furthermore, each of the officially sanctioned systems themselves have been totally replaced several times in that same existing time frame. There is conscientious debate about the proper use of western characters in the pronunciation of Hangul and many scholars still disagree with all of the methods put forth to date. I consulted several of the most renowned Western Scholars of Korean Buddhism and have chosen, as they have, to employ the McCune-Reishauer⁸ system to Romanize Korean names. This does not follow the methods used by the Kwan Um School of Zen, of which we share the same root teacher; but their methodology does not conform to any system used by any other group in the world. Their Romanization system appears to have been invented and has evolved over time internally by members with no formal language training within the organization. It might also be noted that the Jögye Order of Buddhism, which is the largest single Buddhist Order in Korea has recently adopted the current Korean Government's method of transliteration. The problem is that the method utilizes stringing multiple vowels together in an effort to emulate certain sounds that totally do not exist in the Western Latin languages.

Based upon all of this information, where does this leave

us in this discussion? I have decided to utilize the Romanization of a person or place based upon the country of origin. Additionally, as Pinyin has begun to circumvent the use of the Wade–Giles and Yale methods we have decided to use Pinyin for Chinese Romanization. I hope that other authors and information databases will eventually follow this method making it easier on the beginning Students of Zen. A final note of the Romanizations utilized within this book. Because of the ease of use of our new uni-code databases and fonts I have chosen to employ the use of diacritical marks, and I have also chosen to render common Sanskrit names, terms and places utilizing their technical forms. The reason is that the proper pronunciation of these words is not intuitively obvious to the unseasoned reader, so additionally I have included a pronunciation chart in the index section of this book. Lastly, I want to state that any mistakes or omissions made within this text are purely my own.

Rev. Paul Yuánzhì Lynch
Five Mountain Order
Huntington Beach, CA 2008

Kōan Practice



One of the core tenants of Zen Buddhism is Kōan practice. The original concept of Kōan, although associated with Buddhist practice in the West is not strictly a Buddhist term and translated means “a public case,” “a public exchange,” “a public situation,” or “a public document.” The pronunciation of the Chinese characters (公案) for Kōan⁹ is *Gōng-àn* in Chinese or *Kōng-an* in Korean. The common use for this word comes from ancient China, and referred to a situation when copies of a government document were produced, the scribe would use a “chop” or seal on the copy in such a way that half of the seal was on the original document and half was on the copied document. This would allow for future verification of the authenticity of the copy by matching the two halves of the seal.

In the Zen tradition, Kōan has come to mean that the aspirant’s understanding of a question put forth in one of the ancient collections of Zen stories such as the **Blue Cliff Record**, is metaphorically one-half of the collective understanding (the copy’s seal;) and this matches the teacher’s understanding of that same question (the original’s seal), which is the other metaphorical half of the collective understanding. When the aspirant and teacher share the same understanding it is called a mind-to-mind connection.

Then to practice Kōans correctly, means to ponder over the ancient Zen exchanges between Zen teachers and their students. By understanding the Kōan’s essential point at the moment of attainment, means that the aspirant’s Kōan insight has come to fruition. In the ancient days of Zen practice in China there was no actual exchange called Kōan practice

between teacher and student; but eventually, a future Chán Ancestor named Nányuè Huáiràng¹⁰, came to visit Dàjiāng Huìnéng¹¹, the sixth Chán Ancestor of Zen Buddhism and their historical conversation became the root of what we now understand as Zen Kōan practice. In this conversation Huìnéng asked Huáiràng, “Where do you come from?” Huáiràng replied that he came from Sung Shan Mountain. Huìnéng asked again, “What is this thing that has come here?” Huáiràng tried but could not answer. This became the first systematic use of a Kōan in the Chinese Zen tradition and the seemingly imponderable “what is this?” became the big question for Huáiràng. It took him more than eight years to eventually understand the full meaning of Huìnéng’s question.

Consequently, future generations of Zen teachers began to see the efficacy of asking their students such imponderable questions and started to peruse the ancient Buddhist literature for evidence of situations in history, which could become the basis of reflection by future Zen students. A few examples that were discovered in Sūtras¹² and Shastras¹³ are as follows: Buddha sat under the Bodhi tree for seven years entertaining a big question: *what is life*, and *what is death*? In addition, many years after the last Indian Ancestor of Buddhism named Bodhidharma had arrived in China, Dazu Huikē¹⁴, who was to become the first Chinese Chán Ancestor, sought to study with the enigmatic teacher. Bodhidharma¹⁵ had settled in a cave on Sung Mountain in central China and had been meditating for nine years by just staring at the wall. At first Bodhidharma refused to even acknowledge Huikē’s presence. Nevertheless, Huikē was earnest and tried many things to get the teachers attention, eventually, out of desperation and to show that he was sincere in his quest; he cut off his arm and presented it to Bodhidharma.

*Upon seeing this, Bodhidharma asked him,
“What do you want?” Huikē said, “My mind is
not at ease. Please pacify my mind.”*

Bodhidharma said, "Bring me your mind and I will pacify it." Huikē did not understand and so replied; "When I look for my mind I cannot find it." "There," said Bodhidharma, "I have pacified it for you." At this, Huikē attained enlightenment; consequently, this question, "What is mind?" has become an inspiration for Zen students for more than fifteen hundred years.¹⁶

Many other questions came out of the ancient stories. Notably some of those questions were, what is this, what is life, what is death, and lastly what is mind. All of these questions eventually became Kōans and Zen teachers started to use these questions to tailor their own style of practice.

Kōans are not special or magical in and of themselves; they have been developed as a method Zen Teachers use to teach students about the correct situation, the correct function, and the correct relationship of a given situation. Furthermore, they are used to teach students to function correctly in their everyday lives. However, occasionally an ancient Zen Masters' response to a question was purposefully incorrect, in this case, the teacher used the situation to teach correct function and correct direction to the student in the story. An example of this type of Kōan would be Zhàozhōu's answer when asked by a monk whether a dog has Buddha-nature or not. His response of ("WU!" or "no") is not correct, but he used the monk's question to teach the monk about correct direction. Yet another example occurred while two monks were arguing over their perception as to whether a flag was moving or the breeze was moving. Master Huinóng, the Sixth Chán Ancestor, who overheard this conversation, said to the two monks, "It is your mind that is moving." Even though, Chán Master Huinóng's response is not precisely correct, he used *it is neither the wind nor the flag, which moves it is your mind that is moving* in an effort to teach these two monks about

correctly perceiving things as they are.

Still another example is found in the Lecture at Vulture Peak when Śākyamuni Buddha simply held up a single flower instead of delivering a lecture as he had done in the past. None of the twelve hundred monks gathered at the assembly understood the meaning of this simple action. Eventually, Mahākāsyapa ¹⁷ smiled. Then the Buddha said to Mahākāsyapa, “I give to you my all-pervading true dharma, incomparable nirvana, exquisite teaching of formless form. Not dependent on words, a transmission outside the sutras, this I give to you.” This response from Buddha was also not correct, yet he said, “my dharma I transmit to you” to illuminate the assembly about correct direction and point towards a correct livelihood.

This type of Kōan practice is only one technique used to help Zen students to not be attached to correct answers or incorrect answers. Kōans are used to perceive directly how to function correctly in everyday life. Furthermore, Kōan practicing is only one of the techniques used in Zen. It is much like an analogy about different methods of eating. Americans eat using a knife and fork, Chinese people eat using chopsticks, Koreans like to use chopsticks and a spoon and Indians will use their hands; however, each of these groups end up with a full stomach regardless of which method they use to eat.

If the Zen aspirant is creating something special in his or her life, then that student will also have a problem understanding some aspect of Kōan practice; so one use of Kōan practice is to take away the student’s opinion. If the student can drop his or her opinion, it is then possible to manifest a mind that is clear like space. Furthermore, correct Zen practice shows up in the student’s ability to respond to each situation correctly and meticulously. It also means that the student must understand his or her correct job in this very moment. This means that moment-to-moment the correct relationship appears of itself. When Kōan practice is correct, the moment-to-moment correct situation, correct function,

and correct relationship will appear by itself.

If the student holds a Kōan too tightly, is attached to a Kōan, or wants something from Kōan practice, then he or she will end up with a big problem. Keeping one's current Kōan or "a don't know mind," moment after moment after moment without making anything, is by itself correct direction and correct life. The old-style Kōans give the student a great gift in the form of a question like: What is life? What is death? What is mind? What is this moment?

Another aspect of Kōan practice means keeping a great question along with having great faith and manifesting great courage. A great question means not holding on to intellectual-style thinking. An eminent teacher once said that, "Ten thousand questions are all one question." This one question is distilled down to only don't know which is no thinking at all. Each Kōan is only a finger pointing to the moon. If the student is focusing on only the finger, then he or she does not have a chance at perceiving the moon. Just remember that the most important thing is to keep a correct direction that is practicing "only don't know."

In Kōan practice, there is no American mind, no old Chinese mind, no Korean mind, or not even Japanese mind, because correct Kōan practicing keeps a before-thinking mind. Originally, in the Golden Age of Zen, students would receive only one Kōan from their teacher and practice for many years on this question. This original approach was to isolate yourself in some remote mountainous region, cut off completely from the outside world, and contemplate this one Kōan while meditating, working, eating, sleeping, walking, sitting and lying down. Eventually, if the student's aspiration was complete this question would lead the student to enlightenment.

Kōan practice has transformed over the years and to achieve enlightenment or to not achieve enlightenment is no longer the goal. Kōan practice is used to clarify the student's direction, as well as helping in the student's everyday life. Not

attaching to a Kōan is of paramount importance. Using Kōans to function correctly will allow the student's moment-to-moment life clear. Just put down everything: put down your opinion, put down your condition, and put down your situation by practicing each moment with a don't know mind. This will allow a correct response to appear by itself. In the interview room, hitting the floor or shouting KATZ is only a technique. Using these techniques are sometimes necessary, and sometimes they are not necessary, it is important for the student to perceive the situation correctly and the appropriate response will follow.

It cannot be overstated that the correct approach to Kōan practice is necessary. When a student does not practice correctly, then the "I-my-me" mind appears, bringing with it competition and pride. If the student can correctly approach a Kōan, then this kind of (analytical) thinking mind will not appear. The student is required to throw away attachments to all conditions, opinions, and situations. It seems that most of the American Zen students have a mind that is intellectual and very analytical which makes penetrating a Kōan very difficult. Practicing correctly with Kōans means to keep a mind that is very simple, and in simple mind, there is no "I-my-me."

If the student's everyday life is clear, then Kōan practice is not necessary. Then Kōan practice is no longer for us, it is then only used to teach students. Sometimes a senior student's own life can be very clear, but they do not understand how to teach newer students how to function correctly in their everyday lives. In addition, these senior students do not understand how to teach truth and correct way. However, when a student's clear life, truth, and correct way come together in a meticulous way, then moment-to-moment, their life is manifest in a Kōan. Only having a clear life is not enough to become an effective teacher. For example, eating only one kind of food all the time will result in having many physical and medical problems. The human body uses different kinds of food for a good balance, which results in a

correct body.

There are four kinds of Kōans which can be explained with a simple statement of “like this”. The first is “without like this.” “Without like this” means: true emptiness, primary point, silence and complete stillness. Examples of “without like this” Kōans are: “What is true emptiness?” and “What is complete stillness?” The second type of Kōan is “become one like this” which means either KATZ, a correct demonstration of primary point or to hit the floor. An example of a “become one like this Kōans” would be: “Buddha picked up a flower and Mahākāsyapa smiled. What does this mean?” The third type of Kōan is “only like this” which means the meaning is truth or the true function of primary point. Examples of this type of Kōans are; “spring comes; grass grows by itself,” “ $3 \times 3 = 9$,” “what is Buddha,” or “three pounds of flax.” The fourth and last type is called “just like this,” this means just doing is correct life or one–point correct function. Examples of this type of Kōans are; “go drink tea,” and “go wash your bowls.”

Understanding these four types of Kōans in this way allows your freedom in your practicing. When the student enters the interview room; the teacher places a cup and a pen on the floor and asks if the cup and the pen are the same or different. The four kinds of “like this” answers could be:

- Without like this: maintain complete silence, a don’t know mind.
- Become one like this: hit the floor or shout KATZ!
- Only like this: saying, “cup is cup, pen is pen.”
- Just like this: drink from the cup, write with the pen.

Therefore, “just like this” is just doing it, correct function, and correct everyday life. In the fourteenth century, an Islamic mystic who founded the Sufi order of the Whirling Dervishes wrote this poem in Konya, Turkey.

*if anyone asks you
how the perfect satisfaction
of all our sexual wanting
will look, lift your face
and say,
like this.*

*when someone mentions the gracefulness
of the night sky, climb up on the roof
and dance and say,
like this.*

*if anyone wants to know what “spirit” is,
or what “God’s fragrance” means,
lean your head toward him or her.
keep your face there close.
like this.*

*when someone quotes the old poetic image
about clouds gradually uncovering the moon,
slowly loosen knot by knot the strings
of your robe.
like this.*

*if anyone wonders how Jesus raised the dead,
don’t try to explain the miracle.
kiss me on the lips.
like this. Like this.*

*when someone asks what it means
to “die for love,” point
here.*

*if someone asks how tall I am, frown
and measure with your fingers the space
between the creases on your forehead.
this tall.*

*the soul sometimes leaves the body, the returns.
when someone doesn't believe that,
walk back into my house.*

like this.

*when lovers moan,
they're telling our story.*

like this.

*I am a sky where spirits live.
stare into this deepening blue,
while the breeze says a secret.*

like this.

*when someone asks what there is to do,
light the candle in his hand.*

like this.

*how did Joseph's scent come to Jacob?
Huuuuu.*

how did Jacob's sight return?

Huuuuu.

a little wind cleans the eyes.

like this.

*when Shams comes back from Tabriz,
he'll put just his head around the edge
of the door to surprise us*

like this.¹⁸

Kōan Interviews



The Kōan Interview is a time when the Teacher meets with each Zen student individually to teach them about Zen Buddhism, to test the student's mind with Kōans as well as answering the questions a student may have about their current practice.

In the Five Mountain Order most teachers offer ongoing kōan support via the internet. Because we focus on our mission, which is “the Monastery Without Walls, we use video support software that will simulate as closely as possible to the face to face interview process.

During formal practice, the first person to have an interview is usually the chanting leader, followed by the next student sitting clockwise and continuing around the dharma room until each student has met with the teacher. If interviews begin during a chanting session then the next student clockwise from the chanting leader goes first. Students, who will not be at the entire sitting during the scheduled interview time, may be scheduled to have interviews before other students if necessary.

The Teacher signals for a student to come for an interview by ringing a hand bell two times (three times for the first interview). The student who is leaving the dharma room performs a sitting bow first, rises from their mat, and walks quietly behind other students seated in meditation to the dharma room door, does a standing bow in the direction of the Buddha, and then proceeds directly to the interview room.

When the interview is concluded, the Teacher rings the bell once to signal that it is the turn of the next person in line for an interview. When returning to the dharma room, the

student returns to their mat by walking behind students sitting in meditation, does a standing bow and resumes meditation on their cushion. If a student's turn comes for an interview during walking meditation, they are to step out of line and walk directly to the dharma room door rather than waiting to step out of line when passing the door. However, if a student returns from an interview during walking meditation, they follow the same procedure as anyone else who re-enters the dharma room at that time bowing at the door and waiting to step into line at the proper place.

The Interview is a time when the Teacher sees Zen students individually and tests their clarity of focus with Kōans, teaches them about Buddhist teachings, and answers the questions students may have about their practice. Interviews are traditionally given during each day of a retreat. During retreats, the number and times of interviews is at the prerogative of the Teacher leading the retreat. Interviews begin at the start of the early morning sitting and continue until the end of chanting. If everyone has not had an interview by then, interviews are continued during the 9:30 to 12:00 noon sitting. During regular weekly practice, interviews are scheduled at the availability of the teacher to attend practice and see as many students as is practical within the constraints of the regularly scheduled practice times allotted.

During interviews, the student may discuss their previous Kōan, they may engage in conversation or they may ask for further instruction in the Buddhadharma. It is important to remember that Zen practice is not just a practice of answering seemingly unanswerable questions; it is a practice of clarifying one's daily life and direction. The interview is an opportunity to discuss this with the teacher. Some interviews may last only a matter of minutes, while others, depending on the student's issues and questions may last a considerable length of time. The teacher always has the intention of seeing as many students as he can during interview periods; however, it is important to remember that sometimes a student may be

struggling with some very deep issues that will require an extended period of time to resolve.

Section 一: Entering the Chán Gate



Plate #2: Bodhidharma
First Chán Ancestor

Commentary on Śūnyatā

The answer that Zen Master Sūngsan would always give to this question was, “Zen is very simple. What are you?” In this world today, as it has been since human beings began to discriminate and to think, they also began searching for satisfaction outside of themselves; however, because it almost seems almost counter-intuitive very few people ever seek to find happiness within themselves. Listening to typical conversations, we hear people say “I.” In addition, if we have enough internal witness and we listen to our own speech it may surprise us how many times we also use the word “I” in our conversations. We all talk about this “I” as if it had a separate self, as if this “I” were somehow existent outside of us. We say things like, “I want this,” or “I am like this” but how many of us truly understand this “I” of which we speak, and where does our “I” come from?

In Zen we sometimes ask, “Before you were born, before your mother and father conceived you, what was your original nature?” Along these same lines when we die, where will we go? If we sincerely ask ourselves, ‘What am I?’ Eventually we will run into a wall where all thinking is cut off. In our Zen Lineage we call this ‘don’t know;’ however, this state of perception is not exclusive to Zen and other traditions call this state by different names. Christians may call it Christ Consciousness, Daoists might call it the Dao, the great twentieth Century Zen teacher Shunryu Suzuki Roshi called it Beginner’s Mind, and consequently each path has a separate name for this one state of mind. Therefore, Zen practice is about keeping a don’t-know mind always and everywhere.

*when walking, standing, sitting, lying down, speaking,
being silent moving, being still...
at all times, in all places,
without interruption—what is this?*

one mind is infinite kalpas.

We define meditation in Zen as maintaining a don't-know mind when bowing, and chanting as well as during seated meditation. This constitutes what we call formal Zen practice. By keeping this don't know mind when we are doing something, we can just do it. When driving, we just drive; when eating, we can just eat; when working we can just work.

Eventually our don't know-mind will become clear. Then when we see the sky, there is only blue—when we see the tree, there is only green. Our mind is like a clear mirror—if red appears the mirror is red; if white appears the mirror is white. If a hungry person arrives, we can give some food; if a thirsty person arrives, we can give something to drink. In the end there is no desire for myself, only for all sentient beings. This mind is already enlightened; it is what we call Great Love, Great Compassion, and the Great Bodhisattva Way. Zen is very simple, it is not difficult!

Śūnyatā (Sanskrit) is generally translated as *emptiness* and is the noun form of the adjective śūnya (Sanskrit) which means *zero*, or perhaps more poetically zero-ness. In the Mūlamadhamaka kārikas attributed to Nāgārjuna, Śūnyatā is qualified as “...void, unreal, and non-existent”. None of these translations of śūnya quite gets the translation; however, the conception of nirvana is beyond our thinking. Phenomena are śūnya or unreal because no phenomenon when taken of itself is within the realm of thinking: they are all interdependent and have no separate existence.

Śūnyatā is at the core of Zen Buddhist teachings, as well as the fundamental ground of awakening. The actual experience of Śūnyatā is “alive”, and not some nihilistic world of nothingness, but one that is quite vibrant and in constant flux. I sometimes substitute the English word “transparency” when explaining Śūnyatā to new students because “emptiness,” “nothingness,” and “void” have such negative connotations in the English Language. Furthermore, this is

where Buddhism is sorely misunderstood by many other religions when they say that Buddhism is a Nihilistic Religion. Actually, the Chinese Logograph 空 for Śūnyatā has several meanings which come close to our English contemporary translations such as; empty; hollow; or void; yet, it is important to note that the same Logograph also can be translated as sky or air.

Not Knowing Mind

1. *What is the truth?*
2. *When you are born, where do you come from?*
3. *When you die, where do you go?*
4. *This stick, this sound and your original nature, are they the same or different? If you say they are the same, you are attached to name and form. If you say that they are different, you are attached to emptiness.*
5. *Before you were born, before your mother and father conceived you, what was your original nature?*

1. The Human Route

Coming empty-handed, going empty-handed—that is human.
When you are born, where do you come from?
When you die, where do you go?
Life is like a floating cloud, which appears.
Death is like a floating cloud, which disappears.
The floating cloud itself originally does not exist.
Life and death, coming and going, are also like this.
However, there is one thing, which always remains clear.
It is pure and clear, not depending on life and death.

1. *What is that one pure and clear thing?*

2. Just Seeing is Buddha Nature

If you want to understand the realm of Buddha,
Keep a mind, which is clear like space.
So, let all thinking and all external desires fall far away,
Let your mind go anywhere, with no hindrance.

Then, what is keeping a mind, which is clear like space?
If your mind is not clear, listen to the following:

It is enlightenment nature
Above is the dwelling place of all Buddhas
Below are the six realms of existence
One by one, each thing is complete
One by one, each thing has it
It and dust interpenetrate
It is already apparent in all things
So, without cultivation you are already complete
Understand, understand
Clear, clear

1. *What is just seeing?*

2. *What is keeping a mind that is clear like space?*

The four elements (earth, fire, water, and air)
disperse as in a dream.
The six dusts (perceptions),
roots (senses), and consciousnesses
are originally transparent.
To understand that the Buddha
and the eminent teachers
return to the place of illumination:
The sun sets over the western mountains.

The moon rises in the East.

3. Bodhidharma's Don't Know

About one thousand four hundred years ago, Emperor Wu of the Southern Province of China converted to Buddhism. He began building temples, commissioning the translation of Buddhist scriptures, and sending out missionaries. After several years spent spreading the religion of Buddhism, he learned that Bodhidharma, an enigmatic spiritual master who would eventually become recognized as the first patriarch of Zen Buddhism, was living in his kingdom and arranged a meeting with him. When they met, Emperor Wu said to Bodhidharma,

I have made Buddhism the national religion. I have built countless Stupas and temples. I have had the scriptures translated and I am responsible for converting millions of people to Buddhism. What merit have I thereby attained?

Bodhidharma replied, "No merit whatsoever." The Emperor was shocked because this response was not at all what he had expected and because Bodhidharma was obviously unafraid of insulting him. He then said, "Perhaps I don't fully understand the teaching of the Buddha. How do you understand it?" Bodhidharma replied, "In vast emptiness, no holiness!" This confused the Emperor even more, so in desperation and indignation he asked, "Who do you think you are?" Bodhidharma only answered, "Don't know!" Then he turned around and walked away.

After this, Bodhidharma crossed the Yangtze River and came to the kingdom of Wei. Later the emperor brought this up to Master Bǎoji and asked him about it. Master Bǎoji asked, "Does your majesty know who this man is?" The emperor said, "I don't know." Master Bǎoji said, "He is the Avalokiteśvara Bodhisattva, transmitting the Buddha mind seal." The emperor felt regretful, so he wanted to send an emissary to invite Bodhidharma to return. Master Bǎoji told him, "Your majesty,

don't say that you will send someone to fetch him back. Even if everyone in the whole country were to go after him, he still wouldn't return."

1. *What is don't know?*
2. *Where is don't know?*
3. *Show me don't know.*
4. *Point to don't know.*
5. *How tall is don't know?*
6. *What is the age of don't know?*
7. *What is the color of don't know?*
8. *Pass don't know to me.*
9. *Give me five don't know.*
10. *What is the form of don't know?*
11. *Give me powdered don't know.*
12. *Chop up don't know and offer it to the student. Ask "what are you going to do with that?"*
13. *Explain don't know so a baby can understand.*
14. *Where is don't know when you are having an argument with your lover/intimate friend?*
15. *You meet a friend in a coffee shop. How do you explain don't know to her or him?*

16. *What happens to don't know when you take a shower?*

17. *Make Mt. _____ take three steps. (ask student for their favorite mountain and use this for this question)*

18. *Checking: Why is that so?*

4. What is the Sound of the Single Hand?

When you clap together both hands, a sharp sound is heard; when you raise the one hand, there is neither sound nor smell. Is this the High Heaven of which Confucius speaks? Or is it the essentials of what Yamamba describes in these words: "The echo of the completely empty valley bears tidings heard from the soundless sound?" This is something that can by no means be heard with the ear.

If conceptions and discriminations are not mixed within it and it is quite apart from seeing, hearing, perceiving, and knowing, and if, while walking, standing, sitting, and reclining, you proceed straightforwardly without interruption in the study of this kōan, you will suddenly pluck out the karmic root of birth and death and break down the cave of ignorance. Thus, you will attain to a peace in which the phoenix has left the golden net and the crane has been set free of the basket. At this time the basis of mind, consciousness, and emotion is suddenly shattered; the realm of illusion with its endless sinking in the cycle of birth and death is overturned. The treasure accumulation of the Three Bodies and the Four Wisdoms is taken away, and the miraculous realms of the Six Supernatural Powers and Three Insights is transcended.

1. *What is the sound of the single hand?*

2. *They say when you hear the sound of the single hand, you become Buddha. How do you become Buddha?*

3. *Show me the sound of the single hand before your parents were born.*
4. *What happens to the single hand when you die?*
5. *What happens when the single hand is cut off with a sharp sword?*
6. *Checking question: Can it be cut off with a sharp sword?*
7. *Does the sound of the one hand come from the palm or the back?*
8. *What is the sound of the single hand from atop Mt. _____?*
9. *What is the ambient sound of the single hand?*
10. *What is the voiceless voice of the single hand?*
11. *Is the voiceless voice the same as don't know?*
12. *Who is the master hearing that sound?*
13. *What is the source of Śūnyatā?*

5. Zhàozhōu's Hermitsⁱ

Zen Master Zhàozhōuⁱⁱ once visited a hermit and asked, “Do you have it? Do you have it?” The hermit held up his fist. “The water is too shallow to anchor here,” said Zhàozhōu, and continued on his way. He came upon another hermit and called out, “Do you have it? Do you have it?” This hermit too held up his fist. “You are free to give or take away, to kill or give life,” Zhàozhōu said, bowing to him.

In this dialog there are two hermits; both were asked the same question, and both gave the same answer. So why on earth would Zen Master Zhàozhōu approve of one and disapprove of the other?

In our modern society, messages, images and media are constantly telling us what to do and enticing us on what to get to improve our situation. We hear things like “you should follow this path,” or “you should live your life this way,” or “you need to get this to make your life complete,” or “you aren’t safe unless you buy this product.” Lǎozǐ tells us in the Dǎodéqīng, “if you seek for the approval of others, you become their prisoner. How much do you believe in your true self?

This is a Kyung Chul Mun “single entry gate” style kōan. Only one answer is possible. What is this one thing? There is only one way in this kōan and not two ways — if you enter the world of opposites then you are lost, if you are not tangled then you can see through old Zhàozhōu’s comments.

There is only one path of discovery. You must relinquish your opinion, your condition and your situation. Forget about Zhàozhōu’s approval or disapproval. Ask your own true self the same question and see if you trust what appears. Zen Master Sungsan once said, “Together, these two monks killed

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 11, also included in The Whole World is a Single Flower—Case # 290

ⁱⁱ Zhàozhōu Cóngshēn (778-897) 趙州從諗 [wg]: Chao-chou Ts’ung-shen, [Kor]: Choju Chongsim, [Jap]: Jōshū Jūshin; a Dharma-heir of Nánquán Pǔyuàn

Zhàozhōu and stuffed his body in a wine bottle.

1. *Why did Zhàozhōu approve of one answer and not the other?*
2. *If you were the first monk, what could you say to Zhàozhōu?*
3. *If you were the second monk, what could you say to Zhàozhōu?*

Wúmén's Comment

Both raised their fists; why was the one accepted and the other rejected? Tell me, what is the difficulty here? If you can give a turning word to clarify this problem, you will realize that Zhàozhōu's tongue has no bone in it, now helping others up, now knocking them down, with perfect freedom. However, I must remind you: the two hermits could also see through Zhàozhōu. If you say there is anything to choose between the two hermits, you have no eye of realization. If you say there is no choice between the two, you have no eye of realization.

Wúmén's Verse

*The eye of a shooting star,
The spirit of lighting;
A death-dealing blade,
A life-giving sword.*

6. Huìzhōng's "Seamless Memorial Monument"ⁱ

Emperor Táng Sùzōngⁱⁱ asked National Teacher Huìzhōngⁱⁱⁱ, “After you die what will you need?” The National Teacher said, “Build me a seamless memorial monument.” The Emperor said, “Please, Master, the monument’s form?” The National Teacher was silent for a long time. Then he asked, “Do you understand?” The Emperor said, “I don’t understand.” The National Teacher said, “I have a disciple, Dānyuán^{iv}, to whom I have transmitted the teaching. He understands this well. Please summon him and ask him about it.” After the National Teacher passed on, the Emperor summoned Dānyuán and asked him what the meaning of this was. Dānyuán said,

south of Xiang, north of Tan:
therein is gold filling whole country.
under the shadow less tree,
the communal ferryboat;
in the crystal palace,
no one knows.

1. *What is the seamless memorial monument?*
2. *What did Dānyuán mean when he said, “south of Xiang, north of Tan”?*

7. Báiyún's Black and White^v

Báiyúnⁱ, a Zen Master of the Sung Dynasty, wrote a poem:

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 18, The Book of Equanimity (Dōngqún Shiyi, 董群釋譯) Case # 85

ⁱⁱ Táng Sùzōng (r:756-762) 唐代宗肅宗, [wg]: Tang Su-tsung, [Jap]: Shukusô

ⁱⁱⁱ Nányáng Huìzhōng (675-775) 南陽慧忠, [wg]: Nan-yang Hui-chung, [Kor]: Namyang Hyejōng, [Jap]:Nanyō Echū

^{iv} Dānyuán Yingzhen (nd) 耽源應真, [wg]: Tan-yüan Ying-chen, [Kor]: Chimwŏn Ŭngjin, [Jap]:Tangen Oshin

^v Source: Iron Flute (Tettekiki Tosui) Case # 14

Where others dwell,
I do not dwell.
where others go,
I do not go.
this does not mean to refuse
association with others;
I only want to make
black and white distinct.

1. *What is the meaning of this poem?*

8. Dàizōng's Dreamⁱⁱ

Emperor Táng Dàizōngⁱⁱⁱ one night dreamed of a Bodhisattva, who appeared before him and advised him to arouse his yearning for supreme enlightenment. The emperor hurried to the room of his official Priest and knocked on the door. When the Teacher opened the door Dàizōng quickly explained his situation and then asked the Teacher, “How can I arouse a yearning for supreme enlightenment?”

1. *How would you answer the emperor's question?*

Wúmén's Comment

Now tell me, did Yǎngshān preach or did he not? If he opens his mouth, he is lost; if he seals his mouth, he is lost. Even if he neither opens nor shuts his mouth, he is a hundred and eight thousand miles away from the truth.

Wúmén's Verse

In broad daylight, under the blue sky,

ⁱ Báiyún Shǒuduān 白雲守端, [wg]: Pai-yün Shou-tuan

ⁱⁱ Source: The Barrier That Has No Gate (Wú Mén Guān, 無門關); Case # 25; Iron Flute (Tetteki Tosui), Case # 30

ⁱⁱⁱ Táng Dàizōng 唐代宗李豫, [wg]: Tang Tai Tsung

*He forges a dream in a dream;
He makes up a monstrous story
And tries to deceive the whole crowd.*

9. Xuěfēng's Spiritual Light ⁱ

One day Xuěfēngⁱⁱ was standing in front of his temple when a traveling monk came walking down the path. Xuěfēng asked him, “Where are you coming from?” The monk answered, “I come from the Temple of Spiritual Light.” Xuěfēng then replied, “Here at my temple, in the daytime we have sunlight and at night we use candlelight. But, what is spiritual light?” The monk could not answer.

1. *If Xuěfēng asked you, “Where are you coming from?”
How would you answer?*
2. *If you had been there how would you have replied to
his question, “What is spiritual light?”*
3. *I ask you now, “What is spiritual light?”*

10. Dòngshān's & Yúnmén's “What is Buddha?”ⁱⁱⁱ

Zen Master Dòngshān^{iv} was asked by a monk, “What is Buddha?” He answered, “Three pounds of flax.” Sometime earlier Zen Master Yúnmén^v had been asked by another monk, “What is Buddha?” He had replied, “Dry shit on a stick.”

ⁱ Source: (Unknown)

ⁱⁱ Xuěfēng Yícún (822-908) 雪峰義存, [wg]: Hsüeh-feng I-ts'un, [Kor]: Sölbong, [Jap]: Seppō Gison

ⁱⁱⁱ Source: Original Kong'an from Jibong Haeūm Sōnsa (1941- Present) 智頂洋音.

^{iv} Dòngshān Shǒuchū (807-869) 洞山守初, [wg]: Tung-shan Shou-ch'u, [Kor]: Dongsan, [Jap]: Tōzan Shusho a Dharma-heir of Yunyan Tansheng.

^v Yúnmén Wényān (1025-1115) 雲居道膺, [wg]: Yün-men Wen-yen, [Kor]: Unmün [Jap]: Ummon Bun'en a Dharma-heir of Huánglóng Huinan.

1. *What is Buddha?*
2. *What does “Three pounds of flax” mean?*
3. *What does “Dry shit on a stick” mean?*
4. *“Three pounds of flax,” “Dry shit on a stick”—Which one is the best answer?*

11. Everyday Mind is the True Way ⁱ

Zhàozhōuⁱⁱ asked Zen Master Nánquánⁱⁱⁱ, “What is the true way?” Nánquán said, “Everyday mind is the true way.” Zhàozhōu asked, “Should I, then, try to keep it or not?” Nánquán replied, “If you try to keep it, you have already made a mistake.” Zhàozhōu was confused and questioned, “But if I don’t try, how can I ever understand the true way?” Nánquán then said, “The true way is not dependent on understanding or not understanding. Understanding is illusion; not understanding is blankness. If you completely attain the true way of not thinking, it is like space, clear and void. So, why do you make right and wrong way?” Upon hearing this, Zhàozhōu was suddenly enlightened.

1. *What is the true way?*
2. *“Everyday mind is the true way.” What does this mean?*
3. *“It is like space, clear and void.” What does this mean?*

ⁱ Source: The Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 2; also in The Whole World is a Single Flower Case # 298.

ⁱⁱ Zhàozhōu Cóngshēn (778-897) 趙州從諗 [wg]: Chao-chou Ts’ung-shen, [Kor]: Chaju Chongsim, [kusz]: Joju, [Jap]: Jōshū Jūshin; a Dharma-heir of Nánquán Pǔyuàn

ⁱⁱⁱ Nánquán Pǔyuàn, (748-835) 南泉普願, [wg]: Nan-ch’üan P’u-yüan, [Kor]: Namchön, [kusz]: Nam Cheon, [Jap]: Nansen Fugan. Nánquán received transmission of the Dharma from Mǎzū Dàoyī. Nánquán gave transmission to seventeen of his students, and amongst them, Zhàozhōu Cóngshēn and Changsha Jingcén have the most recorded history.

4. *What did Zhàozhōu attain?*
5. *If you were Zhàozhōu, what would you say to Nánquán?*

12. Dòngshān's "No Cold or Hot"ⁱ

A monk asked Zen Master Dòngshānⁱⁱ, “When cold and hot come, how can we avoid them?” “Why don’t you go to the place where there is no cold or hot?” replied Dòngshān. The monk asked, “Where is the place where there is no cold or hot?” Dòngshān said, “When cold comes, cold kills you; when hot comes, hot kills you.”

1. *“When cold comes, cold kills you; when hot comes, hot kills you.” What is the meaning of this?*
2. *Where is the place where there is no cold or hot?*

13. Śākyamuni Buddha Holds Up a Flowerⁱⁱⁱ

Long ago on Grdhrakuta Mountain, Buddha sat down in order to give a Dharma talk before a vast assembly of followers. After sitting for an extended period of time in silence, he held up flower. Everyone was silent. Only Mahākāsyapa smiled. At that moment Buddha said, “I have the all-pervading true Dharma, incomparable Nirvana, exquisite teaching of formless form. It is not dependent on words, a special transmission outside the sutras and I, now, give it to Mahākāsyapa.”

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 43; also The Whole World is a Single Flower Case # 342.

ⁱⁱ Dòngshān Liángjié (807-869) 洞山良价 [wg]: Tung-shan Liang-chieh, [Kor]: Dongsan, [Jap]: Tōzan Ryōkai

ⁱⁱⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 6; also The Whole World is a Single Flower Case # 285

1. *Why did Mahākāśyapa smile?*
2. *Why did Buddha pick up the flower?*
3. *What kind of Dharma transmission was given to Mahākāśyapa?*
4. *If you were Mahākāśyapa, how would you respond to Buddha's speech?*
5. *If you were Buddha and no one smiled, what would you have done?*
6. *If you were Buddha and everyone smiled, what would you have done?*
7. *What would be the correct kind of transmission for Buddha to give to Mahākāśyapa?*

14. Master Mǎzǔ is Unwellⁱ

Great Master Mǎzǔⁱⁱ was not well: The temple Housemaster was quite concerned and went to ask him, “Master, how is your venerable health today?” Master Mǎzǔ answered, “Sun-faced Buddha, moon-faced Buddha.”

1. *If you were the Housemaster, what would you do?*
2. *If there is no sun-faced Buddha and no moon-faced Buddha, then what?*

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 3; The Book of Equanimity (Dōngqún Shìyì 董群釋) Case # 36; also The Whole World is a Single Flower Case # 326.

ⁱⁱ Mǎzǔ Dào'yī (709-788) 馬祖道一 [wg]: Ma-tsu Tao-i, [Kor]: Majo Toil, [kusz]: Ma Jo, [Jap]: Baso Dōichi ; a Dharma-heir of Nānyuè Huáiráng

15. Master Línjì's Katzⁱ

One day during winter retreat, the monks were doing walking meditation practice around the temple grounds. Línjìⁱⁱ and the head monk were observing from the porch of Línjì's quarters. Two monks with their heads looking downward were walking straight towards each other. They both suddenly saw one another and simultaneously shouted, "Katz!" The head monk then asked the Master, "Are there guest and host?" "Guest and host are obvious," replied the Master.

1. *Are there guest and host?*
2. *What is the meaning of Línjì's response?*

16. Mahākāsyapa's Flagpoleⁱⁱⁱ

Ānanda asked Mahākāsyapa, "Buddha transmitted to you the Golden Brocade Robe. What else did he transmit to you?" Mahākāsyapa called out, "Ānanda!" "Yes sir." "Knock down the flagpole in front of the gate."

1. *What else did Buddha transmit to Mahākāsyapa?*
2. *What does the call and answer between Mahākāsyapa and Ānanda mean?*
3. *"Knock down the flagpole in front of the gate." What does this mean?"*

Wúmén's Comment

ⁱ Source: (Unknown)

ⁱⁱ Línjì Yìxuán (d. 867) 臨濟義玄 [wg]: Lin-chi I-hsüan, [Kor]: Imje Ŭihyön, [Jap]: Rinzai Gigen; a Dharma-heir of Huángbò Xīyùn.

ⁱⁱⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 22; also The Whole World is a Single Flower Case # 301.

If you can give a turning word at this point, you will see that the meeting at Mount Grdhrakuta is still solemnly continuing. If not, then this is what Vipasyin Buddha worried about from remote ages; up to now, he has still not acquired the essence.

Wúmén's Verse

*question or answer—which was more intimate?
how many strain their eyes over this;
elder brother calls, younger brother answers, the
family shame appears.
without yin and yang, they had a special spring.*

17. Not Wind, Not Flagⁱ

Arriving at a temple, the Sixth Chán Ancestorⁱⁱ came upon two monks who were arguing over a flag that was flapping in the wind. One said the flag was moving; the other claimed that the wind was moving. The Sixth Chán Ancestor said, “It is not the wind and it is not the flag. It is your minds that are moving.” The monks were completely stuck and could not answer.

- 1. Is the flag or the wind moving?*
- 2. One monk was attached to the wind, another to the flag and the Sixth Chán Ancestor was attached to mind. How do you avoid these attachments?*

Wúmén's Comment

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 29; also The Whole World is a Single Flower Case # 308.

ⁱⁱ Dàjiāng Huìnéng (683-713) 大江慧能[wg]: Ta-ching Hui-neng, [Kor]: Hyenüng, [Jap]: Enō a Dharma-heir of Daman Hóngrèn

It is not the wind that moves; it is not the flag that moves; it is not the mind that moves. How do you see the sixth ancestor? If you come to understand this matter deeply, you will see that the two monks got gold when buying iron. The Chán Ancestor could not withhold his compassion and courted disgrace.

Wúmén's Verse

*wind, flag, mind, moving,
all equally to blame.
only knowing how to open his mouth,
unaware of his fault in talking.*

18. A Woman Comes Out of Samadhiⁱ

Long ago, Mañjuśrīⁱⁱ went to a gathering of all of the Buddhas. Everyone returned to their seats but one woman remained, seated near Śākyamuni, deep in samadhiⁱⁱⁱ Mañjuśrī asked the Buddha, “Why may this woman sit so near to you and I cannot.” Buddha told him, “Wake her up from samadhi and ask her yourself.” Mañjuśrī walked around the woman three times and snapped his fingers. Then he put her in the palm—of his hand transported her to heaven and used transcendent energy in an attempt to awaken her; however, he could not awaken her.

The Buddha then said, “Even if a hundred Mañjuśrīs appeared, they would also not be able to awaken her. Far down

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 42; also The Whole World is a Single Flower Case # 321)

ⁱⁱ Mañjuśrī [Skt]: मञ्जुश्री, [py]: 文殊 Wénshū, [Kor]: Munsu, [Jap]: 文殊 Monju, is a bodhisattva associated with transcendent wisdom (Skt. prajñā) in Mahāyāna Buddhism. In Esoteric Buddhism he is also taken as a meditational deity. The Sanskrit name Mañjuśrī can be translated as Gentle Glory. Mañjuśrī is also known by the fuller Sanskrit name of Mañjuśrīkumārabhūta.

ⁱⁱⁱ Samadhi (Sanskrit: समाधि) is a Hindu, Buddhist and Sikh technical term that usually denotes higher levels of concentrated meditation, or dhyana, in Yogic schools. In the Yoga tradition, it is the eighth and final limb identified in the Yoga Sutras of Patanjali.

below is Bodhisattva of Delusive Wisdom. He will be able to wake her from samadhi” Immediately Bodhisattva of Delusive Wisdom emerged from the earth and bowed to Buddha, who gave him the command to awaken the woman. Bodhisattva of Delusive Wisdom walked in front of the woman and snapped his fingers only once; at this, the woman woke from samadhi, stood up from her seat, and bowed.

1. *What is deep samadhi?*
2. *Why was a very high-ranking Bodhisattva not able to wake the woman, while a low ranking one could?*
3. *After the woman came out of samadhi, what became clear?*

Wúmén’s Comment

Old Śākyamuni put a petty drama on the stage and failed to enlighten the masses. I want to ask you: Mañjuśrī is the teacher of the Seven Buddhas; why couldn’t he arouse the girl from her samadhi? How was it that a Bodhisattva at the beginner’s stage could do it? If you understand this intimately, you will enjoy Nagya’s grand samadhi in the busiest activity of consciousness.

Wúmén’s Verse

*one was successful, the other was not;
both secured freedom of mind.
one in a god-mask, the other in a devil-mask;
even in defeat, a beautiful performance.*

19. Yúnmén's "Every Day Is a Good Day"ⁱ

Zen Master Yúnménⁱⁱ, instructing an assembly of monks, said, "Don't ask me before the fifteenth day of the month (According to the lunar calendar, the fifteenth day of every month is called Boromⁱⁱⁱ in Korea). After Borom, you must bring me one word." He then answered himself saying, "Every day is a good day."

1. *What does, "Every day is a good day" mean?*
2. *Yúnmén said that "Every day is a good day" but many people say that September 11 was a terrible day. Which is correct?*
3. *Who made every day?*

20. Guīshān's Cow^{iv}

Zen Master Jūnkǎng once gave the following Dharma speech: "Everything has Buddha nature. However, Buddha nature is originally empty. So, how can everything, therefore, have Buddha nature?" His assembly of monks was silent. He waited and then continued, "A long time ago the famous Chinese Zen Master Guīshān^v said, 'When I die, I will be reborn as a cow in the herd at my layman's house.'" My question to all of you is, "What would you call him? Is he then Guīshān or is he a cow?"

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 6); also The Whole World is a Single Flower Case # 327.

ⁱⁱ Yúnmén Wényǎn (d: 949) 雲居道膺 [wg]: Yün-men Wen-yen, [Kor]: Unmün, [Jap]: Ummon Bun'en a Dharma-heir of Huánglóng Huinan.

ⁱⁱⁱ Because on this day the moon is full, it is a day for driving away misfortune and evil. That is why the food that is eaten and the games that are played on this very day have a hidden purpose of expelling misfortune and evil. Jongwöl means 'the first of the month' and Tae means 'great' in Korean. And Borom means 'round moon' or 'full moon'.

^{iv} Source: The Whole World is a Single Flower Case # 126.

^v Guīshān Lingyu (1094-1164) 澗山 [wg]: Wei-shan Ling-yu, [Kor]: Wisan, [Jap]: Isan Reiyu

1. *Everything has Buddha nature. However, Buddha nature is originally empty. So, how can everything have Buddha nature?*
2. *When Guīshān dies, he becomes a cow: at that time, would you call him Zen Master Guīshān or a cow?*

21. Bodhidharma's Family Traditionⁱ

During a Dharma speech, Zen Master Hyōbongⁱⁱ posed a Kōan to the assembly: “Three men are walking.” The first man says, “I am coming here just like this.” The second man says, “I never come just like this.” In addition, the third man says to the other two, “Put it all down!” “Which one is correct? If you find this, I will hit you thirty times. If you cannot find this, I will also hit you thirty times. What can you do? Nobody could answer.”

Then he composed a poem:

write “Wu” in the sky—
 there is substance and great function.
 meditation and enlightenment are important.
 but you must find Bodhidharma's family tradition.

He then hit the table three times with his Zen stick and descended from the rostrum.

1. *Of the three men, which one is correct?*
2. *How do you write “Wu” in the sky?*
3. *What are “substance and great function?”*

ⁱ Source: The Whole World is a Single Flower Case # 204.

ⁱⁱ Xiāofēng Yuánmíng (1888-1966) 曉峰元明 [wg]: Hsiao-feng Yuan-ming, [Kor]: Hyōbong Wōnmŏng, [Jap]: Gyōhō Ganmyō a Dharma-heir of Mañgong Wōlmyōn.

4. *What is Bodhidharma's family tradition?*

Sūngsan's Comment

In the sky, one sun, one moon and many stars. But the blind man cannot see the sun, the moon or the stars. Hyōbong asked this question and the three men were responding. The first man says "I am coming here just like this." However, this is making something, he is already there and yet he is also saying he is here 'just like this.' This is obvious so he is painting legs on the picture of a snake. The second man is trying to hit the first man by saying, "I never come here just like this." However, he does not understand the first man's mistake. The third man just says, "Put it all down." and makes the same mistake.

22. How Many Steps Did You Take to Get Here?

A monk visited Zen Master Kyongbong and asked, "What is the truth?"

Where are you coming from?" replied Master Kyongbong.

The student said; "Pusan."

"Oh, that is very far away," Kyongbong said. "So, how many steps did it take for you to get here?"

1. *If you were there how would you answer?*

Section 二: Sŭngsan's Fourteen Gates



Plate #3: Zen Master Sŭngsan (Daesŏnsa-nim)
Seventy Ninth Chán Ancestor

Fourteen Gates

open the gate —
all Buddhas and Bodhisattvas,
all human beings and animals,
all hungry ghosts and demons,
all together dancing.

close the gate —
all things high and low,
big and small, holy and unholy,
disappear, disappear.
cannot find anything.

good and bad gate,
dragon and snake gate,
heaven and hell gate,
appearing and disappearing gate,
nirvana and Enlightenment gate.

KATZ and HIT gate,
smile and one finger gate,
stone girl dancing gate,
snow fire gate,
demon holding Buddha's baby gate.

Zhàozhōu's "Wu" and four gates,
three pounds of flax gate,
Nánquán kills the cat gate,
Deshān carrying his bowls gate,
Dropping ashes on the Buddha gate.

Zen Master Tōsōl's three gates:
where is true nature now?
who then will he be reborn?
when the four elements disperse,

where do you go?
open your mouth,
lose your tongue.

Zen Master Kōbong's three gates:
why does a cloud obscure the sun?
how can you not step on your shadow?
how can you escape being burned?
holding your body, already you are dead.

originally there is nothing.
how do you open and close?
the mouse eats cat food
but the mouse bowl is broken.
DOL!
through the gates —
north
south
east
west

Zen Master Sūngsan
Providence Zen Center
August 2, 1980

23. —. Zhàozhōu’s Dogⁱ

A monk once asked Chán Master Zhàozhōuⁱⁱ, “Does a dog have Buddha-nature?” Zhàozhōu answered, “Wu!”ⁱⁱⁱ What can you do?

The first question is; Buddha said all things have Buddha nature. Nature means substance. All things have this substance. However, Zhàozhōu said the dog had no Buddha nature. Which one is correct?

The second question is; Zhàozhōu said “Wu.” What does “Wu” mean? The third question is; does a dog have Buddha nature? What can you do?

Many students understand this kōan; however, understanding cannot help you. You must attain the correct function of freedom from life and death—only understanding freedom from life and death cannot help you.

1. *Buddha said all things have Buddha nature. Nature means substance. All things have this substance. However, Zhàozhōu said the dog had no Buddha nature. Which one is correct?*
2. *Zhàozhōu said, “Wu.” What does this mean?*
3. *I ask you, does a dog have Buddha-nature?*
4. *Zhàozhōu said the dog had no Buddha nature and this has caused suffering now since the ninth century and that is more than twelve hundred years of suffering*

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 1; The Book of Equanimity (Dǒngqún Shìyì 董群釋) Case # 18, Ten Gates Case # 1, and The Whole World is a Single Flower Case # 280

ⁱⁱ Zhàozhōu Cóngshěnhēn (778-897) 趙州從諗 [wg]: Chao-chou Ts’ung-shen, [Kor]: Choju Chongsim, [Jap]: Jōshū Jūshin; a Dharma-heir of Nánquán Pǔyuàn

ⁱⁱⁱ This Kōan first appeared in the West as Jōshū’s Mu, which is the Japanese pronunciation of the Chinese Logograph (無) which is pronounced Wu in the original Chinese.

because of Zhàozhōu's answer. So, how do you fix Zhàozhōu's mistake?

Wúmén's Comment

In order to master Zen, you must pass the barrier of the Chán Ancestors. To attain this subtle realization, you must completely cut off the way of thinking. If you do not pass the barrier, and do not cut off the way of thinking, then you will be like a ghost clinging to the bushes and weeds. Now, I want to ask you, what is the barrier of the Chán Ancestors?

Why, it is this single word "Wu." That is the front gate to Zen. Therefore, it is called the "Wúmén Guān of Chán." If you pass through it, you will not only see Zhàozhōu face to face, but you will also go hand in hand with the successive Chán Ancestors, entangling your eyebrows with theirs, seeing with the same eyes, hearing with the same ears. Isn't that a delightful prospect? Wouldn't you like to pass this barrier?

Arouse your entire body with its three hundred and sixty bones and joints and its eighty-four thousand pores of the skin; summon up a spirit of great doubt and concentrate on this word "Wu." Carry it continuously day and night. Do not form a nihilistic conception of vacancy, or a relative conception of "has" or "has not."

It will be just as if you swallow a red-hot iron ball, which you cannot spit out even if you try. All the illusory ideas and delusive thoughts accumulated up to the present will be exterminated, and when the time comes, internal and external will be spontaneously united. You will know this, but for yourself only, like a dumb man who has had a dream. Then all of a sudden an explosive conversion will occur, and you will astonish the heavens and shake the earth. It will be as if you snatch away the great sword of the valiant general Kan 'u and hold it in your hand. When you meet the Buddha, you kill him; when you meet the Chán Ancestors, you kill them. On the brink of life and death, you command perfect freedom; among the six

fold worlds and four modes of existence, you enjoy a merry and playful samadhi.

Now, I want to ask you again, “How will you carry it out?” Employ every ounce of your energy to work on this “Wu.” If you hold on without interruption, behold; a single spark and the holy candle is lit!

Wúmén’s Verse

*a dog, Buddha–Nature,
only go straight ahead.
if you touch “yes” or “no”,
you lose your life.*

24. 二. Zhàozhōu’s washing the Bowlsⁱ

A monk once asked Zhàozhōuⁱⁱ, “I have just entered the monastery. Please teach me, Master.” Zhàozhōu said, “Have you had breakfast?” “Yes, I have,” replied the monk. “Then,” said Zhàozhōu, “wash your bowls.” The monk was enlightened.

1. *What did the monk attain?*
2. *If you were the monk, what could you say to Zhàozhōu?*

Sūngsan’s Comment

What did the monk attain? This is very simple. “Please teach me.” “Did you have breakfast?” “Yes.” “Then wash your bowls.” This is correct function and correct relationship. This is everyday mind. This is an everyday mind kōan, just do

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 7, The Book of Equanimity (Dǒngqún Shìyì 董群釋) Case # 39, Ten Gates Case # 2, and The Whole World is a Single Flower Case # 286

ⁱⁱ Zhàozhōu Cóngshēn (778-897) 趙州從諗 [wg]: Chao-chou Ts’ung-shen, [Kor]: Choju Chongsim, [Jap]: Jōshū Jūshin; a Dharma-heir of Nánquán Pǔyuàn

it. Everyday life is the truth and the correct way. Everyday life is the Great Bodhisattva Way.

What did the monk attain? Do not attach to the Zen Masters words. If you attain this point, you understand correct situation, correct function and correct relationship moment after moment after moment. The monk attained his correct situation.

Breakfast in the morning, lunch at noon, dinner in the evening, after the meal, do you understand your job? Then do it.

Wúmén's Comment

When he opens his mouth, Zhàozhōu shows his gallbladder. He displays his heart and liver. I wonder if this monk really did hear the truth. I hope he did not mistake the bell for a jar.

Wúmén's Verse

*it is already clear
getting enlightenment is already past
don't you know that flame is fire?
your breakfast has long been cooked.*

25. 三. Ruiyán Calls Masterⁱ

Master Ruiyán Shīyanⁱⁱ used to call to himself every day, “Master.” and would answer, “Yes?” “You must keep clear.” “Yes!” “Never be deceived by others, any day, any time.” “Yes!” “Yes!”

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 12, Ten Gates Case # 3, and The Whole World is a Single Flower Case # 291

ⁱⁱ Ruiyán Shīyan (658-736) 趙州從諗, [wg]: Jui-yen Shih-yen, [Kor]: Sōngam Eōn, [Jap]: Zuigan Shigen, a Dharma-heir of Yántóu Quanho, he also studied with Jiashan Shanhui.

1. *Ruìyán Shīyan used to call himself, and answer himself, two minds. Which one is the correct Master?*

Sǔngsan's Comment

Ruìyán Shīyan used to call to himself and answer himself — two minds. Which one is the correct Master? Some people have not only two minds, but three minds, four minds, five minds, eighty minds, many many minds —pain mind, sad mind, sex mind, money mind, all kinds of mind. Ruìyán Shīyan has only two minds: “Master!” “Yes!” “Keep a clear mind!”—two minds. Which one is the correct master? Two minds become one. If you become one, there is no mind, no master. Then you attain your true master. To attain this, first your master and your mind must disappear; then you are nothing. If you are nothing, then your eyes, ears, nose, tongue, and body can work correctly and you can see your master — everything is your master.

Wúmén's Comment

Old Ruìyán Shīyan buys and sells himself. He takes out a lot of god-masks and devil-masks and puts them on and plays with them. What for, eh? One calling and the other answering; one wide awake, the other saying he will never be deceived. If you stick to any of them, you will be a failure. If you imitate Ruìyán Shīyan, you will play the fox.

Wúmén's Verse

*clinging to their deluded consciousness,
students of the Way do not understand truth.
seeds of birth and death through infinite kalpas:
a fool calls it his true original self.*

26. 四. Bodhidharma Has No Beardⁱ

Master Huòānⁱⁱ said, “Why does Bodhidharmaⁱⁱⁱ have no beard?”

1. *What is Bodhidharma’s original face?*
2. *I ask you, why does Bodhidharma have no beard?*

Sūngsan’s Comment

Why does Bodhidharma have no beard? This is a dharma exchange kōan. Here is an example: there is a very famous painter, and everybody wants him to draw his or her face. They will pay him much money to do this. “Please, will you draw my face? Make a picture of me?”

So he makes a portrait of you, and when he is finished with it, there is your finished portrait. Look at that! No hair! It is like a monk! You are very surprised. Why no hair? So what can you do? Already you have paid much money, and he is a famous painter! Maybe there is some meaning! Then what do you ask him?

In this way, Bodhidharma has a beard. Then why does Huòān Zen Master ask, “Why does Bodhidharma have no beard?” That, we say, is a dharma exchange kōan. There are many kinds of dharma exchange kōans. Another example is this: you clean your body in the Zen Center shower room. However, where do you clean your mind? Where do the sun, the moon, and the stars come from? These are all dharma exchange kōans. So, again I ask you, “Why does Bodhidharma have no beard? Tell me! Tell me!”

Wúmén’s Comment

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 4, Ten Gates Case # 4, and The Whole World is a Single Flower Case # 283

ⁱⁱ Huòān Shítǐ (1108-1179) 或菴師體 [wg]: Huo-an Shih-t’i, [Kor]: Hōkam, [Jap]: Wakuan Shitai

ⁱⁱⁱ Bodhidharma (d: 536) 達磨 [py]: Dámó, [wg]: Ta-mo, [Kor]: Talma, [Jap]: Datsuma, he is considered Twenty-Eighth in the Indian Lineage from Śākyamuni, and the First Chinese Ancestor.

Study should be real study and enlightenment should be real enlightenment. You should meet this barbarian's heart at least once to be fully intimate with him. However, saying you are fully intimate already divides you into two.

Wúmén's Verse

*in front of an old fool
don't speak of dreams
Bodhidharma with no beard
this obscures what is already clear.*

27. 五. Xiāngyán's up a Treeⁱ

Master Xiāngyánⁱⁱ said, “It’s like a man up a tree who is hanging from a branch by his teeth; his hands cannot grasp a bough, his feet cannot touch the tree. (Tied and bound.) An Emperor’s Generalⁱⁱⁱ appears under the tree asks him, ‘Why did Bodhidharma^{iv} come to China?’ If he does not answer, he evades his duty (will be killed). If he answers, he will lose his life.”

1. If you are in the tree, how do you stay alive?

Sūngsan's Comment

You are hanging by your teeth, so you cannot open your mouth. In addition, you cannot move your hands; you

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 5, Ten Gates Case # 5, and The Whole World is a Single Flower Case # 284

ⁱⁱ Xiāngyán Zhixián (908-987) 香嚴智閑, [wg]: Hsiang-yen Chih-hsien, [Kor]: Hyangōm, [Jap]: Kyōgen Chikan, Studied with Báizhàng, received transmission from his Dharma-brother Guishan.

ⁱⁱⁱ As an Emissary of the Emperor “Son of Heaven”, this General is asking a question to the Monk, if the monk does not answer the question satisfactorily, the General will cut him in two for not expounding the Dharma when questioned as a Monk. Monks were tax exempt and so the government was always wary of imposters and punished imposters severely.

^{iv} Bodhidharma (d: 536) 達磨 [py]: Dámó, [wg]: Ta-mo, [Kor]: Talma, [Jap]: Datsuma, he is considered Twenty-Eighth in the Indian Lineage from Śakyamuni, and the First Chinese Ancestor.

cannot move your body. You cannot do anything. This is a Kyūng Chul Mūn kōan, everything stops and only one thing is possible. What is the one thing? There is only one way. Not two ways—you have one way. If you find that, then a good answer is possible. The question is, “Why did Bodhidharma come to China?” If you open your mouth to answer, you fall to your death. If you do not answer, you evade your duty as a bodhisattva and this man will kill you. If you are in the tree, how can you stay alive? That is the big question.

If you pass this Gate, you have finished half of the kōans. We have about one thousand seven hundred kōans. If you pass this gate, you have passed the equivalent of eight hundred and fifty kōans. Therefore, this is a difficult kōan. If you only pass the kōan, it is not interesting. If it becomes yours, then your mind, your body, and your world become one and function correctly. At that time, you attain freedom, correct function, and freedom from life and death is possible. So attain freedom from life and death. This means there is no life, no death; but if you only have that, you have a problem.

Wúmén’s Comment

Even if your eloquent tongue flows like a river, here it is of no avail. Though you can expound the whole of Buddhist literature, it is of no use. If you solve this problem, you will give life to the way that has been dead until this moment and destroy the way that has been alive up to now. Otherwise, you must wait for Maitreya Buddha and ask him.

Wúmén’s Verse

*Xiāngyán is a very bad man;
he spreads his poison everywhere.
the mouths of monks are made mute,
and demon’s eyes sprout from their bodies.*

28. 六. Dropping Ashes on the Buddhaⁱ

Somebody comes to the Zen Center, smoking a cigarette. He blows smoke and drops ashes on the Buddha.

1. *If you are standing there at that time, what can you do?*

Sūngsan's Comment

Even many senior students don't understand this kōan; however, if you only go straight—don't know—try, try, try, then it is possible to pass through this Gate. In this kōan, this man believes, "I already have Enlightenment. I already am the Buddha, the Dharma, and the true way." He is very attached to his belief that he has attained universal substance, that he has attained freedom from life and death. No life and no death—he has attained this one point; yet he still has a problem because he is attached to one point, attached to emptiness.

As an eminent teacher said, "One by one, each thing is complete; one by one, each thing has it." For example, Zen Teachers have a stick they use in teaching students. The stick's substance and your substance—are they the same substance? When you are thinking, your mind and my mind are different; however, when you cut off all your thinking, your mind and my mind are the same. If you keep don't-know mind one hundred percent—only go straight—don't know—then your don't know mind, my don't know mind, everyone's don't know mind are all the same don't know mind. This same don't know mind has already cut off all thinking. To stop thinking is no thinking. No thinking is empty mind. Empty mind is before thinking. Your before-thinking mind is your substance; my before-thinking mind is my substance—then everybody's substance is the same substance. When you keep don't know mind one hundred

ⁱ Source: Ten Gates Case # 6; and The Whole World is a Single Flower Case # 362

percent, then already you are the universe and the universe is you. You and everything are one. That is what we call primary point, so primary point's name is Don't Know. Primary point is also called mind, or Buddha, or God, or Dao, or nature, or substance, or Absolute, or energy, or holiness, or consciousness. However, the true primary point has no name, no form. There is no speech, no word, because the primary point is before thinking. Only keep don't know mind one hundred percent and then you and everything are already one. Then, if you keep Don't-Know, the Teacher's stick and you—are they the same or different?

Do you understand this point? If you are only attached to this point, there is no you, no I, no mind, no Buddha, nothing at all. Therefore, you think, "Oh, I am already enlightened!" It is possible for you to come to the temple smoking a cigarette and drop ashes on the Buddha no problem; however, you don't understand your correct situation, correct function, or correct relationship moment to moment. Nánquán said everyday mind is Zen mind. This man has only attained freedom from life and death. He does not understand his correct function. One more step is necessary. When he is dropping ashes on the Buddha, at that moment what can you do. How can you teach him?

29. 七. Kōbong'sⁱ Three Gatesⁱⁱ

1. The sun in the sky shines everywhere why does a cloud obscure it.

Do not attach to the Zen Master's speech. The Zen master often uses bad speech to check his student's mind. Why is this? Is it good or bad? Is it correct or not correct? It is an opposite's question. When wind comes, maybe the cloud covers the sun. However, this style of thinking is no good. Just perceive, just intuit.

ⁱ Kōbong Gyeōngk (1890-1961) Zen Master Kōbong was Zen Master Sūngsan's teacher.

ⁱⁱ Source: Ten Gates Case # 7, and The Whole World is a Single Flower Case # 46

2. Everyone has a shadow following him or her, how can you not step on your shadow?

How can you step or not step? Why does the cloud cover the sun? These are opposite's questions. The questions are designed to check the student's mind. Usually in this life, we keep an opposites mind: I like, I don't like; coming, going; good, bad. Here we are working with opposites thinking. If you completely become one mind, there are no opposites. Then intuition is possible. A kōan is like a fisherman's baited hook when he goes fishing. He covers the hook with good food. Then, always, if the fish wants something, is hungry, it touches the hook and then dies. Your mind usually wants something: I want hard training; I want to become a good Zen student; I want to be correct, moment-to-moment; I want to give a good answer. Therefore, you want — it is not a bad want, it is a good want. Nevertheless, if you want, whether it is good or bad does not matter. Already you are dead. So I ask you, how can you not step on your shadow? Keep a clear mind. If not, you will have a problem.

3. The whole universe is on fire. Through what kind of samadhi can you escape being burned?

I have heard that there are missiles that carry nuclear weapons located all over this earth. If someone pushes the wrong button, then the bombs will explode, and this world will disappear. At that time, how can you stay alive?

30. 八. Deshān carrying his Bowlsⁱ

One day Deshānⁱⁱ came into the Dharma Room carrying his bowls. Xuěfēngⁱ, who was the housemaster at the

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case #13; Ten Gates Case # 8; and The Whole World is a Single Flower Case # 292

ⁱⁱ Deshān Xuānjian (781-867) 德山宣鑑, [wg]: Te-shan Hsüan-chien, [Kor]: Duksan, [Jap]:

time said, “Old Master, the bell has not yet been rung and the drum has not yet been struck. Where are you going, carrying your bowls?” Deshān returned to the Master’s room. Xuěfēng told Yántóuⁱⁱ the Head Monk. Yántóu said, “Great Master Deshān does not understand the last word.” Deshān heard this and sent for Yántóu. “Do you not approve of me?” he demanded. Then Yántóu whispered in the Master’s ear. Deshān was relieved. The next day on the rostrum, making his Dharma Speech, Deshān was really different from before. Yántóu went to the front of the Dharma Room, laughed loudly, clapped his hands and said, “Great joy. The old Master has understood the last word. From now on, no one can check him.”

1. *What was the last word?*
2. *What did Yántóu whisper in the Master’s ear?*
3. *How was the Master’s speech different from before?*
4. *If you were Deshān, what could you say to the housemaster to prevent all these problems from occurring?*

Sǔngsan’s Comment

This is a famous kōan in China, Korea, and Japan. The last word means correct situation. In other words, Yántóu was saying that his teacher did not understand his correct situation or function.

Yántóu’s words were two kinds. At first Deshān Zen Master was very angry, so you must take away his angry mind. It is like a wife and a husband—they love each other very

Tokusan Senkan a Dharma-heir of Lóngtán Chóngxìn 龍潭崇信.

ⁱ Xuěfēng Yícún (822-908) 雪峰義存, [wg]: Hsüeh-feng I-ts’un, [Kor]: Sölbong, [Jap]: Seppō Gison a Dharma-heir of Deshān Xuānjian

ⁱⁱ Yántóu Quánjué (d 842) 巖頭全竅, [wg]: Yen-t’ou Ch’üan-huo, [Kor]: Amdu, [Jap]: Gantō Zenkatsu a Dharma-heir of Deshān Xuānjian.

much, but one day the wife talks to her husband's friend: "My husband this, this, and this." Then her husband hears from his friend that his wife does not approve of something. Therefore, he begins checking, checking inside and outside. He is holding something, making something, and attached to something. So he is very busy, busy, and can't control his mind, and therefore he may become afraid, confused, angry, full of desires, ignorant, sad, etc.—much suffering. Because of this, some people may feel desperate enough to kill themselves. This is a sickness of our modern era. Nobody guarantees our life. When you die, where are you going? What is life? What is death? These are primary questions. If you finish these primary questions, you are completely free, and you will get true happiness and everything.

If you were Yántóu, the Head Monk, then you would have to first make clear your correct situation and correct relationship with the Zen Master. Then Deshān would understand, and his angry mind would disappear. Then, second, you would have to offer correct teaching about the last word. Then the Zen Master would be relieved.

How was Deshān's speech different from before? Before, maybe Deshān did not understand the last word. Maybe this time he understands the last word. Before, what kind of Dharma speech did he give? His Dharma speech before that does not matter. This time, what kind of Dharma speech did he give? That is a very important point. If you finish all that, then you can understand correct function, correct situation, and correct relationship. That means you understand the last word. Then you can become a great Zen Master!

Why did many problems appear in this kōan? Deshān Zen Master only returned to his room. He was asked where he was going carrying his bowls, and he only returned to his room. That was a mistake. The drum had not yet been struck, and he carried his bowls to the Dharma Room, so he was not correct. At that time, if you were the Zen Master, what could

you do? One sentence to the Housemaster is necessary. Whether it is a mistake or no mistake does not matter—if you make a mistake, use your mistake and make it correct. Then the Housemaster would say, “Oh, Zen Master, now I understand! Thank you very much.” Then the Housemaster would not have spoken to the Head Monk, and the problem would not have appeared.

Therefore, the last question is, if you were the Zen Master and someone asked you where you were going carrying your bowls, at that time what could you do. This kōan is a little difficult, so you must understand this.

In our modern age people like freedom and want happiness, but they do not understand what complete freedom and true happiness are. They only understand the path of freedom and the path of happiness. This type of freedom and happiness however is based upon changing phenomena; freedom is not freedom; there are many hindrances. Happiness is not happiness; and there is much suffering. This comes from where? Only holding tightly to an idea, or holding on to a situation and condition results in dissatisfaction. If we can relinquish or opinion, condition and situation, then the correct opinion, correct condition, and correct situation appear. If you keep enough mind moment to moment this is possible. In Daoism, it is written, “If I hear the True Way in the morning, and if I die in the evening, it is no problem.” However, Zen is originally in our true self and there is no life, no death. If you attain your true self, you will get freedom from life and death.

Wúmén’s Comment

As for the last word, neither Yántóu nor Deshān has ever dreamed of it! When you look into the matter, you find they are like puppets on the shelf!

Wúmén’s Verse

*realize the first,
master the last.
first and last
are not one word.*

31. 九. Nánquán Kills a Catⁱ

Once the monks of the Eastern and Western halls were disputing about a cat. Master Nánquánⁱⁱ, holding up the cat said, “You! Give me one word and I will save this cat. If you cannot, I will kill it.” No one could answer. Finally, Nánquán killed the cat. In the evening when Zhàozhōuⁱⁱⁱ returned from outside, Nánquán told him of the incident. Zhàozhōu took off his shoe, put it on his head^{iv}, and walked away. Nánquán said, “If you had been there, I could have saved the cat.”

1. *Nánquán said, “Give me one word.” At that time, what can you do?*
2. *Zhàozhōu put his shoe on his head. What does this mean?*

Sūngsan’s Comment

The first question is, when Nánquán Zen Master holds up the cat and says, “Give me one word; then I will save the cat. If not, I will kill it”—what can you do? This is a love kōan. If you have Great Love and Great Compassion, then this kōan

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 14, Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 63, The Book of Equanimity (Dǒngqún Shìyì 董群 釋) Case # 9, Ten Gates Case # 9, and The Whole World is a Single Flower Case # 293

ⁱⁱ Nánquán Pǔyuàn (748-835) 南泉普願, [wg:] Nan-ch’üan P’u-yüan, [Kor]: Namchön, [Jap]: Nansen Fugan

ⁱⁱⁱ Zhàozhōu Cóngshěn (778-897) 趙州從諗 [wg]: Chao-chou Ts’ung-shen, [Kor]: Choju Chongsim, [Jap]: Jōshū Jūshin; a Dharma-heir of Nánquán Pǔyuàn

^{iv} This is a culturally bound action; the act of placing your shoes or sandals on your head in Asian Culture is similar to the action of wearing black to a funeral or the wearing of a black armband.

is no problem. Here is a hint: a long time ago during the time of King Solomon, there was an argument about a baby. Two women each said, "This is my baby!" Therefore, Solomon said, "Bring this baby, and I will divide it in two. Then each of you can take half." Then one woman said, "Oh, you take the baby it is yours."

Then who is the true mother? This is a love story. If you have Great Love inside, then you have a Zen mind. Unconditional means Great Love, Great Compassion, Great Bodhisattva Way. So unconditionally sit; unconditionally DO IT! Unconditionally practice. Do not check your condition. This is Great Love. If your mind is unconditional, then this unconditional mind has no I, my, me. I do everything for all beings — for husband, for wife that is Great Love. Then it is possible to save the cat.

The last question is; Zhàozhōu walked away with his shoes on his head. Then Nánquán Zen Master said, "If you had been here, I could have saved the cat." What does this mean? Why did Zhàozhōu put his shoes on his head and walk away? What does this mean? So keep your correct situation, correct condition, correct idea action. If you attain this kōan, then you attain Great Love, Great Compassion, Great Bodhisattva Way. This means moment to moment keep your correct situation, correct function and correct relationship.

Wúmén's Comment

Tell me, what did Zhàozhōu mean when he put the sandal on his head? If you can give a turning word on this, you will see that Nánquán's decree was carried out with good reason. If not, "Danger!"

Wúmén's Verse

*if Zhàozhōu had been there,
turning the world order upside-down;
snatching away the knife,*

leaving Nánquán begging for his life.

32. †. Mouse Eats Cat Food¹

The mouse eats cat food, but the cat bowl is broken.

1. *What does this mean?*

Sūngsan's Comment

What does this mean? You may understand, but understanding cannot help you. You must attain, and then this kōan will become yours. This kōan is a subject just-like-this kōan. Mouse, cat food, bowl, broken—four things. For example, some day your stomach is not feeling very good, and you want ice cream. Then, “Oh, I have a quarter — I can get some ice cream.” You go to the ice cream store and buy ice cream for twenty-five cents. You eat it, and then you feel very good! Wonderful! Therefore, a quarter is twenty-five cents buys ice cream; ice cream is gone. Then—wonderful!

Therefore, the quarter is changing, changing, changing—wonderful. Mouse, cat food, cat bowl, broken, then what? Everybody is very clever. Very clever means they do not understand. You must become stupid—then you can get the point of this kōan. This kōan is very easy, too simple. Can you see your nose? Yes, I can see my nose. Can you see your eyes? Not possible! If you want to see your eyes, you must put down your want-to-see mind. Then you can attain your eyes. It is the same as if you want to understand your mind—it is not possible. You must attain your mind. Someone may say, “I have already attained my mind.” That is not possible—that is crazy! That is a clever mind. To become stupid means to have a simple mind. Thinking mind becomes don't know mind, becomes simple. Stupid people only DO IT! The clever mind is checking, checking, checking all the time, or holding

¹ Source: Ten Gates Case # 10, and The Whole World is a Single Flower Case # 363

something, attached to something. If you want to understand this kōan, then you must become stupid.

33. 十一. Mañgong's Net

One day, Sōn Master Mañgongⁱ sat on the high rostrum and gave the speech to mark the end of the three-month winter retreat. “All winter long you monks practiced very hard. That is wonderful! As for me, I had nothing to do, so I made a net. This net is made out of a special cord. It is very strong and can catch all Buddhas, Patriarchs and human beings. It catches everything. How do you get out of this net?” Some students shouted, “KATZ!” Others hit floor and raised a fist. One said, “The sky is blue, the grass is green.” Another said, “Already got out; how are you, great Sōn Master?” From the back of the room a monk shouted, “Don’t make net!” Many answers were given, but to each Mañgong only replied, “Aha! I’ve caught a Big Fish!”

1. So, how do you get out of Mañgong's net?

34. 十二. Three Men are Walkingⁱⁱ

Three men are walking. The first man pulls his sword almost out of its sheath and then returns it, the second man waves his hands, and the third man picks up a handkerchief.

This kōan is object “just-like-this.” Subject “just-like-this” means when you are hungry, what? Eat! If somebody is hungry, what? Give them food! That is object “just-like-this.” These three men have different actions, but the situation is the same. The function is different, the condition is different, but it is the same situation. So, what is the relationship? What is the function? What is the situation?

ⁱ Mǎnkòng Yuèmiàn (1871-1946) 滿空月面, [wg]: Man-k'ung Yüeh-mian, [Kor]: Mañgong Wölmyōn, [Jap]: Mankū Gettan a Dharma-heir of Kyōnghō Sōng'u.

ⁱⁱ Source: Ten Gates Case # 12, and The Whole World is a Single Flower Case # 364

Same situation, same condition, same relationship, but the function is different: one makes a sword sound, one takes out a handkerchief, one waves his hand—different action, but the meaning is the same. For example, you go to a theatre where somebody is doing a one-man show. He tells a very funny story, he acts funny, talks funny, and then everybody laughs. Everybody is happy. Many different people are laughing with different styles. Somebody is laughing “Ha, Ha, Ha, Ha!” Somebody else is laughing, “Hu, Hu, Hu, Hu!” Somebody else is laughing, “Ho, Ho, Ho, Ho!”—different laughing styles. The action is different, but the condition and the situation are the same.

So what kind of condition, what kind of situation, what kind of relationship? You must attain that. That is object “just—like-this.” Now we are checking all the Primary Gates and the Twelfth Gate—the three men walking kōan. Why are we checking this? If you don’t understand, don’t understand, don’t understand, then your Don’t-Know mind becomes very strong and a big Don’t-Know is possible, which means Great Question or Great Doubt. Don’t know completely, then you will get complete Enlightenment. If you have a small question, only small Enlightenment is possible. There are many kinds of Enlightenment—small Enlightenment, middle Enlightenment, big Enlightenment, and then finally, no Enlightenment. No Enlightenment is complete Enlightenment.

1. *If you were there, what would be your correct function?*
2. *What is the relationship?*
3. *Lastly, what is the situation?*

Commentary: *The function of each is different, but the situation is the same.*

35. 十三. Huìnéng's Poemⁱ

Head Monk Shénxiù'sⁱⁱ Poem:

身是菩提樹	body is bodhi tree
心如明鏡台	mind is clear mirror's stand
時時勤拂拭	always clean, clean, clean.
莫使惹塵埃	do not keep dust.

Dàjiāng Huìnéng'sⁱⁱⁱ Poem:

菩提本無樹	bodhi has no tree.
明鏡亦非台	clear mirror has no stand.
本夾無一物	originally nothing.
何處惹塵埃	where is dust?

Question: *Huìnéng's poem contained an attainment that went beyond the head monk's representation of his attainment within his poem; consequently, so Huìnéng received the transmission of the Dharma and became the sixth Chán Ancestor. However, when the sixth Chán Ancestor said, 'originally nothing and where is dust, these lines represent a mistake in representing the correct Dharma. With this in mind, your homework is to construct a poem, which will clarify the confusion created by the sixth Chán Ancestor's poem. If you finish this homework, you will attain Buddha's dharma light.*

36. 十四. The Ten Thousand Dharma's Return to One^{iv}

Ten thousand Dharma's return to one

ⁱ Source: Ten Gates Case # appendix, and The Whole World is a Single Flower Case # 385

ⁱⁱ Datong Shénxiù (605-706) 神秀, [wg]: Shen-hsiu, [Jap]: Jinshū

ⁱⁱⁱ Dàjiāng Huìnéng (683-713) 大江慧能 [wg]: Ta-ching Hui-neng, [Kor]: Hyenüng, [Jap]: Enō a Dharma-heir of Daman Hóngrěn

^{iv} Source: The Whole World is a Single Flower Case # 365

Where does the one return?
It is not one, not zero.

This is a 'just like this' Kōan. If you make a correct last sentence, you will have finished the great work of life and death. It is nine pm, sitting here talking with you.

Section 三: Kōan Exploration



Plate #4: Chán Master Yúnmén
Forty-first Chán Ancestor

37. Past, Present & Future Mind Cannot Be Attainedⁱ

The great sutra master Deshānⁱⁱ traveled to the south of China to check on a rumor that he had heard about sudden enlightenment. He stopped at a roadside stand to buy some rice crackers (mind refreshers) for a snack. The owner, an old woman, bowed to him and said, “Good afternoon, great monk. Where are you coming from?” Deshān said, “From the north.” The woman asked, “What is your destination?” Deshān replied, “South.” The woman then asked, “Why are you going south?” Deshān said, “I am a Diamond Sutra Master. At temples in the south, the monks only sit facing the wall and claim they get enlightenment. That is crazy! So I will wake them up and teach them the Diamond Sutra.” “Oh, that’s wonderful!” The woman said, “But I have one question for you if you can answer correctly, these mind refreshers are yours for free. But, if you are wrong, you must go away—I cannot serve you!” Deshān felt insulted. “Shut up! You are speaking to the Master of the Diamond Sutra. My knowledge of it is unparalleled throughout the land. Ask me anything.” The old woman replied, “The Diamond Sutra says ‘Past mind cannot be attained—it is already gone; present mind cannot be attained—as soon as we realize it, it has disappeared into the past; future mind cannot be attained—it is not yet present.’ So I ask you, with what kind of mind will you use to eat your mind refreshers?” Deshān stammered but could not answer. He was completely stuck.

1. *This world is complete stillness. Where do north and south come from?*

2. *What is mind?*

ⁱ Source: The Whole World is a Single Flower Case # 9

ⁱⁱ Deshān Xuānjian (781-867) 德山宣鑑, [wg]: Te-shan Hsüan-chien, [Kor]: Duksan, [Jap]: Tokusan Senkan a Dharma-heir of Lóngtán Chóngxìn.

3. *If you were Deshān, how could you answer the old woman?*

38. Xizhòng Made a Cartⁱ

Chán Master Yuēānⁱⁱ said to a monk, “Xizhòng,ⁱⁱⁱ the first wheel maker, made a cart, the wheels of which had a hundred spokes. Take both front and rear parts away and remove the axle. What then becomes clear?”

1. *When all of the parts are taken away, what then becomes clear?*

Seung Sahn’s Comment:

In the vast sky, clouds appear and disappear. Already everything is clear.

Master Wúmén’s Comment

If anyone can directly master this topic, his eye will be like a shooting star, his spirit like a flash of lightning.

Master Wúmén’s Verse

*where the wheel of mind activity turns,
even the master falls into ignorance.
the four directions, above and below,
North, South, East, and West.*

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 8; The Whole World is a Single Flower Case # 287

ⁱⁱ Yuēān Shànguǒ (no dates) 月庵善果[wg]: Yüeh-an Shan-kuo, [Kor]: Wölam

ⁱⁱⁱ Xizhòng (no dates) 奚仲[wg]: Hsi-chung, [Kor]: Hyechung

39. Yúnmén’s “Body Exposed in the Golden Wind”ⁱ

A monk once asked Zen Master Yúnménⁱⁱ, “How is it when the tree withers and the leaves fall?” Yúnmén replied, “Body exposed in the golden wind.”

1. *How is it when the trees wither and the leaves fall?*
2. *“Body is exposed in the golden wind.” What does this mean?*

40. Dānyuán’s Circle on the Groundⁱⁱⁱ

Three Zen Masters: Dānyuán^{iv}, Guizong^v, and Mayu^{vi}—went together to pay respects to National Teacher Huìzhōng^{vii}. When they got halfway there, Dānyuán drew a circle on the ground and said, “If you can speak correctly, then we will go.” Guizong sat down inside the circle and Mayu curtsayed. Dānyuán said, “If that’s so, we cannot go on!”

1. *Dānyuán made a circle. What does it mean?*
2. *Guizong sat down and Mayu curtsayed. Where is their mistake?*
3. *If you were there, how would you answer?*

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 27; The Whole World is a Single Flower Case # 335)

ⁱⁱ Yúnmén Wényān (1025-1115) 雲居道膺, [wg]: Yün-men Wen-yen, [Kor]: Unmun, [kusz]: Un Mun, [Jap]: Unmün, Ummon Bun'en a Dharma-heir of Huánglóng Huinan.

ⁱⁱⁱ Source: The Whole World is a Single Flower Case # 346

^{iv} Dānyuán Yingzhen (nd) 耽源應真, [wg]: Tan-yüan Ying-chen, [Kor]: Chimwön Ŭngjin, [Jap]: Tange Oshin

^v Guizong Zhichang (771-853) [wg]: Kuei-tung Chih-ch'ang, [Jap]: Kisu Chijo

^{vi} Mayu

^{vii} Nányáng Huìzhōng (675-775) 南陽慧忠, [wg]: Nan-yang Hui-chung, [Kor]: Namyang Hyejōng, [Jap]: Nanyō Echū

Sǔngsan’s Whole World is a Single Flower Comment

Dānyuán becomes crazy like Sumi Mountain. He wants to catch a big fish but cannot get it. Guizong and Mayu understand his mind. Dānyuán does not understand Guizong and Mayu’s minds. Where do they go? South, north, east, west, – where?

41. Straight Line in the Circleⁱ

The great layman Hwaryōn Gosaⁱⁱ received Inka from Zen Master Kōbongⁱⁱⁱ. One day a student asked him, “What is Dharma?” He answered by making a circle in the air. The student said, “I still don’t understand.” Hwaryōn Gosa replied, “In the circle there is one place where there is a straight line, not curved. Where is that place?” The student was still confused, so Hwaryōn Gosa told him, “You must do more hard training!”

- 1. Hwaryōn Gosa made a circle in the air. What does this mean?*
- 2. In the circle, where is the straight line?*

42. Mǎzǔ’s Circle^{iv}

One day Zen Master Bowōl asked Zen Master Jūnkāng, “A long time ago, Zen Master Mǎzǔ said to the assembly, ‘I have a circle. If you enter this circle, I will hit you. If you do not enter this circle, I will also hit you. What can you do?’ Therefore, I ask you, Jūnkāng, ‘If you had been there, how would you have answered?’” Jūnkāng replied, “I don’t like

ⁱ Source: The Whole World is a Single Flower Case # 53

ⁱⁱ Hwaryōn Gosa a great lay student of Kōbong Gyeōngk

ⁱⁱⁱ Kōbong Gyeōngk (1890-1961) a Dharma-heir of Mañgong Wōlmyōn

^{iv} Source: The Whole World is a Single Flower Case # 231

nonsense. How do you not get hit by Mǎzǔ's stick?" Bowǒl answered, "Why are you holding Mǎzǔ's stick?"

1. *If you had been there, how would you have answered Mǎzǔ's question?*
2. *Where was Jǔnkǎng's mistake?*
3. *What is the meaning of, "Why are you holding Mǎzǔ's stick?"*

43. Chongnyǒ's Soul Leavesⁱ

Wǔzǔ asked a monk, "Chongnyǒ and her soul are separated: Which is the true one?"

1. *Chongnyǒ and her soul, are they the same or different?*
2. *Chongnyǒ and her soul are separated. Which is the true one?*

Wúmén's Comment

When you realize what the real is, you will see that we pass from one husk to another like travelers stopping for a night's lodging. However, if you do not realize it yet, I earnestly advise you not to rush about wildly. When earth, water, fire, and air suddenly separate, you will be like a crab struggling in boiling water with its seven or eight arms and legs. When that happens, do not say I didn't warn you!

Wúmén's Verse

*The moon above the clouds is ever the same;
Valleys and mountains are separate from each other.
All are blessed, all are blessed;*

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 35, The Whole World is a Single Flower Case # 314

Are they one or are they two?

44. Sword Mountainⁱ

Young Master Sōsan visited old Zen Master Tuja, who asked him, “Where are you coming from?” Sōsan answered, “From Sword Mountain.” “Then, did you bring your sword?” “Yes I did” “Then show it to this old monk.” Sōsan pointed one finger to the ground in front of Tuja, who abruptly stood up and left the room. Later that afternoon, Tuja asked his attendant to invite Sōsan to have a cup of tea with him. However, the attendant told Tuja that, after the morning’s events, Sōsan had departed.

Tuja then sang a gatha:

for thirty years
I have ridden horseback,
and today I was kicked from the horse
by a small donkey.

- 1. When the young monk pointed to the ground, what would have been a proper response by Tuja?*
- 2. Sōsan pointed to the ground. What does this mean?*
- 3. “Today I was kicked from the horse by a small donkey.” What does this mean?*

45. A Philosopher Questions the Buddhaⁱⁱ

A Philosopher appeared before the Buddha. He said, “I have traveled all over the country asking questions of all of the

ⁱ Source: The Whole World is a Single Flower Case # 55

ⁱⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 65; The Whole World is a Single Flower Case # 312

great teachers. Many have told me that your teaching is very special, so I have come to hear it. Please teach me.” The Buddha straightened his spine and sat in stillness. After awhile, the man praised the Buddha bowed and said, “Buddha, your compassion has opened my mind and taken away my cloud of ignorance.” Ānanda, who had trained with Buddha for many years, observed this dialogue and later asked the Buddha, “Why did this man after such a short visit attain something? What did he attain and why did he praise you?” Buddha replied, “Some horses run at the shadow of the whip.”

1. *What is the true meaning of Buddha’s teaching to this man?*
2. *What did the man attain?*
3. *“Some horses run at the shadow of the whip.” What does this mean?*

46. A Water Buffalo Passes through a Windowⁱ

Zen master Wūzǔ said, “It is like a water buffalo passing through a window. Its head, horns, and four legs have already passed through. Why is it that its tail cannot?”

1. *Where is the water buffalo?*
2. *How did the water buffalo’s head, horns and legs pass through?*
3. *Why can’t the tail pass through?*

Wúmén’s Comment

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 38, The Whole World is a Single Flower Case # 317

If you make a complete about-face, open your eye, and give a turning word on this point, you will be able to repay the four kinds of love that have favored you and help the sentient beings in the three realms that follow you. If you are still unable to do this, return to this tail and reflect upon it, and then for the first time you will realize something.

Wúmén's Verse

*passing by, it falls into a ditch;
coming back, all the worse, it is lost.
this tiny little tail,
what a strange thing it is!*

47. The Hermit of Dongfeng Roars like a Tigerⁱ

A monk came to the place of the hermit of Dongfeng Mountain and asked, “If you suddenly encountered a tiger here, what then?” The hermit made a tiger’s roar, so the monk made a gesture of fright. The hermit laughed aloud. “You old thief!” the monk said. “What can you do about me?” inquired the old hermit. The monk gave up and left.

- 1. If you suddenly encountered a tiger, what could you do?*
- 2. Why did the old hermit laugh?*
- 3. If you were the monk, what could you do when the hermit made a tiger’s roar?*

48. In Whom Can We Take Refuge?ⁱⁱ

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 85; The Whole World is a Single Flower Case # 352

ⁱⁱ Source: Original Kong’an from Jibong Haeüm Sōnsa (1941- Present) 智頂洋音.

Buddhism teaches that we originally take refuge in our parents, but we must also eventually kill our parents. Then, we can repent and take refuge in the great Bodhisattvas, our teachers. However, we must also kill our teachers. Finally, we can, then, repent and take refuge in the Buddha. However, Yúnmén said that he had already killed Buddha and fed him to a hungry dog! So, if our parents, teachers, and the Buddha are all gone:

1. In whom can we take refuge?

49. The Old Woman Burns the Hermitageⁱ

An old woman built a hermitage for a monk to practice hard. She also provided food and clothing. The monk practiced for ten years but sent no news. Therefore, the old woman sent her beautiful daughter with special instructions to see the monk. When the daughter arrived at the hermitage, she bowed to the monk and said, “You have been practicing here for ten years, therefore, my mother has sent this special food and clothing for you.” “Thank you very much,” the monk replied. “Your mother is a great Bodhisattva.” Just then, the girl, as she had been instructed, embraced the monk, kissed him, and asked, “How does this make you feel?”

The monk calmly replied, “Rotten logs on cold rocks. No warmth in winter.” Releasing him, the girl bowed deeply and said, “You are certainly a great monk.” She returned home. Her mother asked her, “What did the monk say?” “Oh, his words were wonderful. He said, Rotten logs on cold rocks. No warmth in winter.” “What!” shouted the old woman? Fuming, she grabbed a big stick, ran to the hermitage and beat the monk shouting, “Go away! Get out of here! I’ve spent the last ten years helping a demon.” Then she burned the hermitage to the ground.

ⁱ Source: The Whole World is a Single Flower Case # 10

1. *If you were the monk how would you reply to the girl's question, "How does this make you feel?"*
2. *Where is the monk's mistake?*
3. *What did the old woman attain that made her beat the monk?*

Sūngsan's Comment

Mother has mother's job, daughter has daughter's job, businessman has businessman's job, monk has monk's job. If you don't understand your job, you don't understand your responsibility.

This monk sat for ten years. What is his job? If you are holding something, and attached to something, then you lose your original job. Put it all down, then your original job and your correct situation, correct relationship, and correct function will appear clearly.

If you understand one, you lose everything. If you attain one, then you get everything. Be careful! What are you doing now? Just do it.

50. The Way, the Truth and the Lifeⁱ

In the Bible, Jesus says, "I am the way, the truth and the life." Zen also teaches that if we attain our true self, then we, also, attain the correct way, truth and life.

1. *What is the way?*
2. *What is the truth?*
3. *What is the life?*

ⁱ Source: Original Kong'an from Jibong Haeŭm Sōnsa (1941- Present) 智顶洋音.

51. This World Is Complete Stillnessⁱ

The Lotus Sutra says that all Dharma's come from complete stillness. If you just go straight practicing, you have already arrived at Buddha's Hall.

1. *This world is already complete stillness. Then where do the sun, moon and stars come from?*
2. *What does "just go straight practicing" mean?*
3. *What is Buddha's Hall?*

52. Tail of a Golden Fishⁱⁱ

While studying at Daesŭng-sa, Zen Master Kŭmbong sent a letter to Zen Master Maŋgong which said, "I want to fish for a golden fish's tail. Do you approve?" Maŋgong sent a letter back saying, "It is okay if you catch the tail of a golden fish, but can you eat it?"

1. *What is the meaning of catching a golden fish's tail?*
2. *If Maŋgong asked you, "Can you eat it," what would you do?*

53. The Stone Lion's Roarⁱⁱⁱ

One of the most famous monks in all of Thailand visited Zen Master Dongsan. The great Korean Zen Master warmly received the guest, saying, "When I went to your country, you gave to me many beautiful presents and did many

ⁱ Source: The Whole World is a Single Flower Case # 6

ⁱⁱ Source: The Whole World is a Single Flower Case # 95

ⁱⁱⁱ Source: The Whole World is a Single Flower Case # 218

kind deeds for me, so today, I would like to give you a present.” He then pointed to a large stone lion and said, “Do you see this lion?” “Yes” “Do you hear the lion’s roar?” The monk was completely dumfounded and could not answer. Zen Master Dongsan said, “That is my present to you.”

1. *Do you hear the stone lion’s roar?*
2. *What was Zen Master Dongsan’s present to the monk from Thailand?*

54. Master Wang Sells His Body

Nánquán said to the congregation, “Master Wang (his family name) wishes to sell his body. Who will buy him?” A monk came forward saying, “I will buy him.” Nánquán replied, “I’m not charging a cheap price or an expensive one.” The monk had no answer.

1. *If you were there what could you do?*

55. The Stone Bridge at Zhàozhōu

One day a monk visited Chán Master Zhàozhōu and said, “Master your famous stone bridge is noted all over the empire, but as I encountered it, it is nothing but a rickety log bridge. Zhàozhōu retorted, “You see your rickety one and fail to see the real stone bridge.” The monk then asked, “What is the stone bridge?” Zhàozhōu replied, “Horses pass over it, donkeys pass over it.”

1. *What is the meaning of this teaching?*

56. Yángshan’s Bodhidharma’s coming to the West

When Yángshan was a boy he overheard a monk ask Chan Master Shíshuāng the meaning of Bodhidharma coming to the west. The Master replied, “This question will be resolved by one when his is able to climb out of a well a thousand feet deep, without even an inch of rope. Several years later Yángshan asked Master Tanyuan how this might be possible. Tanyuan answered, “Oh, what a fool. Who is in the well? Yángshan remained in the dark.

1. If you were Yángshan, what could you do?

Section 四: Dharma Exchange



Plate #5: Wŏnhyo sūnim (617 - 686)

56. How Do You Clean Dust?ⁱ

A renowned Dharma Master from Hong Kong named Saejin (Clean Dust) once gave a Dharma Talk at the New York Zen Center. After the talk, he asked for questions. People raised many interesting questions about his talk to which he gave insightful answers. Finally, one student asked him, “Your name is Saejin, which means to clean dust, but the Sixth Chán Ancestor said many years ago, ‘Originally nothing. Where is dust?’ So, how can you clean dust?” Saejin was stuck and could not say anything.

1. *The Sixth Chán Ancestor said, “Originally nothing.” What does this mean?*
2. *How can you clean dust?*

57. How Do You Clean Your Mind?ⁱⁱ

Diamond Mountain in Korea is a famous mountain. Near the summit, there was an old Zen Center named Mahayōn and at the bottom was a sutra temple named Yujom-sa. Halfway up the mountain was the famous Diamond Mountain Hot Spring. One day a famous sutra master from Yujom-sa, named Sōlhae, came to use the hot spring. After he finished bathing, he complimented the owner, a Buddhist laywoman, “Thank you very much; excellent springs. Your hot tub is the best in the world!” “You’re welcome,” the owner replied “But I have a question for you; you cleaned your body in my hot tub. But, how do you clean your mind?” Sōlhae was stuck and could give no answer.

1. *What is mind?*

ⁱ Source: The Whole World is a Single Flower Case # 19

ⁱⁱ Source: The Whole World is a Single Flower Case # 17

2. *Body and mind—are they the same or different?*
3. *If you were the great sutra master, how would you answer?*

58. No Hindranceⁱ

One day a nun visited Zen Master Söngsan. “What is Dharma?” she asked. “No hindrance.” “Then what does ‘no hindrance’ mean?” she inquired. Söngsan replied, “Why do you wear clothes?” At this, the nun stripped naked and walked to the door.

1. *What is Dharma?*
2. *If you were Zen Master Söngsan, at that time, what would you do?*

Söngsan’s Comment

A tree understands tree’s job, and water understands water’s job. What is a Zen Master’s job? What is a nun’s correct job? If you are attached to speech, you will go to hell like an arrow. If you digest speech, you can kill all Buddhas and bodhisattvas. Which one do you like? Put it all down. Go to the store and drink iced tea.

This nun does not understand correct “no hindrance.” What is true no hindrance? At interview time if a teacher asks you, “What is no hindrance?” maybe you hit the floor. Not good, not bad. Maybe someone else says, “Ah, sky is blue, tree is green.” Not good, not bad. However, one more step is necessary. What is complete no hindrance? No hindrance means only help other people. That is true no hindrance.

In the eighteenth century, the French Revolution

ⁱ Source: The Whole World is a Single Flower Case # 13

completely overturned society. All the French people said, “Ah, I am free, I am free!” At that time some people were in a restaurant where there was no smoking allowed, but one man was smoking. A man came up to him and said, “Why are you smoking inside?” The smoking man said, “Ah, no hindrance—free, everything is free.” Then the first man hit him. PTCHEW! “Why did you hit me?” The first man said, “I am free!” So that’s not free, OK? If you are attached to free, then freedom will kill you.

If you completely keep the rules, then you are truly free. Completely free means freedom from life and death. If life and death are no hindrance for you, then complete freedom is possible. This kind of freedom is not for me, but for all beings. If hungry people come, give them food; thirsty people, give them drink—only help. That is the bodhisattva way.

First question. What is dharma? Dharma means everything; when you see, when you hear, when you smell, everything is the dharma. That is 100% dharma.

Second. If you are Zen Master Song Sahn, at that time, what would you do? This nun is not correct! How do you hit her mind?

If you still have like/dislike mind, then you are not free. Take away like/dislike mind, then there are no opposites. Then you can see clearly, hear clearly, smell clearly, taste clearly; everything is clear. Then you can understand your correct situation, correct function, correct relationship. Then do it! Only do it, OK? If you are checking, then you have a problem. So, completely put it down. Then do it. That is freedom.

59. Why Do You Have Two Eyes?ⁱ

During an interview at the Los Angeles Dharma Zen Center Zen Master Sūngsan said to a student; “Human beings

ⁱ Source: The Whole World is a Single Flower Case # 4

have two eyes, two ears, two nostrils, but only one mouth.” He then asked the student:

1. *Why do you have two eyes?*
2. *Why do you have two nostrils?*
3. *Why do you have two ears?*
4. *Why do you have only one mouth?*

60. How Many Hairs Do You Have On Your Headⁱ

Zen Master Sūngsan said to the assembly at the Providence Zen Center, “Everyone has hair on their head. Some people have a lot of hair; some people have only a little. Some people have long hair, some people have short hair.” Then he asked—

1. *How many hairs do you have on your head?*
2. *How long is your hair?*

61. Diamond Swordⁱⁱ

Zen tradition teaches us that if we attain our original nature, then, we attain a mind that is like a diamond sword, infinitely sharp and clear.

1. *Did you bring your diamond sword today?*

62. The Giftⁱⁱⁱ

ⁱ Source: The Whole World is a Single Flower Case # 5

ⁱⁱ Source: The Whole World is a Single Flower Case # ??

ⁱⁱⁱ Source: The Whole World is a Single Flower Case # ??

Once long ago there was a congratulatory ceremony for one of the great Zen Masters in China. At the ceremony, one man came forward with a beautifully wrapped gift. He said to the Zen Master, “My teacher has sent this very special gift to you. His only request is that you accept it without the use of your hands.”

1. *If you were the Zen Master, what would you do?*

63. The Dharma Treasureⁱ

Zen Master Línjì addressed his assembly, saying, “Don’t seek for your treasure outside! Why do you go on clambering after the realm of the worthless six dusts? Try turning your own Dharma light inward upon yourselves. There you will find your great treasure!”

1. *What is your Dharma treasure?*

2. *When did it appear?*

3. *How do we turn our Dharma light inward?*

64. Gold Dust Is Valuableⁱⁱ

Governor Wang visited Chán Master Línjì one day. When they happened to pass the monk’s hall, the Governor asked Master Línjì; “Do the monks in this monastery all study the Sutras?” “No, they do not,” answered Línjì. The Governor further queried; “Then, do they then practice meditation?” The Master replied again; “No, they do not.” The Governor was confused so he asked; “If they neither study the Sutras nor practice meditation, what then do they do?” Master Línjì said; “All of my students are training to become Buddhas.” The

ⁱ Source: The Whole World is a Single Flower Case # ??

ⁱⁱ Source: The Record of Linji (Línjì-lu 臨濟錄) Case #53

Governor said; “Though gold dust is precious, in the eyes it clouds vision.” Master Línjì remarked; “And I almost took you for a common fellow!”

1. *Where is Master Línjì’s mistake?*
2. *What is the meaning of “Though gold dust is precious, in the eyes it clouds the vision?”*
3. *What is the meaning of “I always used to think you were just a regular fellow?”*
4. *Who prevailed in this Dharma dialogue, Master Línjì or Counselor Wang?*

Section 五: Christian Kōans

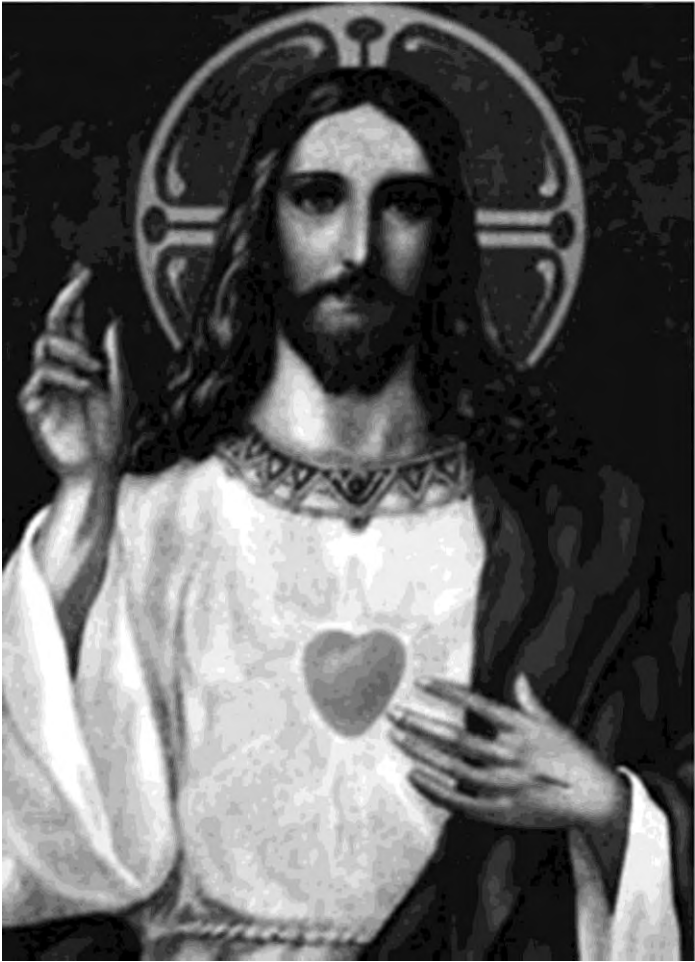


Plate #6: Jesus Christ

65. The Burning Fireⁱ

You are the burning fire,
I the reflected glow.
How could I without you
and you with me grow?

1. *Who are you?*
2. *What does “I the reflected glow” mean?*
3. *“You without me grow.” What does this mean?*
4. *You and me, are they the same or different?*

66. All As Nothingnessⁱⁱ

Who sees the All as nothingness,
as nothing all that is,
sees everything through God’s own eye.
Enlightenment is this.

1. *You are nothingness. So how do you see nothingness?*
2. *What is the meaning of “God’s own eye?”*
3. *What does enlightenment mean?*

67. Pure Emptinessⁱⁱⁱ

The God who is pure emptiness
is created as form,
becoming substance, light and darkness,

ⁱ Source: The Whole World is a Single Flower Case # 62.

ⁱⁱ Source: The Whole World is a Single Flower Case # 63.

ⁱⁱⁱ Source: The Whole World is a Single Flower Case # 64.

the stillness and the storm.

1. *What is the meaning of “pure emptiness?”*
2. *What is the meaning of “becoming substance?”*

68. The Deepest Wellⁱ

You are the deepest well
from which all rises, grows.
You are the boundless ocean
back into which all flows.

1. *What does the “deepest well” mean?*
2. *What does “boundless ocean” mean?*

69. God Inside Godⁱⁱ

I was God inside God
before this time bound me,
and shall be God again
when from my me set free.

1. *“I was God inside God.” What does this mean?*
2. *When will your me be set free?*

70. Empty Becomingⁱⁱⁱ

The emptier I do become,
the more delivered from the me,

ⁱ Source: The Whole World is a Single Flower Case # 65.

ⁱⁱ Source: The Whole World is a Single Flower Case # 66.

ⁱⁱⁱ Source: The Whole World is a Single Flower Case # 67.

the better shall I understand
what is God's liberty.

1. *If you are empty, how do you "become?"*
2. *How do you understand "God's liberty?"*

71. No True One is Elatedⁱ

By honors and by titles
no true one is elated.
To realize that which we are,
for this we were created.

1. *"No true one is elated." What does this mean?*
2. *Why were we created?*

72. Jesus Christⁱⁱ

However well of Jesus Christ
you talk and sermons preach,
unless he lives within yourself,
he is beyond your reach.

1. *Who is Jesus Christ?*
2. *How does he live within you?*
3. *How do you reach him?*

ⁱ Source: The Whole World is a Single Flower Case # 68.

ⁱⁱ Source: The Whole World is a Single Flower Case # 69.

73. Without a Single Law ⁱ

The precepts are only for the wicked.
Without a single law,
the just will love all living things,
holding God's life in awe.

1. *"The just will love all living things." What does this mean?*
2. *How do you hold God's life in awe?*

74. The Nightingale and the Cuckoo ⁱⁱ

The Nightingale does not resent
the Cuckoo's simple song.
But you, if I don't sing like you,
tell me that I am wrong.

1. *What is the meaning of "The Cuckoo's simple song?"*
2. *Why doesn't the Nightingale resent it?*

ⁱ Source: The Whole World is a Single Flower Case # 70.

ⁱⁱ Source: The Whole World is a Single Flower Case # 71.

Section 六: An Exploration beyond Constructs



Plate #7: Sōsan Hyujong Daesa
Sixty-third Sōn Ancestor

75. Everything has already become Buddhaⁱ

During a Dharma speech delivered from the high rostrum, Zen Master Mañgong had the following exchange with a student: “One sutra says, ‘Everything has already become Buddha.’ ‘Does anyone understand what this means?’ Jinsong sūnim answered, “Dirty water, two buckets.” Mañgong shouted, “How do you take care of dirty water?” Jinsong shouted, “KATZ!” Mañgong hit Jinsong on the head with his Zen stick. Jinsong bowed to Mañgong and left. Then Mañgong said, “The true Dharma eyes are not reckless.”

1. *“Everything has already become Buddha.” What does this mean?*
2. *Why did Jinsong say “Dirty water, two buckets?”*
3. *Where is Jinsong’s mistake?*
4. *What does Mañgong’s “Zen Dharma eyes are not reckless.” mean.*

76. Appearing and Disappearingⁱⁱ

Zen Master Hyōbong once said, “Everything is appearing and disappearing. However, everything comes from complete stillness. This stillness is substance. If you attain substance, you attain truth, and correct function. Then appearing and disappearing are truth, and the correct function of appearing and disappearing is possible. My question to all of you is, where do substance, truth and function come from? If you open your mouth, you already make opposites. If you close your mouth, you are attached to emptiness. How do you, with your mouth not open and not close, attain substance truth

ⁱ Source: The Whole World is a Single Flower Case # 133

ⁱⁱ Source: The Whole World is a Single Flower Case # 208

and function?” Nobody could answer. “I’ll give you a hint,” he continued. “KATZ! Everybody return to your rooms and drink tea.”

1. *Are appearing, disappearing, and stillness the same or different?*
2. *What is substance? What is truth? What is function?*
3. *What is the meaning of “KATZ!” and “Return to your rooms and drink tea?”*

Sūngsan’s Comment

Aigo, aigo, aigo! here do you find Hyōbong’s original body? Watch your step!

77. Thorny Jungle Everywhereⁱ

Zen Master Jūnkāng gave a Dharma speech from the high rostrum, saying, “Upon his enlightenment, Zen Master Mańgong composed this poem:”

empty mountain, true energy with time and space.
white cloud and clear wind
come and go by themselves.
why did Bodhidharma come to China?
rooster crowing in the morning,
sun rising in the east.

Then Jūnkāng said, “If you attain this poem, you attain the meaning of all the sutras. The last two lines are the most important: “Rooster crowing in the morning, Sun rising in the east.” “If you find that point, then you find Bodhidharma’s heart and Buddha’s head. So I ask you, where is

ⁱ Source: The Whole World is a Single Flower Case # 229

Bodhidharma's heart and Buddha's head?" After holding up the Zen Stick in silence for a moment, he shouted, "KATZ!" Then he said, "Thorny jungle everywhere."

1. *What did you attain from Zen Master Mañgong's poem?*
2. *Zen Master Jūnkāng said, "If you find that point, then you find Bodhidharma's heart and Buddha's head." What does this mean?*
3. *"Thorny jungle everywhere." What does this mean?*
4. *How do you get out of the thorny jungle?*

Sūngsan's Comment

Look, look! Big thief! Watch your pockets.

78. Where Is The True Master?ⁱ

Zen Master Hyōbong once said to a group of students; "Front and back, right and left, everywhere is the true master. If you look for the true master, you will never find it, and you will never get out of the ocean of suffering. However, I have a ship with no bottom. Everybody board this ship, and then you can get out of this ocean. All aboard! Hurry up, hurry up!" Hitting the table with his Zen stick, Hyōbong recited this poem:

one step, two steps, three steps,
don't check around – only go straight.
when water and mountain disappear,
your original home already appears.

ⁱ Source: The Whole World is a Single Flower Case # 205

1. *Your true master is everywhere. Do you see? Do you hear?*
2. *How do you ride the ship with no bottom?*
3. *What is the meaning of when water and mountain disappear, your original home already appears?"*

Sūngsan's Comment

Wake up from your dream! What do you see now? What do you hear now? The mountain is blue, the water is flowing.

79. Twenty Five O'clockⁱ

Sitting on the high rostrum, Zen Master Kōbong hit his Zen stick three times and said, "The Buddha and all the eminent teachers don't understand this point and cannot give transmission of this point. If you go one-step forward, you die: if you go one-step backward, you die. In addition, you cannot stay at this point. Nobody can help you. You can neither open your mouth nor move your body. How do you stay alive? If you stay alive, you are the same as the Buddha and all the eminent teachers, but you one leg and one eye. So where do you find one leg and one eye? Only go straight don't know. If you pass Twenty Five O'clock, you can find one leg and one eye. So how do you pass Twenty Five o'clock?" He held up the Zen stick, then hit the table three times and said, "Be careful, be careful!"

1. *Zen Master Kōbong hit the table three times. Why can't the Buddha and all the eminent teachers understand this point?*
2. *You cannot do anything. How do you stay alive?*

ⁱ Source: The Whole World is a Single Flower Case # 196

3. *How do you pass Twenty Five o'clock?*
4. *"Be careful!, be careful!" What does this mean?*

Sūngsan's Comment

Swallowed the ten directions, but still hungry.

80. Plum Flowers Fly In The Snowⁱ

Dharma Master Hanyōng—un recited his enlightenment poem to Zen Master Mañgong:

How many people stay in a worrying dream?
The great one's original home is everywhere.
One KATZ! Sound breaks the whole world.
Plum flowers fly in the snow.

Mañgong replied, "Plum flowers fly in the snow. Where do they come down?" "Turtle hair and rabbit's horn." Mañgong laughed loudly, "Ha, ha, ha!" and asked the assembly, "What does this mean?" One great nun, Pōphī sūnim, came forward and said, "Snow melts, then ground appears." "You've attained ground," Mañgong replied.

1. *Where is the great one's original home?*
2. *"Plum flowers fly in the snow" What does this mean?*
3. *Mañgong asked where the plum flowers come down. How would you answer?*
4. *What is turtle hair and rabbit's horn?*
5. *"You've attained ground." What does this mean?*

ⁱ Source: The Whole World is a Single Flower Case # 189

81. Hākmyōng's Five Questionsⁱ

Zen Master Hākmyōng of Naejang-sa sent five questions to all the Zen Temples in Korea. The questions were:

1. *Snow comes down and completely fills the valley. Why is there only one pine tree still standing there?*
2. *The whole world is Vairocana Buddha's body. Where can you find your true self?*
3. *All rivers flow into the ocean. Where can you taste fresh water?*
4. *Before becoming a cicada, broken caterpillar. At that time, not cicada, not caterpillar: What do you call it?*
5. *In this world, everyone has many close friends. Who is the closest?*

Zen Master Maṅgong answered him, “Too much thinking, I give you thirty blows. This stick – what do you call it?” How do you answer the five questions, one by one?

1. *Maṅgong said, “Too much thinking. I give you thirty blows.” Is that correct or not?*
2. *Maṅgong asked, “This stick – what do you call it?” So, I ask you, what do you call it?*

82. Hold up One Fingerⁱⁱ

One day, Zen Master Sōlbong visited Kūmsun Hermitage in Jōnghae-Sa and asked Zen Master Maṅgong, “The Buddha held up a flower. What does this mean?” Maṅgong held up one finger. Sōlbong bowed to him. “What

ⁱ Source: The Whole World is a Single Flower Case # 148

ⁱⁱ Source: The Whole World is a Single Flower Case # 146

did you attain?” Mañgong asked. Sölbong replied, “A second offence is not permitted.”

1. *The Buddha held up a flower. What does this mean?*
2. *Mañgong held up one finger. What does this mean?*
3. *What did Sölbong attain?*
4. *Why did Sölbong say, “A second offence is not permitted?”*

83. Pomegranate Feastⁱ

Bowöl offered a ripe pomegranate to Zen Master Mañgong. As he was handing it to his teacher, he said, “Please eat this fruit in a feast with the Bodhisattvas of the ten directions and the Buddhas of the three worlds.” Mañgong took the fruit, ate it, and smiled. “How is it?” Bowöl asked. “The Bodhisattvas of the ten direction and the Buddhas of the three worlds have already finished the feast,” Mañgong replied.

1. *The Bodhisattvas of the ten directions and the Buddhas of the three worlds come from where?*
2. *How did Zen Master Mañgong feast with Bodhisattvas?*

Sūngsan’s Comment

Monkeys like bananas. Horses like apples.

ⁱ Source: The Whole World is a Single Flower Case # 117

84. Stone Kwanseum Bōsalⁱ

Zen Master Maṅgong, while standing in front of the stone Kwanseum Bōsal statue at Jōnghae–sa, said to his student, Bowōl, “Describe Kwanseum Bōsal’s face.” “Beneficent,” was the reply. Upon hearing this, Maṅgong returned to his room.

1. *If you were Bowōl, how would you answer?*
2. *Maṅgong said nothing and returned to his room. What is the meaning of this action?*
3. *If you were Maṅgong and Bowōl gave you this answer, what would you do?*
4. *Who was the winner and who was the loser?*

Sūngsan’s Comment

Maṅgong and Bowōl are wrestling in a mud puddle. Who wins, who loses? The statue has a mouth but no speech. It has eyes but cannot see. When you hear the statue’s speech, and the statue sees, then you are complete.

85. Sūngsan’s Four Kinds of “Like This”ⁱⁱ

Zen Master Sūngsan said to the assembly, “I only teach four kinds of ‘like this:’

1. ‘Without like this’ is our true nature, universal substance, primary point and before–thinking.

ⁱ Source: The Whole World is a Single Flower Case # 118

ⁱⁱ Source: The Whole World is a Single Flower Case # 356

2. ‘Become one like this’ is demonstrating primary point, then when you see, when you hear, when you smell, when you taste or touch, all ‘like this’ is truth.
3. ‘Only like this’ is truth. If you keep primary point, then when you see, when you hear, when you smell, when you taste or touch, all ‘like this’ is truth.
4. ‘Just like this’ is just doing, which means correct life, correct situation, correct relationship, and correct function.”

1. *What is “Without like this?”*
2. *What is “Become one like this?”*
3. *What is “Only like this?”*
4. *What is “Just like this?”*

Sūngsan’s Comment

This world is complete stillness, so opening or closing your mouth is already a mistake. What can you do? If you keep this mind, you and the universe are never separate, if you hold this mind, you lose your head. One more step is necessary, and then everything is very clear. The sky is blue, the tree is green, the dog is barking, “woof! woof!” How do you function correctly? If someone is hungry, give them food. If someone is thirsty, give them a drink. If you meet the Buddha, bow. If there are ashes on your cigarette, use an ashtray.

86. Sūngsan's "Subject & Object–Just–Like–This."ⁱ

Zen Master Sūngsan said to the assembly, "I teach four kinds of 'like this.' The fourth kind, 'just like this,' has two conditions: 'Subject just–like–this' is subject's correct situation, correct relationship and correct function. "Object just–like–this' is objects correct situation, correct relationship and correct function."

1. *What is "subject just like this?"*
2. *What is "object just like this?"*
3. *When all kinds of "like this" disappear, then what?*

ⁱ Source: The Whole World is a Single Flower Case # 357

Section 七: A Continuance in Time and Space



Plate #7: Taego Bowu Daesa
Fifty-seventh Sŏn Ancestor

87. Baling’s Piling up Snow in a Silver Bowlⁱ

A monk asked Chán Master Balingⁱⁱ, “What is the school of Dhyāna Master Kānadevaⁱⁱⁱ?” Master Baling said, “Fresh snow in a silver bowl.”

Another monk asked Master Baling, “What is old-lady Chán?” Baling said, “Fresh snow in a silver bowl.”

1. *Baling said, “Fresh snow in a silver bowl.” what is the meaning?*

88. Kānadeva’s “Needle in the Water”^{iv}

Kānadeva^v, who would eventually become the fifteenth ancestor of Zen, came to see Nāgārjuna^{vi}, the fourteenth ancestor, hoping to become his student. Like Nāgārjuna, Kānadeva had a reputation for being very wise, and like Nāgārjuna, he loved rhetoric, philosophy, and debate.

Nāgārjuna was aware of this when Kānadeva came to call, and he thought, “Let’s see how wise he is. I’ll test him.”

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 13

ⁱⁱ Baling Haojian (1025-1072), [wg]: Pa-ling Hao-chien, [Kor]: Ba-nŭng, [Jap], Haryo Kokan, (In the 10th century) A student and dharma successor of Yun-men Wen-yen.

ⁱⁱⁱ Kānadeva (nd) काणदेव [ch]: 南陽慧忠, [py]: Jiānátípó [wg]: Chia-na-t’i-p’o, [Kor]: Kanajeba, [Jap]: Kanadaiba, Kānadeva is the fifteenth Chan ancestor and a disciple of Nāgārjuna, a native of South India, of the Vaiśya caste; said to have only one eye, hence Kāna his name; known also as Deva Bodhisattva.

^{iv} Source: Record of the Transmission of the Lamp (傳光錄, [py]: Jingde Chuán Guāng lù, [wg]: Ching-te Ch’uan-teng Lu, [Jap]: Keitoku Dentōroku, Case # 16

^v Kānadeva (nd) काणदेव [ch]: 南陽慧忠, [py]: Jiānátípó [wg]: Chia-na-t’i-p’o, [Kor]: Kanajeba, [Jap]: Kanadaiba, Kānadeva is the fifteenth Chan ancestor and a disciple of Nāgārjuna, a native of South India, of the Vaiśya caste; said to have only one eye, hence Kāna his name; known also as Deva Bodhisattva.

^{vi} Nāgārjuna (nd) काणदेव [ch]: 龍樹尊者, [py]: Lóngshù [wg]: Long-shu, [Kor]: Yongsu, [Jap]: Ryūju, an eminent Buddhist logician who was instrumental in the early establishment of Indian Mahāyāna.

Therefore, Nāgārjuna had a servant fill a bowl full of water to the brim and bring it out to Kānadeva as he approached the gate. Nāgārjuna watched from a window to see what Kānadeva would do.

When the servant presented the full bowl of water to Kānadeva, he took a needle from his robes and put it in the water. Kānadeva then took the bowl and carried it to Nāgārjuna, who was greatly pleased. The two both laughed heartily. They had one mind and understood each other thoroughly.

1. Kānadeva put a needle in the water, what is the meaning of this action?

89. Māzū’s “This Very Mind Is the Buddha”ⁱ

Dàméiⁱⁱ asked Māzūⁱⁱⁱ, “What is the Buddha?”

Māzū answered, “This very mind is the Buddha.”

1. Māzū said, “This very mind is the Buddha,” what is the meaning?

Master Wúmén’s Comment

If you directly grasp Māzū’s meaning, you wear the Buddha’s clothes, eat the Buddha’s food, speak the Buddha’s words, do the Buddha’s deeds—that is, you are a Buddha himself.

However, alas! Dàméi misled not a few people into taking

ⁱ Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 30

ⁱⁱ Dàméi Fācháng (752-839) 大梅法常, [wg]: Ta-mei Fa-Chang, [Jap]: Daibai Hôjô, 36th Generation Dharma-heir of Māzū Dào’yī He practiced in hermitage on Damei-shan (Great Plum Mountain) in Ningbo for forty years.

ⁱⁱⁱ Māzū Dào’yī, (709-788) 馬祖道一, [wg]: Ma-tsu Tao-i, [Kor]: Majo Toil, [Jap]: Baso Dōichi, one of the most influential Chan masters in the history of Chinese Buddhism, originally the student of Huàiràng 懷讓 of Nányuè 南嶽

the mark on the balance for the weight itself.

How could he realize that even mentioning the word “Buddha” should make us rinse out our mouths for three days?

If a man of understanding hears anyone say, “This very mind is the Buddha,” he will cover his ears and rush away.

90. Vimalakīrti’s Not—Two Dharma Gateⁱ

Vimalakīrtiⁱⁱ asked Mañjuśrīⁱⁱⁱ, “What is a Bodhisattva’s entry into the not—two dharma gate?” Mañjuśrī said, “According to what I think, in all dharmas, no words, no speech, no revelation and no understanding, to let go all questions and answers: this is entering the not—two dharma gate.”

Then Mañjuśrī asked Vimalakīrti, “We have each already spoken. Now you should tell us, good man, what is a Bodhisattva’s entry into the not-two dharma gate?”

Xuědòu said, “What did Vimalakīrti?” He also said, “Completely exposed.”

91. Jùzhī Raises a Finger^{iv}

Whenever Master Jùzhī^v was asked about Chán, he would simply hold up one finger. Once a visitor to the temple could not find the master so he asked Jùzhī’s attendant, who was a young boy, “What dharma does your master teach?” The boy, mimicking his master, mindlessly held up one finger. Upon

ⁱ Source: Blue Cliff Record (Biyán Lù, 碧巖錄) Case # 84

ⁱⁱ Vimalakīrti (nd) 毘摩竭提, [Ch]: 維摩, [py]: Wéimó, [Kor]: Yuma, [Jap]: Yuima, Vimalakīrti was a lay disciple of Buddha.

ⁱⁱⁱ Mañjuśrī (nd), [Ch]: 文殊, [py]: Wenshu, [Kor]: Munsu, [Jap]: Monju, Mañjuśrī is a Buddhist Archetype or Celestial Being who manifests wisdom.

^{iv} Source: The Barrier That Has No Gate (Wúmén Guān, 無門關) Case # 3

^v Jinhua Jùzhī (9th C) 俱胝 [wg]: Chin-hua Chū-chih, [Kor]: Guji, [Jap]: Kinka Gutei; a Dharma-heir of Hángzhōu Tiānlóng.

seeing this, Jùzhī cut off the boy's finger with his precepts knife. As the boy ran away screaming with pain. Chán Master Jùzhī called to him, and when the boy turned his head, the Master held up his finger. The boy was suddenly enlightened. When Jùzhī was about to die, he said to his assembled monks, "I obtained this one-finger Chán from Venerable Master Tiānlóng¹ and have used it all my life but still I did not exhaust it." When he had finished saying this, he died.

1. *What is the meaning of Jùzhī's raising one finger?*
2. *What did the boy attain?*
3. *If you were the attendant, what could you say to Zen Master Jùzhī?*

Sūngsan's Comment

The snake has legs and puts on socks. Who can control this snake? If you have no fingers, you can control it.

Master Wúmén's Comment

The enlightenment of Chán Master Jùzhī and of the boy does not depend on the finger. If you understand this, Venerable Tiānlóng, Jùzhī, the boy, and you yourself are all run through with one skewer.

Master Wúmén's Verse

*Jùzhī made a fool of old Master Tiānlóng,
a sharp precepts knife has damaged the boy,
the mountain spirit raised his hand without effort
a great mountain range of ten thousand peaks is split in two.*

¹Hángzhōu Tiānlóng (748-807) 杭州天龍, [wg]: Hang-chou T'ien-lung, [Jap]: Kôshû Tenryû; a Dharma-heir of Dàméi Fācháng

92. Moving Mountain? Moving Boat?

One afternoon, Zen Master Mañgong and several of his students took a boat ride to An Myondo Island. On the way, he pointed to a mountain and asked his students, “Is the mountain moving or is the boat moving?” Haeam stepped forward and side, “Neither the mountain nor the boat is moving, Mind is moving.” “How can you prove that?” Mañgong asked, whereupon Haeam picked up a handkerchief and waved it. “When did you get this idea?” the Zen Master asked.

1. *Is the mountain moving or is the boat moving?*
2. *Zen Master Mañgong asked Haeam, “When did you get this idea?” If you had been there, how would you have answered?*
3. *No boat, no mountain. Then what?*

93. Bodhidharma’s family tradition

During a Dharma speech, Zen Master Hyōbong posed a kōan to the assembly: “Three men are walking. The first man says, ‘I am coming here just like this.’ The second man says, ‘I never come just like this.’ The third man says, ‘Put it all down.’ “Which one is correct? If you find this, I will hit you thirty times. If you cannot find this, I will also hit you thirty times. What can you do?” Nobody could answer. The he composed a poem:

Write ‘Wu’ in the sky —
There is substance and great function.
Meditation and enlightenment are important.
But you must find Bodhidharma’s family tradition.

He then hit the table three times with his Zen stick and descended from the high stand.

1. *Of the three men, which one is correct?*
2. *How do you write 'Mu' in the sky?*
3. *What are substance and great function?*
4. *What is Bodhidharma's family tradition?*

Sūngsan's Comment

In the sky, one sun, one moon and many stars. But the blind man cannot see the sun, the moon or the stars. Hyōbong asked this question and the three men were responding. The first man says "I am coming here just like this." But this is making something, he is already there and yet he is also saying he is here 'just like this.' This is obvious so he is painting legs on the picture of a snake. The second man is trying to hit the first man by saying, "I never come here just like this." However, he does not understand the first man's mistake. The third man just says, "Put it all down." and makes the same mistake.

Mu, in Zen is an allegory for the sky or space or śūnyatā "complete unbounded emptiness." So writing "Mu" in the sky could also be a symbolic act of just sitting and not answering it as an "only like this" kōan. The most correct answer in our school is to actually write 'Mu' in the sky.

94. Bodhidharma's rest mind

Bodhidharma sat facing the wall. The Second Chán Ancestor, standing in the snow, cut off his arm and said, "My mind cannot rest. Please teacher, rest my mind." Bodhidharma replied, "Bring me your mind, and I will put it to rest." The Second Chán Ancestor said, "I cannot find my mind."

Bodhidharma replied, “I have already given your mind rest.”

1. *Do you have a mind?*
2. *At that time, what is the Second Chán Ancestor’s unrest mind?*
3. *Where did the Second Chán Ancestor’s mind go?*
4. *What is rest mind?*

95. Yúnmén’s Cake

A monk asked Yúnmén, “What is talk that goes beyond Buddhas and Patriarchs?”

Un Mun replied; “Cake!”

1. *What is talk that goes beyond Buddhas and Patriarchs?*
2. *What does cake mean?*
3. *If you were the monk, what could you say to Un Mun?*

96. Hyōbong’s Best Killer

One day Hyōbong sūnim asked Zen Master Mańgong, “Somebody like to kill, who is the best killer?” Mańgong said; “Today I see him here.” “I want to cut your neck,” Hyōbong said. “Do you give me permission?” Mańgong answered him and then Hyōbong was very happy and bowed to his teacher.

1. *Who is the best killer?*
2. *Mańgong said “Today I see him here.” What does this mean?*

3. *What was Mañgong's second answer?*

97. What is the One Thing?

Zen Master Yongsōng once gave a Dharma Speech in which he said, “Everyone has one thing. This one thing swallowed heaven, earth and everything. If you want to find it, it is already far away. If you put it down, it is always in front of you. Brighter than the sun and darker than black ink, it always abides under you palm. Have you found it?”

1. *How did one thing swallow everything?*
2. *What is the meaning of “if you want to find it, it is already far away?”*
3. *What is the meaning of “brighter than the sun and darker than black ink, it always abides under you palm?”*
4. *What is the meaning of “brighter than the sun and darker than black ink?”*

Sūngsan's Comment

If the sixth Chán Ancestor had been there, he would have hit Yongsōng right in the face.

98. Jingqing Dào fù's Man in the weeds

A monk asked Jingqing, “I am pecking out; please Master, peck in.” Jingqing said, “Are you alive or not?” The monk said, “If I were not alive, people would jeer at me.” Jingqing said, “You too are a man in the weeds.”

1. *What do pecking out and pecking in mean?*

2. *Where is the monk's mistake?*
3. *How can you answer, are you alive or not?*

99. Xianglin Chengyuan's "Meaning of the coming from the west?"

A monk asked Xianglin, "What is the meaning of the Patriarch (Bodhidharma) coming from the West?" Xianglin said, "Sitting for a long time becomes wearisome."

1. *What does sitting for a long time becomes wearisome mean?*

100. Xiāngyán's Non-attained Buddha

A monk asked Chán Master Xiāngyáni, "The Buddha of Supremely Pervading, surpassing Wisdom sat in meditation for ten kalpas and could not attain Buddhahood. He did not become a Buddha. Why?"

Venerable Xiāngyán said, "Your question is quite self-evident."

The monk persisted, "He meditated so long; why did he not attain Buddhahood?"

Master Xiāngyán said, "Because he would not become Buddha."

1. *Why did he not attain Buddhahood?*
2. *Dharma appears, and Dharma does not appear in this world; what does this mean?*

ⁱ Xiāngyán Zhixián (908-987) 香嚴智閑, [wg]: Hsiang-yen Chih-hsien, [Kor]: Hyangöm, [Jap]: Kyôgen Chikan, Studied with Báizhàng, received transmission from his Dharma-brother Guishan.

Sǔngsan's Comment

The Huáyán Sutra states, "Each mote particle has Buddha-nature, so everything has already become Buddha." If someone wants to become Buddha, this is already a big mistake. So, be careful.

Master Wúmén's Comment

I allow the barbarian's realization, but I do not allow his understanding. When an ignorant man realizes it, he is a sage. When a sage understands it, he is ignorant.

Master Wúmén's Verse

*rather than resting the body,
rest the mind.
if you completely attain mind,
the body is not a problem.
when both body and mind are clear,
even asuras and hungry ghosts
see little value in worldly power.*

Rev. Paul Yuánzhì Lynch



Yuánzhì has been practicing Buddhist meditation since he began with his first Vipassana Teacher in 1987. He discovered and began practicing in the Kwan Um School of Zen in late 1999 and with the sanction and encouragement of Zen Master Sūngsan, founded the Huntington Beach Zen Center on August 14, 1993 where Zen Master Sūngsan installed him as Abbot of the Zen Center during the opening ceremony. The Huntington Beach Zen Center was originally a residential Zen Center where up to eight students lived and practiced. Yuánzhì faithfully served as the Abbot for fifteen years from 1993 until the summer of 2008. Over those years, the Zen Center moved from Huntington Beach to Stanton and later settled in Long Beach when it became a non-residential Center in 2000.

Throughout the late 1980's and into the early 1990's Paul had the opportunity to practice with Zen Master Sūngsan; and although his grand-teacher was retired from formal teaching at the time, the monks at Dharma Zen Center would frequently request him to host kōan interviews with the students during his frequent long stays in Los Angeles.

Rev. Paul Yuánzhì Lynch received Inka from Zen Master Jibong of the Golden Wind Zen Order in April of 2006. He is no longer associated with the Golden Wind Order and founded the Five Mountain Sangha in 2008. As required by his training agreement entered into Zen studies with several Zen Teachers as well as James Ford, Roshi of the Harada/Yasutani Lineage of Japanese Zen as transmitted through John Tarrant Roshi who was the first Dharma Heir of Robert Aitken Roshi.

Yuánzhì has traveled extensively throughout the U.S., Europe and Asia sitting retreats with many Zen Masters. Additionally, he is a Poet and Author, was encouraged by Zen Master Sūngsan to write poetry, and was counseled by his grand-teacher in the proper use and function of Zen Poetry in practice and teaching. Yuánzhì has written many books; including *Cold Heart Thawing*, a collection of his earlier poetry, *Peering through the Cloud*, a collection of his latter poetry, and *A Path to Christ Consciousness* was co-authored with his long time Dharma friend Robert Harwood. Sōnsa-nim has also written *Five Mountains—a Practice Guide to Sōn Buddhism*, *Zen Liturgy—Korean Sōn Practice Forms*, and *Buddhist Precepts—a Guide for Western Buddhist Lay Practitioners* along with *Translations of The Barrier That Has No Gate*, *Wú Mén Guān* and *The Blue Cliff Record*. These books are available from the Zen Center, at *Before Thought Publications* or any of your local booksellers.

Appendix —: Dharma Lineage

Five Mountain Order

金風禪宗

Indian Ancestors

Śākyamuni Buddha	563-483 BCE	शाक्यमुनि
1. Mahākāśyapa	Unknown	महाकाश्यप
2. Ānanda	6th BCE	आनन्द
3. Śaṅavāsa	Unknown	शाणवासिक
4. Upagupta	Unknown	उपगुप्त
5. Dhītika	Unknown	धीतिक
6. Miccaka	Unknown	मिच्छक
7. Vasumitra	Unknown	वसुमित्र
8. Buddhanandi	Unknown	बुद्धनन्द
9. Buddhamitra	Unknown	बुद्धमित्र
10. Pārsvā	Unknown	पार्श्व
11. Punyayasās	Unknown	पुण्ययशस्
12. Asvaghosa	1st-2nd BCE	अश्वघोष
13. Kapimāla	Unknown	कपिमल
14. Nāgārjuna	150-250 BCE	नागार्जुन
15. Kānadeva	Unknown	काणदेव
16. Rāhulata	Unknown	राहुलभद्र
17. Saṅghanandi	d. 74 BCE	संघनन्द
18. Gayasata	Unknown	गेयाशत
19. Kumārata	Unknown	कुमारलब्ध
20. Jayata	Unknown	गयत
21. Vasubandhu	Unknown	वसुबन्धु
22. Manorhita	Unknown	मनुर
23. Haklena	Unknown	हकुलेनयसस्
24. Āryasimha	Unknown	सिंह
25. Vāśasuta	Unknown	वशसुत
26. Punyamitra	Unknown	पुण्यमित्र
27. Prajñātāra	Unknown	प्रज्ञातर

28. Bodhidharma	470 – 536	बोधिधर्म
Chinese Ancestors		
29. Dàzǔ Huikě	487 – 592	大祖慧可
30. Jiāngxī Sēngcàn	d. 606	江西僧璨
31. Dàyì Dàoxìn	580 – 651	大義道信
32. Dàomén Hóngrèn	602 – 675	道門弘忍
33. Dàjiāng Huinéng	683 – 713	大江慧能
34. Nányuè Huáiràng	677 – 744	南躍懷讓
35. Mǎzǔ Dàoyī	709 – 788	馬祖道一
36. Bǎizhàng Huáihái	720 – 814	百丈懷海
37. Huángbò Xīyùn	720 – 850	黃蘗希運
38. Línjì Yìxuán	d. 867	臨濟義玄
39. Xiāngyán Zhìxián	830 – 888	興化存獎
40. Nányuàn Huìyóng	860 – 930	南院慧顛
41. Fēngxuè Yánzhào	896 – 973	風穴延沼
42. Shǒushān Shěngniàn	926 – 993	首山省念
43. Fényáng Shànzhāo	947-1024	汾陽善昭
44. Shíshuāng Chuyuán	987-1040	石霜楚圓
45. Yángqí Fānghuì	993-1046	楊岐方會
46. Báiyún Shǒuduān	1025-1072	白雲守端
47. Wǔzǔ Fǎyǎn	d. 1104	五祖法演
48. Yuánwù Kèqín	1063-1135	圓悟克勤
49. Xūqī Shǎolóng	1077-1136	虛岐少隆
50. Yīngān Tánhuá	1103-1163	應庵曇華
51. Mìān Xiánjié	1118-1186	密庵咸傑
52. Pòān Zǔxiān	1136-1211	破庵祖先
53. Wúzhǔn Shīfàn	1177-1249	無準師範
54. Xuehyen Huilang	Unknown	
55. Qian Congshia	Unknown	
56. Shíwū Qīnggǒng	1270-1352	石屋清珙
Korean Ancestors		
57. Taego Bou	1301-1382	太古財宇宙
58. Hwanam Honsu	1320-1392	幻庵混修
59. Gugok Gakun	Unknown	龜谷覺雲
60. Byeokgye Jeongsim	d. 1492	碧溪淨心
61. Byeoksong Jieom	1464-1534	碧松智嚴

62. Buyong Yeongwan	1485-1571	芙蓉靈觀
63. Cheongheo Hyujeong	1520-1604	清虛休靜
64. Pyeonyang Eon-gi	1581-1644	鞭羊彥機
65. Pungdam Euisim	1592-1665	楓潭義謚
66. Woldam Seolje	1632-1704	月潭雪霽
67. Hwanseong Jian	1664-1729	喚惺志安
68. Hoam Chejeong	Unknown	虎巖體淨
69. Cheongbong Geoan	1710-1793	青峰巨岸
70. Yulbong Cheonggo	Unknown	栗峰青杲
71. Geumheo Beopcheom	Unknown	錦虛法沾
72. Yongam Hyeon	Unknown	龍岩慧彥
73. Yeongwol Bongyul	1738-1823	永月奉律
74. Manhwa Boseon	Unknown	萬化普善
75. Gyeongheo Seongu	1849-1912	鏡虛惺牛
76. Mangong Wolmyeon	1871-1946	滿空月面
77. Gobong Gyeonguk	1890-1962	高峯禪師
78. Seungsahn Haengwon	1927-2004	崇山行願
American Ancestors		
79. Jibong Haeum	1941-Present	智頂洋音
80. Wŏnji Dŏch'ŏng	1957-Present	原智道清

Appendix 二: Criteria for Inka



1. Accepting the responsibilities for commitment (to the processes of practice; being present daily, for retreats; financially, etc.)
2. Gaining basic control of one's káрма
3. Developing and expressing a genuine compassion for all living things.
4. Illustrating a basic cognitive mastery of the essentials of the Zen path (dharma–talks, Kōans, etc.)
5. Becoming proficient in the skills of teaching (zen interviews, answering questions in the public arena, etc.)
6. Manifesting natural leadership by gaining the trust of the other students in the Sangha.
7. Finding “one mind” with the teacher and attaining a deep connection based in mutual loyalty.
8. Attaining experiential insight into one's “original nature.”
9. Maintaining a life that evokes the mystery that is present in each moment rather than cultivating a dependence on answers (any kind of *cookie cutter* answers.)

Appendix 三: Some Capping Phrases



1. The dog runs after the bone.
2. Your head is a dragon; your tail is a snake.
3. You're scratching your right foot, when your left foot itches.
4. I don't give acupuncture to a dead cow.
5. When hungry eat, when tired sleep.
6. The sky is blue, the tree is green.
7. Don't make anything.
8. Your bodies are different, but your minds are the same.
9. A second offence is not permitted.
10. Heaven above, earth below.
11. Only go straight—don't know.
12. The true way is not dependant on understanding—or not understanding.
13. If you open your mouth, I will hit you thirty times; if you say nothing, I will also hit you thirty times.
14. Your answer is not good—not bad.
15. If you speak a lot, you lose your tongue.
16. Everyday mind is Zen mind, and the truth.
17. Salt is salty, sugar is sweet.
18. In original nature there is no this and that.
19. The Great Round Mirror has no likes or dislikes.
20. If in this lifetime you do not open your mind, you cannot digest even one drop of water.

21. The dog is barking; woof, woof, woof! The cat is meowing; meow, meow, meow.
22. A day without work is a day without eating.
23. The Great Way is not difficult, simply cut off all thought of good and bad.
24. Shouting into a valley; big shout: big echo, small shout; small echo.
25. Blue sky and green sea are the Buddha's original face.
26. The sound of the waterfall and the bird's song—are the great sutras.
27. Where are you going? Watch your step.
28. Water flows down to the sea; clouds float up to the heavens.
29. If you want something, you get something. If you don't want anything, then you get everything.
30. Put it all down!
31. You're scratching the sole of your shoe, when your foot itches.
32. I thought you were a keen eyed dragon, but now I see you are just a blind dog.
33. You understand one, but you don't understand two.
34. You already understand.
35. It has already appeared.
36. Ah-ha; I caught a big fish!
37. It is like that.
38. I have already killed all the Buddhas. What can you do?
39. Buddha is mind, mind is Buddha.
40. When you are thinking, your mind and my mind is different. When you are not thinking, your mind and my mind are the same.
41. When you do not think, everything is the same.

42. Everything in name and form is not alike; in substance everything is the same.
43. Universal substance and your substance are alike.
44. "Like this" is the truth.
45. I hit you thirty times with this stick.
46. Hold the stick and hit the moon with it.
47. The rope has become a snake.
48. The sun sets behind the western mountain.
49. The moon rises over the eastern mountain.
50. Three times three equals nine.
51. Whatever goes up must come down.
52. Light on: light. Light off: dark.
53. An inch is short while a mile is long.
54. The crow is black and the seagull is white.
55. The ground is neither dark nor light.
56. The tree has no roots.
57. The valley has no echo.
58. Can you hold your mind?
59. Bring me your mind; bring your mind here.
60. Is your answer the truth?
61. Is that all of your answer?
62. Do you have another answer?
63. Cut off all speech and the mind does not move.
64. Blowing the flute without holes. Ka, ka, ka.
65. The white clouds hold lonely rocks in their embrace.
66. At every step, the pure wind rises.
67. There's no cool spot in a pot of boiling water.

68. In death, attain life.

69. True form, no form.

Appendix 四: Kōan Bibliography



The Barrier That Has No Gate (Wúmén Guān, 無門關)
Chán Master Wúmén Huikāi 無門慧開 (1183-1260)

The Gateless Barrier – the Wu Men Kuan

Translated with commentaries by Robert Aitken Roshi
Publisher: North Point Press
ISBN: 0-86547-422-7

No Barrier–

Unlocking the Zen Koan the Mumonkan

Translated with Commentaries by Thomas Cleary
Publisher: Bantam
ISBN: 0-533-37138-X

Gateless Gate:

The Classic Book of Zen Koans

by Koun Yamada
Publisher: Wisdom Publications
ISBN: 0-86171-382-6

Gateless Barrier:

Zen Comments on the Mumonkan

by Zenkai Shibayama
Publisher: Shambhala
ISBN: 1-57062-726-6

The World: A Gateway:

Commentaries on the Mumonkan

by Albert Low, Huikai
Publisher: Tuttle Publishing; 1st ed
ISBN: 0-80483-046-0

Blue Cliff Record (Biyán Lù, 碧巖錄)
Chán Master Yuánwù Kèqín 圓悟克勤 (1063-1135)

The Blue Cliff Record

Translated by Thomas Cleary and J.C. Cleary
Publisher: Shambhala
ISBN: 0-87773-622-7

Ts'ung Jung Lu–Chinese; Book of Serenity–English

**The Book of Serenity:
One Hundred Zen Dialogues**

By Thomas Cleary
Publisher: Shambhala
ISBN: 1-59030-249-4

**The Book of Equanimity:
Illuminating Classic Zen Koans**

By Gerry Shishin Wick
Publisher: Wisdom Publications
ISBN: 0-86171-387-7

Iron Flute–English

**The Iron Flute:
100 Zen Koans**

By Nyogen Senzaki (Translator), Ruth Strout McCandless,
Genro Oryu, Fugai, Steve Hagen
Publisher: Tuttle Publishing
ISBN: 0-80483-248-X

Ten Gates–English

Ten Gates

By Zen Master Seung Sahn
Publisher: Primary Point Press
ISBN: 0-9427-9501-6
Currently out of print,

Whole World is a Single Flower–English

**The Whole World is a Single Flower –
365 Kōans for Everyday Life**

Edited by Jane McLaughlin, JDPSN and Paul Muenzen
Publisher: Tuttle
ISBN: 0-8048-1782-0

**Zen: The Perfect Companion
(Perfect Companions!)**

by Seung Sahn

Publisher: Black Dog & Leventhal Publishers

ISBN: 1-57912-279-5

Record of the Transmission of the Lamp 传光录, [py]: Jingde Chuán
Guāng lù, [wg]: Ching-te Ch'uan-teng Lu, [Jap]: Keitoku Dentōroku
written by Keizan Jōkin Zenji 莹山绍瑾(1268-1325) Yingshān Shàoĵīn

Appendix 五: Suggested Reading List



Introductory Study

An Introduction to Zen Buddhism

By Daisetz Teitaro Suzuki
Publisher: Grove/Atlantic;
Reissue edition November, 1991
ISBN: 0-8021-3055-0

Zen in the Art of Archery

By Eugen Herrigel and Daisetz T. Suzuki
Publisher: Vintage
ISBN: 0-3757-0509-0

Zen Mind, Beginner's Mind

By Shunryu Suzuki Roshi
Publisher: Weatherhill
ISBN: 0-8348-0079-9

Dropping Ashes on the Buddha – The Teaching of Zen Master Seung Sahn

Edited by Stephen Mitchell
Publisher: Grove Press
ISBN: 0-8021-3052-6

Nothing Special – Living Zen

By Charlotte Joko Beck & Steve Smith
Publisher: Harpers San Francisco
ISBN: 0-0625-1117-3

The Compass of Zen Teaching (Original Abbreviated Version)

By Zen Master Sūngsan
Publisher: Before Thought Publications

Zen Flesh, Zen Bones

Compiled and translated by Paul Reps et al.
Publisher: Tuttle
ISBN: 0-8048-3186-6

Advanced Study

Compass of Zen

By Zen Master Seung Sahn
Publisher: Shambhala Dragon Editions
ISBN: 1-5706-2329-5

Contemporary Book on Buddhism

Only Don't Know

By Zen Master Seung Sahn
Publisher: Shambhala Dragon Editions
ISBN: 1-5706-2432-1

The Mind of Clover – Essays in Zen Buddhist Ethics

By Robert Aitken Roshi
Publisher: North Point Press
ISBN: 0-8654-7158-4

Open Mouth, Already a Mistake

By Zen Master Wu Kwang, Richard Shrobe
Publisher: Primary Point Press
ISBN: 0-9427-9508-3
Currently out of print.

The Roaring Stream– A New Zen Reader

Edited by Nelson Foster and Jack Shoemaker
Publisher: Ecco,
ISBN: 0-8800-1511-X

Cutting Through Spiritual Materialism

By Choygam Trungpa Rinpoche
Publisher: Shambhala
ISBN: 0-8777-3050-4

Women's Buddhist Study

Meetings with Remarkable Women: Buddhist Teachers in America

By Lenore Friedman
Publisher: Shambhala
ISBN: 1-57062-474-7

**Buddhist Women on the Edge:
Contemporary Perspectives from the Western Frontier**
By Marianne Dresser
Publisher: North Atlantic Books
ISBN: 1-55643-203-8

**Turning the Wheel:
American Women Creating the New Buddhism**
By Sandy Boucher
Publisher: Beacon Press
ISBN: 0-80707-305-9

**No Time to Lose:
A Timely Guide to the Way of the Bodhisattva**
By Pema Chodron
Publisher: Shambhala
ISBN: 1-59030-135-8

**When Things Fall Apart:
Heart Advice for Difficult Times**
By Pema Chodron
Publisher: Shambhala
ISBN: 1-57062-344-9

**The Places that Scare You:
A Guide to Fearlessness in Difficult Times**
By Pema Chodron
Publisher: Shambhala
ISBN: 1-57062-921-8

**The Wisdom of No Escape:
And the Path of Loving Kindness**
By Pema Chodron
Publisher: Shambhala
ISBN: 1-57062-872-6

**Start Where You Are:
A Guide to Compassionate Living**
By Pema Chodron
Publisher: Shambhala
ISBN: 1-57062-839-4

Chinese Chán Buddhism

Transmission of the Mind Outside the Teachings

By Charles Luk

Publisher: Grove Press

The Original Teachings of Ch'án Buddhism

Compiled and translated by Chang Chung-yuan

Publisher: Pantheon Books,

ISBN: 0-6797-5824-0

Ch'án and Zen Teaching – Volumes 1, 2 & 3

By Lu K'uan Yu, Charles Luk

Publisher: Weiser

ISBN: 0-8772-8795-3 Vol. 1,

ISBN: 0-8772-8797-X Vol. 2

ISBN: 0-8772-8798-8 Vol. 3

The Story of Chinese Zen By Nan Huai-Chin

Translated by Thomas Cleary

Publisher: Tuttle

ISBN: 0-8048-3050-9

The Golden Age of Zen

by John Ching-Hsiung Wu

Publisher: Image Books,

ISBN: 0-3854-7993-X

Sayings and Doings of Pai Chang

Translated by Thomas Cleary

Center Publications, ISBN: 0-9168-2010-6

Currently out of print.

The Zen Teaching of Bodhidharma

Translated by Red Pine

Publisher: North Point Press

ISBN: 0-8654-7399-4

The Zen Teaching of Huang Po

Translated by John Blofeld

Publisher: Shambhala

ISBN: 0-8021-5092-6

Swampland Flowers–

Letters and Lectures of Zen Master Ta Hui

Translated by Christopher Cleary

Publisher: Grove Press

ISBN: 0-3941-7011-3

Currently out of print.

Korean Sŏn Buddhism

Only Doing It for Sixty Years

Publisher: Primary Point Press

Currently out of print.

Thousand Peaks–Korean Zen Traditions and Teachers

By Mu Soeng

Publisher: Primary Point Press

ISBN: 0–9427–9502–4

The Way of Korean Zen

By Zen Master Kusan

Publisher: Weatherhill

ISBN: 0–8348–0201–5

Currently out of print.

Nine Mountains

By Zen Master Kusan

Publisher: International Meditation Center, Korea; 1978

Currently out of print.

The Zen Monastic Experience

By Robert Buswell, Jr.

Publisher: Princeton University Press,

ISBN: 0–6910–3477–X

Tracing Back the Radiance – Chinul’s Korean Way of Zen

By Robert E. Buswell

Publisher: University of Hawaii Press

ISBN: 0–8248–1427–4

The Korean Approach to Zen – The Collected Works of Chinul

By Robert E. Buswell

Japanese Zen Buddhism

Shobogenzo—Zen Essays by Dogen

Translated by Thomas Cleary
Publisher: University of Hawaii Press
ISBN: 0–8248–1401–0

The Zen Master Hakuin—Selected Writings

Translated by Philip Yampolsky
Publisher: Columbia Univ. Press
ISBN: 0–231–06041–6

Bankei Zen—Translations from the Record of Bankei

Translated by Peter Haskell
Publisher: Grove Press
ISBN: 0–8021–3184–0

Kōan Study

Wúménguān—Chinese; No Gate Checkpoint—English

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ISBN: 0–8048–1782–0

Zen: The Perfect Companion (Perfect Companions!)

by Seung Sahn

Publisher: Black Dog & Leventhal Publishers

ISBN: 1–57912–279–5

Various Koan Collections

The Zen Koan as a Means of Attaining Enlightenment

By Daisetz Teitaro Suzuki
Publisher: Tuttle Publishing
ISBN: 0-80483-041-X

The Sound of the One Hand– 281 Zen Koans with Answers

By Hau, Yoel Hoffmann
Publisher: Basic Books
ISBN: 0-46508-079-0

Opening a Mountain– Koans of the Zen Masters

By Steven Heine
Publisher: Oxford University Press
ISBN: 0-19513-586-5

The True Dharma Eye– Zen Master Dogen’s Three Hundred Koans

By John Daido Looi, Kazuaki Tanahashi (Translator)
Publisher: Shambhala
ISBN: 1-59030-242-7

Straight to the Heart of Zen– Eleven Classic Koans and Their Inner Meanings

By Philip Kapleau
Publisher: Shambhala
ISBN: 1-57062-593-X

Bring Me the Rhinoceros– And Other Zen Koans to Bring You Joy

By John Tarrant
Publisher: Harmony
ISBN: 1-40004-764-1

Sutras for Chan Study

The Flower Ornament Scripture– A Translation of the Avatamsaka Sutra

By Thomas Cleary
Publisher: Shambhala
ISBN: 0-8777-3940-4

The Diamond Sutra and the Sutra of Hui-Neng

By A. F. Price, Wong Mou-lam, W. Y. Evans-Wentz
Publisher: Shambhala
ISBN: 0-8777-3005-9

The Platform Sutra of the Sixth Patriarch

By Philip Yampolsky
Publisher: Columbia University Press
ISBN: 0-2310-8361-0

The Diamond Sutra– The Perfection of Wisdom

By Red Pine
Publisher: Counterpoint Press
ISBN: 1-5824-3256-2

A Buddhist Bible

Edited by Dwight Goddard
Publisher: Beacon Press,
ISBN: 0-8070-5911-0

The Holy Teaching of Vimalakirti– A Mahayana Scripture

Translated by Robert Thurman
Publisher: Pennsylvania State University Press
ISBN: 0-2710-0601-3

Zen Poetry

Bone of Space

By Zen Master Seung Sahn
Publisher: Primary Point Press
ISBN: 0-9427-9506-7

**One Robe, One Bowl– The Poetry of the Hermit/Monk
and Zen Master Ryokan**

Translated by John Stevens
Publisher: Weatherhill,
ASIN 0-8348-0125-6
Currently out of print.

Appendix ६:: Sanskrit Pronunciation Guide

Sanskrit's breadth of expression comes in part from using the entire mouth for pronunciation, and from elongating accented vowels. With an alphabet of 49 letters, it has several different versions of familiar sounds such as 'n' and 's', each issuing from a different part of the mouth. For this reason, diacritical marks are generally used to indicate how and where a consonant or vowel should be sounded.

a pronounced like 'a' in america

â pronounced like 'a' in barn

i pronounced like 'i' in bit

î pronounced like 'i' in liter

u pronounced like 'u' in put

û pronounced like 'u' in dude

e pronounced like 'e' in grey

ai, ay pronounced like 'ai' in aisle

o pronounced like 'o' in over

au pronounced like 'ow' in cow

â, î, û, ê, âi, âu prolonged for two beats instead of one

k, kh, g, gh, ò gutturals, arising from the throat

c, ch, j, jh, ò palatals, arising from the back of the palate

ø, øh, è, èh, ñ cerebrals, with tongue touching the roof of the mouth

t, th, d, dh, n dentals, with tongue touching the back of the teeth

p, ph, b, bh, m labials, arising from the lips

c, ch palatal, always pronounced like 'ch' in chop

ë cerebral, pronounced like 'ri' in rip

â palatal, pronounced like 'sh' in shout

æ cerebral, pronounced like 'sh' in leash

õ pronounced like 'ni' in onion

ä pronounced like 'n' in uncle

jõ pronounced like 'gn' in igneous

h alone pronounced like 'h' in hot

ĩ a soft echo of the preceding vowel

h after a consonant extra breath after the consonant (in Sanskrit there are no compound sounds like 'th' in thief or 'ph' in phone)

Appendix 七: Pinyin Pronunciation Guide

Consonants

b = same as English

p = same as English

c = ts in its

q = ch in chicken, tip of tongue on the lower teeth

ch = ch in chicken, tongue on the roof of your mouth

r = r in red but with the tongue the roof of your mouth

d = same as English

s = same as English

f = same as English

sh = same as English

g = same as English

t = same as English

h = same as English

w = same as English

j = same as English, tongue on lower teeth.

x = sh in hush, tongue on the lower teeth

k = same as English

y = same as English

l = same as English

z = like the ds in kids

m = same as English

zh = j in jump, tongue on roof of mouth

n = same as English

Vowels and other things...

a = as in father

iu = yo in Tokyo

ai = 'eye'

o = o in mom

an = 'on' in 'gone'

ong = somewhere between 'ong' in Hong Kong and 'ung' in hung

ang = somewhere between 'ang' in sang and 'ong' in Hong Kong

ou = ow in mow

ao = ow in cow

u = oo in boo

ü = ew in new

e = u in full

ua = ua in Guam

ei = ay in pay

uai = 'why'

en = un in fun

uan = uan in quantity

eng = ung in sung

uang = rhymes with strong

er = sounds like it is spelled

ui = ay in way

i = after the c, ch, s sh, z, zh, like 'i' in 'chirp' (chi is like chi in 'chirp', but stop before you pronounce the 'r'). Following any other letter the i is like ee in bee

un = following j, q, x, y, l, n, sounds like 'une' in June. Following other letters it is closer to un in pun

in = similar to English

uo = wo in worry

ing = ing in sting

Appendix 八: Footnotes

¹ **Recorded Sayings of Zen Master Joshu** (Paperback) by James Green (Translator), Paperback: 208 pages, Publisher: Shambhala (September 18, 2001,) Language: English, ISBN: 157062870X

² **The Compass of Zen** (Shambhala Dragon Editions) (Paperback) by Seung Sahn, Paperback: 416 pages, Publisher: Shambhala; 1st ed edition (October 28, 1997,) Language: English, ISBN: 1570623295

³ **The Book of Serenity: One Hundred Zen Dialogues** (Paperback) by Thomas Cleary, Paperback: 512 pages, Publisher: Shambhala; Reprint edition (March 22, 2005), Language: English, ISBN: 1590302494

⁴ **Kwan Um School of Zen**: The Kwan Um School of Zen is an international organization of more than a hundred centers and groups founded by Zen Master Seung Sahn, among the first wave of Korean Zen Masters to live and teach in the West. The School's purpose is to make this practice of Zen Buddhism available to an ever-growing number of students throughout the world. The heart of the Kwan Um School of Zen is the daily practice, which goes on in its Zen centers and groups. Students and visitors eat together, work together, and meditate together – gradually attaining a clear compassionate mind, which moment to moment is able to help all beings. They offer training in Zen meditation through meditation instruction, daily morning and evening practice, public talks, teaching interviews, sittings, retreats and workshops. Their programs are open to anyone regardless of previous experience and are often offered at no cost.

⁵ **Sūngsan sōnsa** (1927-2004) (KUSZ: Seung Sahn Soen-sa) was a Korean Zen master born in Seun Choen, North Korea. In 1973 he founded the Kwan Um School of Zen in Providence, Rhode Island. Zen Master Sūngsan died in at Hwage'sa in Seoul, South Korea. Some of his Zen teachings were recorded in several books, including *The Compass of Zen*, *Only Don't Know: Selected Teaching Letters of Zen Master Seung Sahn*, and *Dropping Ashes on the Buddha* which was his first book actually was the labor of Stephen Mitchell, an early student of Zen Master Sūngsan. Zen Master Sūngsan also bestowed the title of Taesōnsa-nim (KUSZ: Dae Soen Sa Nim) upon himself as a celebration for his sixtieth birthday, which mean 'Great Honored Zen Master.'

⁶ **Wade-Giles** (Simplified Chinese: 威妥玛拼音 or 韦氏拼音), sometimes abbreviated Wade, is a Romanization system (phonetic notation and transliteration) for the Chinese language based on the form of Mandarin used in Beijing. It developed from a system produced by Thomas Wade in the mid-19th century, and reached settled form with Herbert Giles's Chinese-English dictionary of 1892. Wade-Giles was the main system of transliteration in the English-speaking world for most of the 20th century, replacing the Nanjing-based romanization systems that had been common until late in the 19th century. It has mostly been replaced by the pinyin system today, but remains in use in the Republic of China (Taiwan).

⁷ **Pinyin** is a system of romanization (phonemic notation and transcription to Roman script) for Standard Mandarin, where pin means "spell" and yin means "sound". The most common variant of pinyin in use is called Hanyu Pinyin (Simplified Chinese: 汉语拼音方案; Traditional Chinese: 漢語拼音方案; pinyin: Hànyǔ Pīnyīn fāng'àn), also known as scheme of the Chinese phonetic alphabet ((Simplified Chinese: 汉语拼音; Traditional Chinese: 漢語拼音; pinyin: Hànyǔ Pīnyīn).

⁸ **McCune-Reischauer** is a romanization system of the Korean language, created in 1937 by two Americans: George M. McCune and Edwin O. Reischauer. It does not attempt to transliterate Hangŭl but rather to represent the phonetic pronunciation. North Korea and many Western countries use this system while South Korea replaced it with a new romanization system that was created by the Ministry of Culture and Tourism, the Revised Romanization of Korean. A third system—the Yale romanization system, which is a one-to-one transliteration system—exists, but is only used in academic literature, especially in linguistics. During the period of Russian interest in Korea at the beginning of the 20th century, attempts were also made at representing Korean in Cyrillic. The McCune-Reischauer system is basically friendly to Westerners.

⁹ **Kong'an** (公案; Japanese: kōan, Chinese: gōng-àn) is a story, dialogue, question, or statement in the history and lore of Chan (Zen) Buddhism, generally containing aspects that are inaccessible to rational understanding, yet that may be accessible to intuition. A famous kōan is, “Two hands clap and there is a sound; what is the sound of one hand?” (oral tradition, attributed to Hakuin Ekaku, 1686-1769, considered a reviver of the kōan tradition in Japan). As used by teachers, monks, and students in training, kōan can refer to a story selected from sutras and historical records, a perplexing element of the story, a concise but critical word or phrase (話頭 huà-tóu) extracted from the story, or to the story appended by poetry and commentary authored by later Zen teachers, sometimes layering commentary upon commentary. Less formally, the term kōan sometimes refers to any experience that accompanies awakening or spiritual insight.

¹⁰ **Nanyue Huairàng** a Tang period Chan master from Qinzhou 金州 (in present-day). His family name was originally Du 杜, and he was commonly known as Nanyue Huairang 南嶽懷讓. He became a monk at 15 years of age, subsequently studying under the sixth patriarch Huineng 慧能 for a period of eight years. At his first interview with Huineng, he was asked the question “For what thing have you come?” to which he answered “Just at the moment you define the single thing, is the moment you lose it” (說示一物即不中). In 714 he moved to Banyao temple in Nanyue, where he remained for some 30 years. During this time, he gained fame as a meditation master, such that later on a Chan teaching style, called “Nanyue” would develop. He passed away in 744 and was given the posthumous title of Dahui 大慧. He had six major disciples, among who Mazu Daoyi 馬祖道一 and Qingyuan xingsi 青原行思 established major lines of transmission of the masters methods.

¹¹ **Dàjiāng Huínéng** a Chinese Chan monk who is one of the most important figures in the tradition. He was said to originally be an illiterate wood-cutter, who, upon hearing a recitation of the Diamond Sutra 金剛經, became awakened to the import of Buddhism. He went to study with the Chan master Hongran 弘忍, eventually becoming the dharma-heir of this teacher, and thus the sixth patriarch 六祖. He is said to have advocated a sudden approach to Buddhist practice and enlightenment, and in this regard, is considered the founder of sudden enlightenment 頓教 “southern Chan.” While these are the legendary accounts handed down by the tradition, it is widely understood that the actual history of the situation may have been quite different, to the extent that some believe that an actual person named Huineng may not have even existed. In any case, the work attributed to Huineng, the Platform Sutra of the Sixth Patriarch 六祖壇經, ended up becoming one of the most influential texts in the East Asian meditative tradition.

¹² **Sūtra** (सूत्र) (Sanskrit) or Sutta (Pāli) literally means a rope or thread that holds things together, and more metaphorically refers to an aphorism (or line, rule, formula), or a collection

of such aphorisms in the form of a manual. It is derived from the verbal root *siv-*, meaning to sew (these words, including English to sew and Latin suture, all derive from PIE **syū-*). In Hinduism the ‘sūtras’ form a school of Vedic study, related to and somewhat later than the Upanishads. They served and continue to act as grand treatises on various schools of Hindu Philosophy. They elaborate in succinct verse, sometimes esoteric, Hindu views of metaphysics, cosmogony, the human condition, moksha (liberation), and how to maintain a blissful, dharmic life, in a cosmic spin of karma, reincarnation and desire. In Buddhism, the term “sūtra” refers generally to canonical scriptures that are regarded as records of the oral teachings of Gautama Buddha. In Chinese, these are known as ching. These teachings are assembled in the second part of the Tripitaka which is called Sūtra Pitaka. There are also some Buddhist texts, such as the Platform Sūtra, that are called sūtras despite being attributed to much later authors. The Pali form of the word, *sutta* is used exclusively to refer to Buddhist scriptures, particularly those of the Pali Canon.

¹³ **Shastra** is a Sanskrit word used to denote education/knowledge in a general sense. The word is generally used as a suffix in the context of technical or specialized knowledge in a defined area of practice. For example, *Astra shastra* means, knowledge about “Handling of weapons”, *Astra* means weapons, and *Shastra* is their knowledge. *Shastra* is also a by-word used when referring to a scripture. Extending this meaning, the *shastra* is commonly used to mean a treatise or text written in explanation of some idea, especially in matters involving religion. In Buddhism, a *shastra* is often a commentary written at a later date to explain an earlier scripture or *sūtra*.

¹⁴ **Dazu Huikē** a Chinese monk who is traditionally regarded as the second patriarch in the early Chinese Chan lineage. He is understood to have been the selected student of Bodhidharma 達摩, continuing the transmission of the Chan lineage. He is said to have cut off his arm as a demonstration of his determination to attain enlightenment. His posthumous titles are *Zhengzong pūjue dashi* 正宗普覺大師 and *Dazu chanshi* 大祖禪師.

¹⁵ **Bodhidharma (बोधिधर्म)** (d. 536?) Ch: 達摩. The putative founder of the Chan school 禪宗 in China. He is said to have come from India to teach the direct transmission from mind to mind, not relying on scriptural sources 不立文字. The Chan school records him as having passed his enlightenment down to a succession of disciples, who are called the patriarchs of the Chan school. According to his traditional biography he was the scion of a South Indian royal family, 28th in a direct line of transmission from Śākyamuni, whose master (the 27th patriarch) told him to transmit the dharma to China. He went there by the perilous sea route, arriving in the region of Canton in the early C6. He proceeded to Jiankang, where he had his famous dialogue with Liang Wudi 梁武帝, which ended with him telling the emperor that all his munificent donorship would gain him no merit. He then went North, crossing the Yangzi on a reed, and went into retirement on Mt. Song near Luoyang (site of Shaolin Temple), where he meditated constantly for nine years in a cave. Tradition also has it that he was the originator of the martial arts of the Shaolin monks. Huikē 慧可, a literatus of no mean accomplishment as well as a Buddhist monk, came to him and cut off his arm to show his ardor for the dharma, and received transmission, becoming the 29th patriarch and 2nd in the Chinese lineage. First mention of Bodhidharma in the extant historical record is found in the *Luoyang qielan ji* 洛陽伽藍記, (Record of the Buddhist Temples of Luoyang), written around 547; in this text, Bodhidharma appears as a pious and well-traveled foreign pilgrim whose astonishment at the Buddhist architecture of Luoyang is therefore even greater testament to the brilliance of the city than any mere Chinese testament. If any of the texts that we now have come directly from Bodhidharma’s hand or reflect his teachings, then it is probably those translated by Broughton which were recovered at Dunhuang; among those the *Erru sixing lun* 二入四行論 may be the

best candidate for the title of ‘the Ur-text of Chan’ .

¹⁶ **Bodhidharma Pacifies the Mind** from *The Barrier That Has No Gate* (Wúmén Guān, 無門關) Case # 41

¹⁷ **Mahākāśyapa** (महाकाश्यप) the foremost of the Buddha’s disciples. After the Buddha’s death, he became the head of the community of monks. Among Śākyamuni’s disciples, he was known to be outstanding at his practice of ascetic discipline. Often referred to simply as Kāśyapa 迦葉. (Pali Mahā-kassapa)

¹⁸ from ‘The Essential Rumi’, Translations by Coleman Barks with John Moyne
