



THE BLUE CLIFF RECORDS

THE BLUE CLIFF
RECORDS

The Hekigan Roku

CONTAINING ONE HUNDRED STORIES OF
ZEN MASTERS OF ANCIENT
CHINA

*Translated and Edited
with Commentary
by*

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FOREWORD

by Christmas Humphreys
President of the Buddhist Society
London

My sole reason for accepting Dr Shaw's request to write a Foreword to this, the first English translation of the *Blue Cliff Records*, is that as publisher to the Buddhist Society I have been privileged to 'launch' on the English market many of the greatest classics of Ch'an (Chinese) and Zen (Japanese) Buddhism, including the Sutra of Wei Lang (Hui-neng), the Huang Po *Doctrine on the Transmission of Mind*, and the *Path to Sudden Attainment* of Hui Hai, the latter two translated by Chu Ch'an (John Blofeld). The Society also published their own translations of the Diamond Sutra, translated by A. F. Price, and the Tao Tê Ching, translated by Ch'u ta-kaio, and the first compendium of extracts from the vast literature of the Prajnaparamita as *Selected Sayings from the Perfection of Wisdom*, translated by Dr E. Conze. I was therefore delighted to be allowed to help in the preparation of this new treasure from the great range of Zen literature.

For the interest in Zen Buddhism increases daily, and with it a demand for the Scriptures used, in one way or another, by that School. These fall into three categories. First, there are those Scriptures, such as the Diamond Sutra, the Heart Sutra, the Lankavatara Sutra and the Prajnaparamita literature which are specially favoured for study in Zen monasteries, however much the monks may be discouraged from reliance on any Scripture whatsoever. Secondly, there are works by Zen Masters or written by their pupils about their teaching, such as the Sutra of Hui-neng, and the writings of Huang Po and Hui Hai. And thirdly, there are the collections of Zen stories, or Mondo, of which a dozen great or small exist and of which so far we have only received in English the whole of the *Mumonkan*, or *Gateless Gate*. A study of this, and of those fragments of the *Transmission of the Lamp* and of the *Rinzai Roku*

which appear as quotations in the writings of Dr D. T. Suzuki and others, will greatly help the student in his appreciation of the *Hekigan Roku*, for it is to this third category that the *Blue Cliff Records* belong.

As it is enormously popular in Zen circles, and one of the most often used of the various collections of such stories, it is surprising that no translation into English, save for occasional stories, has yet appeared. The reason probably lies in the great difficulty of translation, and the even greater difficulty of understanding the stories even with the help of the commentaries which themselves are not easy to translate or to understand. Dr Suzuki himself refers to the Collection as 'a kind of sealed book,' and the adequate translator must have three separate qualities. He must be a master of T'ang Dynasty Chinese. Secondly, he must have a very wide knowledge of Ch'an Buddhism to recognise and explain the numerous allusions to stories, current beliefs and contemporary writings with which it is assumed that the reader is familiar. And thirdly, he must have at least some measure of awareness, or intuitive insight, so as to understand the story, and Set-chō's comment on it, at least a little from the Master's point of view. Few have the first two of these qualifications; fewer still have the insight, whether called by the name of Zen or not, which is necessary to interpret the bare translation.

In the field of this triple necessity Dr Shaw ranks high. Brought up in Japan, he has its essential outlook deep in his mind. As a scholar he has the rare but necessary qualifications described above as the first two of three. That he has so much of the third may seem to the Zen scholar remarkable merely because so many of these scholars regard the Zen attainment as peculiar to Zen. I cannot accept this view, for although the Zen School of Buddhism is to my mind unique as a School which trains the mind to this awareness, I see no reason to suppose that the spiritual attainment, say of Eckhart, is inferior to that of the Zen Masters whose words are recorded here. Dr Shaw is not the first Christian missionary who has enlightened the Western world as to the spiritual achievements of the East, and one could make a long list of those who in fact were the pioneers of such discovery. In China alone one thinks of Dr Timothy Richard and Dr Reichelt, while at least two of the most famous living experts in the field of Buddhism are Members of the Society of Jesus. Intuitive insight is not of the East or West, and Dr Shaw's sureness of touch, though based on existing

FOREWORD

commentaries from Zen scholars, is remarkable. Where one ventures to question an interpretation, it would need that almost unique combination, the enlightened scholar, to decide the issue, and in this respect Dr D. T. Suzuki, whose friendship Dr Shaw and I are alike proud to possess, is unique among those who write in English.

I first met Dr Shaw in 1958, when I drove Dr Suzuki to his country home, and was shown his present work on the writings of Hakuin Zenji. I then heard of this translation, on which he had been working for fifteen years, and was allowed to take a few of the stories for production in *The Middle Way*, the journal of the Buddhist Society. But as I was immediately puzzled by the various persons taking part in the total production of the stories I helped Dr Shaw to make this clear to the average reader in his own Introduction, and have tried to suggest a method of lay-out which will keep the various contributors distinct. At first, the reader will be at pains to keep clear the four men involved: the original Master whose story is being told; Set-chō, who collected the hundred stories and added the Appreciatory Word which follows; En-go, who adds his own Introductory Word, and Dr Shaw, the Translator who introduces each story by putting it into context with others, tells the reader something about the people mentioned, interprets as he thinks necessary the enigmatic remarks of the Masters, and adds his own most helpful Notes. But after a while the reader forgets the persons involved in each *Model Subject*, and begins to absorb the story, and its spiritual content, direct. It is for this reason that after the first one or two stories the names are omitted.

Of Zen itself nothing can be said either here or anywhere else. It is, as few Western writers seem willing to understand, essentially beyond the field in which the intellect or thinking mind can operate, and can no more be understood by thought than the West wind can be captured in a tea-cup. The purpose of every Zen Master, in ancient China or in modern Japan, is the same, to assist the pupil to break through the limitations of his own thought-process and to *Know*, as thought can never know, Reality. The intellect is a machine, a magnificent machine for learning about the manifested universe, but in the world of the spirit its limitations must be recognised and transcended. Just as the body cannot express emotion, nor emotion solve the problems of mathematics, so thought itself must yield to a higher faculty for the vision of Truth

on its own plane. First, the pupil must realise that he is in a cage of his own thinking; then he must begin to struggle to escape. The Master can but aid in that escape, and in this process the 'explanations' of logic must inevitably fail. Hence, when the two minds meet, the pupil's in agony of self-wrought combat, no words of logic or reasoning will help. Only a Koan, the Mondo with equally 'useless' comment as in these collected stories, or a blow, or a gesture will suffice.

In the absence of a Master, what shall the yearning pupil do to escape from the toils of his own contriving? Here the recorded stories with helpful commentary are at least of some value. With the aid of the Translator's interpretations and notes the student can at least move in the direction of intuitive understanding.

In my own *Zen Comes West* I have stated the problem which faces every Western student of Zen, and attempted a solution. In the course of this solution, achieved if at all by every man for himself, the words of the Masters of old must play a considerable part, and even though in the years to come some version of the *Hekigan Roku* in its entirety may take the place of this pioneer translation of the heart of it, we should be grateful now for what Dr Shaw has laboured so long and lovingly to give us. As an English Buddhist long ago once said to me, 'The Buddha has given us a ticket for the journey to our own Enlightenment, but you and I at least must take the train.'

Here, then, are the nuts of a hundred stories partially cracked for us. It is for us to open them, and digest them, and use them for the world's and our own Enlightenment.

CONTENTS

FOREWORD		5
TRANSLATOR'S PREFACE		13
INTRODUCTION		15
1	Bodhidharma and the Emperor Wu	21
2	Jō-shū's 'The Real Way not Difficult'	25
3	Ba-sō's 'Sun-faced Buddhas, Moon-faced Buddhas'	29
4	Toku-san and the Bundle under his Arm	32
5	Sep-pō's 'Husk of Millet'	37
6	Um-mon's 'Every Day a good Day'	41
7	E-chō's Enquiry about Buddha	44
8	Sui-gan's Eyebrows	48
9	Jō-shū's 'Four Gates'	52
10	Boku-shū and the Empty-Headed Fool	55
11	Ō-baku and 'Wine Bibbers'	57
12	Tō-san's 'Three Pounds of Hemp'	59
13	Ha-ryō's 'Silver Bowl heaped with Snow'	63
14	Um-mon and the 'First Age Teaching'	67
15	Um-mon's 'The Opposite of Statement'	69
16	Kyō-sei and The Exact Moment for 'Breaking out of the Shell'	71
17	Kyō-rin's 'Meditating Long, Becoming Tired'	75
18	The Tutor Chū and his 'No Tier Monument'	78
19	Gu-tei's Lifting up one Finger	82
20	Sui-bi's 'Meditation Arm-Rest'	84
21	Chi-mon's 'Lotus Blossoms and Leaves'	88
22	Sep-pō's Turtle-nosed Snake (Cobra)	91
23	Ho-fuku and Chō-kei's Walk in the Hills	94
24	Tetsu-ma, the Old Cow	97
25	Rengehō Nenshujo's Taking up the Staff at the Lotus Mountain	101

26	Hyaku-jō Sitting alone on Mount Tai-yu	103
27	Um-mon's 'Visible Trunk, Golden Wind'	106
28	Nan-sen's Non-Expressible Truth	108
29	Dai-zui's 'Following the Other they Depart'	111
30	Jō-shū's 'Large Radishes'	113
31	Ma-goku Carrying the Bell-Staff round the Meditation Seat	115
32	Jō-jō-za's Standing Still	118
33	Chin-so's Possession of Insight	121
34	Gyō-zan's 'Did you not visit that Mountain?'	123
35	Monju's 'Front and Back, Threes and Threes'	126
36	Chō-sha's 'Scented Herbs, Falling Flowers'	129
37	Ban-zan's 'Three Worlds, No Dharma'	130
38	Fu-ketsu's 'The Founder's Heart-Seal'	133
39	Um-mon's 'Medicinal Flower Garden'	139
40	Rik-kō's 'Heaven and Earth the same Essence'	141
41	Jō-shū's 'A sort of Great Death'	144
42	Hō Koji's 'Beautiful Snowflakes'	147
43	Tō-san's 'No Cold and Heat'	150
44	Ka-san's 'Beat the Drum'	153
45	Jō-shū's Seven Pound Hempen Shirt	155
46	Kyō-sei's 'Sound of the Raindrops'	157
47	Um-mon's Six 'All-Pervasives'	159
48	The Incident of Ō-Tai-fu and the Tea	162
49	San-sho and 'The Golden Scales' escaping from the Net	164
50	Um-mon and 'Specks of Dust and Samadhi'	168
51	Sep-pō's 'What is it?'	171
52	Jō-shū's 'Donkeys cross, Horses cross'	175
53	Hyaku-jō's 'Wild-Duck'	176
54	Um-mon's 'Stretching out both Hands'	178
55	Dō-go and the Family Mourning	180
56	Kin-zan and 'With one Arrow Breaking through Three Barriers'	184
57	Jō-shū and 'The Country Bumpkin'	187

CONTENTS

58	Jō-shū's 'Five Years (I) have not reached Discernment'	190
59	Jō-shū's 'Why did you not complete the Context?'	191
60	Um-mon's 'My Staff transformed into a Dragon'	193
61	Fu-ketsu and 'The Perfecting of the State'	196
62	Um-mon's 'One Treasure Within'	198
63	Nan-sen killing the Kitten	201
64	Jō-shū putting his Sandals on Top of his Head	203
65	The Heretic, 'A good Horse and the Shadow of the Whip'	204
66	Gan-to and 'Seizing the Ko-so Sword'	208
67	Bodhisattva Fu concludes his Lecture on the Scriptures	211
68	Gyō-zan's 'What is your Name?'	213
69	Nan-sen draws a Circle	216
70	I-zan's 'I ask Your Reverence to say'	219
71	Go-hō's 'Sir! Close (your own Mouth)'	221
72	Un-gan's 'Sir! Have you any (Mouth and Lips)?'	223
73	Ba-sō's 'Four Affirmations, One Hundred Negations'	224
74	Kin-gyū and the Rice Pail	227
75	U-kyū's 'An Attack in the Dark! An Attack in the Dark!'	230
76	Tan-ka's 'Have you had your Dinner?'	233
77	Um-mon and 'This Sesame-Rice Cake'	236
78	The Bodhisattvas in the Bath	238
79	To-su's 'All are Voices of Buddha'	239
80	Jō-shū's 'The New-born Babe'	241
81	Yaku-san's 'The King Deer among the King Deer'	242
82	Tai-ryū's 'The Unchangeable Law-Body'	244
83	Um-mon and the 'Ancient Buddha Image and the Exposed Pillar'	247
84	Yui-ma's 'The Law Gate to the One and Only'	248
85	Tō-bō An-ju Roars like a Tiger	252
86	Um-mon's 'Store Room and Temple Gate'	255
87	Um-mon's 'Medicine and Sickness, Mutual Cure'	257
88	Gen-sha and the Three Kinds of Disability	259

THE BLUE CLIFF RECORDS

89	Un-gan's 'The Whole Body is Hand and Eye'	261
90	Chi-mon and the Essence of Prajna	264
91	En-kan and the Rhinoceros Fan	266
92	The World-Revered One Takes his Seat	269
93	Tai-kō's 'You Fox-Bogey'	271
94	The Surangama Sutra and 'Non-Vision'	272
95	Chō-kei and 'The three Poisons of the Arhats'	275
96	Jō-shū's Three Turning-point Words	278
97	The Diamond Sutra and Evil Deeds Extinguished	280
98	Tem-pyo's Pilgrimage	282
99	Chū Kokushi and the 'Ten Bodies of the Herdsman'	284
100	Ha-ryō and 'Blowing Hair on the Sword'	288
	NOTE ON THE CHARACTER OF THE ENLIGHTENED MAN	291
	GLOSSARY OF JAPANESE-CHINESE NAMES	293
	INDEX	295

TRANSLATOR'S PREFACE

The *Hekigan Roku*, which I have called *The Blue Cliff Records*, was brought to my notice in a somewhat indirect way. It was through Dr Takakusu (the pupil of Max Muller) that I began studying the works of a famous Japanese Zen scholar and reformer of the eighteenth century, Hakuin Zenji, near whose ancient temple I was living at the time.

The *Hekigan Roku* was one of Hakuin Zenji's favourite Scriptures on which he frequently commented and lectured.

When a copy of this Scripture came into my hands I was led to attempt its translation. The Chinese text of my copy was contained in a volume of lectures in Japanese by Inouye Shuten, later published as a Commentary. This Commentary gives part of the full text, but that part is the kernel; the One Hundred Stories which are the Main Subjects, together with the opening verses of the famous Abbot, Set-chō's, appreciatory criticisms.

My translation, therefore, is based on the scholarship of Japanese Zen teachers, supported by direct reference to the original Chinese text.

I was encouraged to carry on my translation by words which Dr Daisetz Suzuki let drop in the course of conversation. He suggested that someone should translate the central portions and thus give a lead to others to translate the remaining portions of the book. So my translations must be considered as pioneering work which should be followed up by others better equipped for it than I am. What I have attempted may perhaps give a bird's-eye view of the central teaching of this remarkable Scripture.

There are many people whom I ought to thank for their help, but I must limit myself to mentioning only a few. My wife, for her help in ways which cannot be expressed in words; Dr Daisetz Suzuki, who, I hope, will not be too disappointed that I have not reached the high standard which he has set; Mr Christmas Humphreys, without whose encouragement,

advice and assistance this book would not have reached the stage of publication, and Mrs. Christmas Humphreys who so kindly helped with the proof-reading

Besides Inouye Shuten's Commentary I am indebted chiefly to other Japanese books. I have, also, of course, made use of many books on Buddhism in general, on China, and on Zen.

R. D. M. Shaw

INTRODUCTION

The Blue Cliff Records (*Pi-Yen-Lu* in Chinese, *Hekigan Roku* in Japanese) is one of the great Scriptures of Buddhism, and it has always been a favourite of Zen scholars. It is, indeed, a truly Zen book, in line with the whole Zen tradition.

The Zen School of Buddhism traces its origin back to the time when the Buddha was asked to explain his teaching to a great concourse of expectant enquirers. He took his seat in silence, pointed to a flower he was holding in his hand and watched the audience. No one in the great gathering perceived the depth of his meaning, except one. That one was Kasyapa, who smiled, for he knew by direct intuition what was in the heart of the Buddha.

Kasyapa was the first in a long line of twenty-eight Patriarchs who received insight into the depth of that Buddha-Heart, and handed on the knowledge, without words or outward expressions till at length it reached China.

The twenty-eighth Indian Patriarch became the first Chinese Patriarch of Ch'an, which is the Chinese transliteration of the Indian word Dhyana. In Japanese the Chinese word became Zen.

This first Chinese Patriarch was called Bodhidharma (in Chinese Tamo, in Japanese Daruma), and was succeeded by a line of five more Chinese Patriarchs. From the time of the first Patriarch Zen ideas began to spread rapidly throughout the whole land, and numerous scholars and teachers appeared in numerous parts of the country.

These were all spiritually-minded men who were assured that they were in touch with Reality. Often, no doubt, they were eccentric both in their mode of life and in their way of expressing the Truth, or rather in their way of showing how the Truth must be received and inwardly understood without the use of any form of outward expression.

Short, pithy 'sacred verses' or poems have been recorded of all the Patriarchs from the beginning. Not only the Six Patriarchs of China, but all the other Zen scholars from that time on have also

left one or more such verses. Many of these short poems have come down to us, thanks to *The Blue Cliff Records*.

The Blue Cliff Records are a collection of a hundred short stories, each containing some saying, and followed by a poem composed by the man who collected them in this book.

The name, *Blue Cliff Records*, is derived from the place where the stories were collected and put together. The compiler's verses which follow each story are the most important part of the book, so far as the Zen teaching is concerned.

In a temple called Reisen-In, in what is now the Province of Honan, the private study or meditation room of the Abbot possessed as one of its chief treasures a framed scroll, a picture of two ideograms. These were Heki and Gan (Pi and Yen in Chinese), meaning Blue and Cliff (or Large Rock). They were the closing ideograms of a poem which had been composed by the Founding Abbot of that temple.

It is said that one day when this Abbot was sitting in his little room a visitor came to see him and to enquire how the new temple was faring. The Patriarch, in typical Zen style, replied by composing a poem. The poem was:

The monkey carries her baby to the green hill;
The bird sucks the flowers and alights on the Blue Cliff.

Some people might prefer to translate the ideograms Heki and Gan as Green Rock, but a little imagination will show that the rendering Blue Cliff is more in keeping with the whole context. Not only would the Founding Abbot see the two beautifully written letters on the scroll against the wall, he would also often look out of the window and see the beauties of nature reproduced on a small scale in his temple garden.

Zen temples are justly famous for their gardens and Zen itself lays great emphasis on the beauties of nature as symbols of the Absolute Truth. Think of the Abbot sitting in his meditation room, sometimes seeing through the window a scene which may well have inspired him to compose his verse, which has been quoted above. In the foreground of that garden there would be a small green hill where the monkey might carry her baby and in the background a large rock of some bluish stone—blue in order to contrast with the green of the hill, and arranged to look like a cliff in distant hills, with a small stream and a waterfall below to enhance the impressions

of distance. Many years later a man called Set-chō Jūken (Hsueh-tou Chung-hsien in Chinese, A.D. 980-1052) became Abbot of this temple, and it was in the same room that he put together these records, and added his wonderful poems. The name was given to the book because the work done on it was done in the room with the picture of the two ideograms, Blue and Cliff, hanging on its wall.

It was a big task to collect a hundred stories and sayings of Zen teachers who had lived and taught in various parts of China during more than four hundred years, since the time of Bodhidharma. And Set-chō did more than just collect these narratives; he added his own verses, which show not only his own poetic ability but also the depth of his Zen insight. These stories, with Set-chō's brilliant poetic comments and his instructions, became subjects for careful meditation by succeeding generations of Zen students.

We may picture the Abbot taking his seat on the dais in the main hall of his temple and calling the meeting to order. This was done by calling out the word 'Attention,' a word which is found at the beginning of each of the narrative sections, which are named 'Main Subjects' (for meditation). Then he would give his own words and comments, and the disciples would meditate on what they had heard.

It was not long before these one hundred subjects, with the teacher's poems and comments, became famous, and serious enquirers were attracted in great numbers from all parts of China. Another great Zen scholar, whose name appears at the head of each portion of the book, was called En-go Koku-gon (Yuan-wu K'o-ch'in in Chinese, 1063-1135). His 'Introductory Words' were added as a kind of Preface to each Main Subject. The book had now become a Scripture and was 'recited' in the main hall of the temple, but it was not till about a hundred years later that the book as such was published.

There is a Japanese tradition that this Scripture was brought to Japan by the Founder of the Soto School of Zen Buddhism, Dōgen Kigen (1200-1253). It is said that Dōgen was not shown the book till the very eve of his departure from China, but so impressed was he with the work that he stayed up all night copying it so that he might be able to take it with him to Japan.

There are some one hundred and forty names of scholars mentioned in *The Blue Cliff Records*, of whom about one hundred and

thirty are Chinese and the rest Indian. Most of these scholars lived during the age of Tang, Liang and the Five Dynasties (618-960), during which time Buddhism was spreading its influence widely both within and without China. Often it had to suffer severe persecution, due chiefly to the jealousy of Confucianism. Strangely enough, these ups and downs of the religion are hardly referred to in our book. One of the scholars, for instance, named Gyōsan Ejaku (Yang-shan Hui-Chih 814-890), who lived in a time of severe persecution, makes no mention of it. One Zen Patriarch was ordered to come to the Imperial (and Confucian) Court. He was told that if he did not come in person his head would be taken without him. His response was merely to stretch out his neck for the axe.

It is the religious background which is to the fore. Here are to be found the main currents of Zen thought. Here we come across many controversies, sometimes between men of the same schools, sometimes between Zen scholars and outsiders, or between Zen and other schools of Buddhist thought. Often there are clashes of personality. And there are even questions as to the *raison d'être* of Zen itself.

The book also throws light on the social and daily life of Zen temples and monasteries. We read of itinerant priests and of the free hospitality given by Zen temples to such travellers, and of how that hospitality was often abused. We read of the daily chores of the student monks and of the Patriarchs themselves. We hear the drums beating to call to meals, to services and meditation. We see scholars visiting each other for mutual advice. We learn of ten-day retreats and of the various methods used by teachers in their desire to instruct and guide their disciples. We find women attending the temples of famous Abbots to get instruction, and laymen temporarily leaving their homes and the world in order to practise meditation. We hear of Zen Patriarchs boldly rebuking emperors, or in later times being employed as tutors for Imperial sons.

But of course *The Blue Cliff Records* are chiefly important as a kind of compendium or summary of the teaching of the great Zen scholars of ancient China, whose words can still be of help to those who seek to understand the mysteries of life and existence.

The scheme and general arrangement of the book may, at first sight, seem rather complicated.

INTRODUCTION

There are, as already mentioned, one hundred stories, one to each chapter. Each of these chapters is divided into sub-sections.

1. First come some prefatory remarks by the Translator. These provide information about the *dramatis personae* who appear in the section which is headed 'Main Subject' and the historic and other circumstances necessary for an understanding of the story. The information given in this sub-section comes not from *The Blue Cliff Records* but from other and more modern books on Zen and Buddhism in China.
2. The second sub-section is headed INTRODUCTORY WORD. This is by En-go Koku-gon, who may be called the 'Second Abbot.' His Introductory Words introduce the Main Subject. These words are terse and enigmatic, as is usual with all these Chinese teachers, so the Translator has added:
3. What he has called an *Interpretation of the Above*. This is a paraphrase, using comments by later writers.
4. The MAIN SUBJECT. This always begins with the word, 'Attention.' The Abbot (Set-chō) who may be called the First Abbot, and is the collector or compiler of the book, would thus call his meeting to order.
5. The Translator has added his interpretation of the above Main Subject, for the same reason, and also to make the historic background clear.
6. Next comes the APPRECIATORY WORD. This is by Set-chō, the 'First Abbot.' In the original this 'Appreciatory Word' is written in verse. Some day, we hope, some English poet will be able to translate these poems into English verse, which is worthy of the original Chinese.
7. This Appreciatory Word (6) has been given in as terse and literal a translation as possible, so here a fuller interpretation has been added by the Translator.

The Translator has also added occasional REMARKS and NOTES at the end of each section.

Summarising the above:

Section 1. The Preparatory remarks are by the Translator.

Section 2. The INTRODUCTORY WORD is by the Second Abbot, En-go.

- Section 3. The *Interpretation of the Above* is by the Translator.
Section 4. The MAIN SUBJECT are the words and incidents of the ancient Patriarchs.
Section 5. The *Interpretation of the Above* is by the Translator.
Section 6. The APPRECIATORY WORD is by the First Abbot, Set-chō.
Section 7. The *Interpretation of the Above* is by the Translator.
Section 8. REMARKS and NOTES are by the Translator.

N.B. In a few cases No 2 and consequently No 3 are absent. This is because the INTRODUCTORY WORD by the Second Abbot is missing from the Chinese book.

In some cases the MAIN SUBJECT (No 4) has not seemed to need any special *interpretation* by the Translator.

I have been guided by the following considerations in the spelling and pronunciation of the names.

In the Introduction the Japanese names of the Patriarchs are given first and the Chinese pronunciation is given within the brackets which follow each name.

In the rest of the book the Japanese pronunciation has been followed. When China is again 'open to the public' it may not be too easy to find any Chinese Zen (or rather Ch'an) teachers. Those, therefore, who wish to study the Zen Scriptures through the Chinese ideograms, and wish for assistance from Oriental scholars will have to look to Japanese teachers. The Japanese have their own way of pronouncing those ideograms and are not likely to change it. And after all, although Ch'an came to Japan from China, it found its more lasting home in Japan, and is now known in the West not by its Chinese name of Ch'an but by its Japanese name, Zen.

However, to keep contact with books already published in which the Chinese sounds are used, a Glossary of Japanese-Chinese names is appended at the end.

In pronouncing the Japanese names the consonants should be sounded as in English and the vowels as on the Continent.

MODEL SUBJECT NO 1

Bodhidharma and the Emperor Wu

The Emperor Wu (Bu) was one of the first great Buddhist emperors of China. He believed that he might reach Nirvana by works of merit, and had built many temples, translated many scriptures and encouraged many men and women to enter the monastic life.

It was in A.D. 520 that the Patriarch came from India and was granted an audience. He told the Emperor that there was no merit in his works. The Truth is not to be attained in that way.

INTRODUCTORY WORD

Introducing he said: (With) a mountain between (if) one sees smoke quickly one knows there is fire. (With) a fence between if one sees horns one knows there is an ox. Lifting one, three become clear.¹ By a glance of the eye (to judge) the tiniest weight,² such are elementary 'tea and rice'³ (matters) for robed monks. Coming to (the question of) detachment from all (forms) elements (of the relative world), East rises, West sinks, contrary and regular, vertical and horizontal, grasping and granting (each is) at its own will right and conformable at such and such a time.

How about this? What sort of person's activity is this? Study Set-chō's complications⁴ (words).

Interpretation of the Above

If one sees smoke rising from beyond a mountain one immediately knows that there is a fire burning there. If one sees horns on the other side of a fence one knows that there is an ox there. To take up one thing (or hear one thing) and infer three things from it, to glance at a thing and to judge its weight to the fraction of an ounce, such things are no more difficult to men who are advanced in the monastic life than is the giving of tea and rice in the usual hospitable way of temple life.

When it comes to detaching oneself from all the matters and forms of the relative life of the world, then at one's own will one transcends all such things as the differences between East and West, vertical and horizontal, regular order and its contrary, and to granting and grasping (i.e. the positive and negative methods of instructing in the way)—such differences are left behind and at some (unspecified) time harmony is reached.

Consider this for a while; has anyone ever been able to carry out this sort of activity?

Ponder Set-chō's teaching about this.

MAIN SUBJECT

Attention! The Emperor Wu of Liang (Ryo) asked the great teacher Bodhidharma (Daruma): What is the first (primal) meaning of Holy Reality?⁵ Daruma said: Emptiness, no Sacredness⁶ (Holiness). The Emperor said: Confronting me, who is this? Daruma said: I do not know. The Emperor did not (reach) accord. Thereupon Daruma crossed the river and reached (the land of) Wei (Gi).

7[The Emperor later raised (the question) and asked Prince Chi (Shi)⁸ (Shi-Kō). Shi-Kō said: Sire, do you indeed know this person? The Emperor said: I do not know him. Shi-Kō said: This was the Bodhisattva⁹ Kwan-non, bringing the Buddha Heart-Seal.¹⁰ The Emperor was regretful. Thereupon he sent a messenger (who) left earnestly seeking (praying for) him. Shi-Kō said: Do not go (after him). The Emperor may send a messenger to fetch him back, but even if all the people of the land went, that person will never return.]

Interpretation of the Above

Attention! The Emperor Wu said to Bodhidharma: If, as you say, all my good works are of no real value, what is the fundamental ideal, the supreme teaching of the Buddha? Bodhidharma replied: The highest ideal is Void of Void, and still deeper Void, in which there are no distinctions, not even distinctions of Sacredness or holiness and ordinariness.

The Emperor did not understand this, so he said: Who then are you who says this to me? Bodhidharma refused to be drawn into any discussion about his own personality, so he replied: I do not know. This conversation did not touch any sympathetic chord in

the Emperor's mind. Bodhidharma perceived this and immediately left the Emperor's land, crossed the River Yangtse and took up his abode in the land of Gi.

Later the Emperor asked Prince Shi about him. The Prince said: Do you not know who this person is? The Emperor said: No. I do not know who he is. Prince Shi said: That was the Bodhisattva Kwan-non (Avalokitesvara) who came to us for the purpose of handing on to us the Heart-Seal of the Buddha. When the Emperor heard this, he was filled with regret and sent off a messenger earnestly seeking to persuade the Great Teacher to come back. But Prince Shi said: It is of no use to send for him. Even if all the people of this land were to go and try to bring him back, a man like him will never return.

APPRECIATORY WORD

Holy Reality, Emptiness. How can the intent (goal) be discerned? Who is this that confronts me? and he said: I do not know. It was because of this that in the dark he crossed the river. How could the growths of 'thorns and briars' (perplexities) be escaped (avoided)? Even if all the people of the land pursued him, he would not come back again. Thousands of ages, ten thousands of ages in vain mutually regret (it). Discontinue these mutual regrets. Cool breezes over the whole universe, what extreme (limit) have they?

The teacher (Set-chō) looked from left to right and said: In the world is there (any) Patriarch (like that)? He himself replied and said: There is. Go and call him. He could wash this old priest's feet.

Interpretation of the Above

Holy Reality, Emptiness. The Emperor's words and Bodhidharma's word show that there was a difference of intent in the minds of each. There was no mutual ground to stand on. The Emperor's next question: Who is this that confronts me? showed that he had not understood the fundamental idea of Bodhidharma, viz. that all is Void. This point was emphasised by the Patriarch in his reply: I do not know. The Patriarch saw that it would be useless to continue a conversation when there was no real point of contact between them. This was the reason why he went by night across the river. And after this could all the troubles and perplexities (which arose in the kingdom because of the Patriarch's departure) have been

avoided? The whole nation was disturbed and distressed because such a person had been, as it were, driven out, but though the whole nation arose to overtake him and bring him back, he would never return. Such regrets might continue for thousands of years. But what good would that do? Cease from such regrets. And, in any case, are not pure breezes softly blowing from one end of the world to the other? (What is the use of going to some particular place to find the Buddha? He is to be found wherever those breezes are blowing!)

At this point the teacher, Set-chō, looked round at the group of his disciples and said: Is there, do you think, a Bodhidharma really in this world at the present time? and he gave the answer himself: Certainly there is somewhere someone who has the Buddha spirit; go, somebody, and bring him here. Certainly he will come, but if he is the sort of Bodhidharma who will come he will be an eccentric old fellow, the sort of fellow who would be the kind of man to wash my feet.

NOTES

1. 'Lifting one, three become clear.' This is a reference to the *Analects of Confucius*. Book vii, c. 8.
2. 'Judge the finest weight.' The ideogram is used for the smallest weight used in China at that time.
3. 'Tea and Rice.' To give tea and rice to visitors at Zen temples was the normal thing to do.
4. 'Complications.' Literally 'vines and wistarias'. These were the sort of complications which early Zen teachers had to clear away from the sites they chose for their hermitages. The words became technical terms for such 'complications' as words, ceremonies, teachings, etc., which had to be cleared away for the true explanation or understanding of the truth.
5. 'Holy Reality.' Holy or sacred as opposed to secular or worldly. The truth which does not increase those desires which cause men to continue in the stream of existence. Truth or Reality as opposed to Illusion. The three Realities are the Absolute, the Phenomenal and the Assumed.
6. 'Emptiness, no Sacredness.' In the Void there are no distinctions. Nothing is more or less sacred than anything else. Here one thinks the thought of Non-Thought.
7. The following paragraph is placed in parenthesis because it is said not to have been found in Set-chō's original text, though it is found in En-go's edition of 1128. That it is a later interpolation is supported by the fact that Prince Shi here mentioned is known to have died in 514, six years before Bodhidharma arrived in China.

A scholar like Set-chō must have known about the discrepancy in the

MODEL SUBJECT NO 2

dates. It is, however, in accord with the spirit of the first part of the subject and need not be discarded.

8. 'Prince Chi.' There are many legends about this man, whose real name was Hō-Shi. He is said to have been carried off by an eagle and deposited at the door of the Kasuga Shrine in Nara, Japan, where he was picked up and educated. Other legends of the same sort probably mean that his real parents were unknown. He is most famous for his opposition to superstitious forms of Buddhism, and as being the first to use the famous phrase 'The Seal of the Heart of Buddha.' He lived to the great age of ninety-seven.
9. 'Bodhisattva.' 'Great Official.' The Chinese translation of the Indian term.
10. The 'Heart-Seal of Buddha.' The ideogram for Seal signifies the unchangeable nature, the permanent value of anything. (A sealed document is permanently valid.) It is used to turn the abstract idea of the Heart or Mind into a more concrete expression. At one time it was believed to be some mysterious object or power handed down from generation to generation. But it must be taken as signifying simply the Heart or Mind, and Zen is known as the Buddha Heart Religion because it holds this central doctrine.



MODEL SUBJECT NO 2

Jō-shū's 'The Real Way not Difficult'

Jō-shū is the Scholar of this subject. His personal name was Jū-shin. The name Jō-shū comes from the name of the temple at which he resided. He was a native of North China, but learnt Zen in the South, and did not return to the North till he was sixty-one years of age. He escaped the severest persecutions of his times because he was then living in retirement, and he lived on to the good old age of one hundred and three. He died in 897.

Jō-shū's words in the Main Subject, below, are based on the works of Seng-ts'an (Sō-san in Japanese), who was the third Chinese Patriarch of Zen. Seng-ts'an, died 606, is the author of the famous *Records Concerning Belief in the Mind (Shin Shin Mei)*, and the opening words of this Main Subject below, 'The Way is not difficult, It dislikes the Relative,' are a direct quotation from the *Shin Shin Mei*.

INTRODUCTORY WORD

The universe is too contracted. The sun, the moon, the stars, the constellations (shining) simultaneously, are too dark. And even if the staff of correction comes down like drops of rain, and the scolding voice comes like claps of thunder, by no means do these provide any point of coincidence with the main subject of study—the Absolute Truth.

All that all the Buddhas of the three worlds could do was to understand it themselves. Even all the Patriarchs of the ages could not exhaust the explanation. The one whole enormous store of the Scriptures does not exhaust the explanation. Even clear-eyed robed monks have not fully understood the meaning of their own vision (accomplished their own salvation).

Having reached this stage, what should be done to obtain more profit (i.e. fuller knowledge)? To mention that name 'Buddha' is to drag yourself in the mud, to girdle yourself with water. To mention the word 'Zen' is for the whole face to show shame. Advanced students (Bodhisattvas) do not wait to be told this. Students following with their beginners' minds should immediately set forth to further study.

Interpretation of the Above

En-go introduced the subject by saying: The universe is too contracted and closed in for it to express the Absolute. The sun, the moon, the stars, the constellations, even when shining all together are no better than complete darkness for the purpose of revealing the Absolute.

Yes, and even if the teacher brings down his staff of correction, blow on blow, like rain in a storm, and even if he scolds with loud voice, like great claps of thunder, indeed whatever methods of instruction he may use they can have no application to, nor will they accord with, any real means of advancing along the way towards the Absolute.

Furthermore, even if all the Buddhas of the three worlds (past, present and future) were to try to explain this matter, all they would be able to do would be to understand it in their own selves. The whole line of Patriarchs, too, cannot rightly expound it. The great store of the Scriptures (twelve thousand volumes!) does not provide

the explanation, and experienced monks who have had the vision have found the comprehension of Truth too hard for them to express.

Such being the case, what can we ourselves do to apply ourselves to this study? Even to talk about the name Buddha will make us feel as though we were being held back, dragging our feet in mud, or constrained as if we were being hindered by struggling along thigh deep in water. Advanced students, of course, who have practised meditation for a long time, do not have to wait to be told this. The minds of those who are still in the elementary stages must go on with their study with great sincerity.

MAIN SUBJECT

Attention! Jō-shū spoke to the assembly and said: The Real Way is not difficult, but it dislikes the Relative. If there is but little speech it is about the Relative or it is about the Absolute. This old monk is not within the Absolute. Do you value this or not? At this point there was a monk who said: If you are not within the Absolute how can you assess its value? Jō-shū said: Neither do I know that. The monk said: Your Reverence, if you do not yet know, how is it that you say you are not within the Absolute? Jō-shū said: You are effective in your questioning. Finish your worship and retire.

Interpretation of the Above

Jō-shū spoke to the assembly and said: The Real Way is nothing other than the Absolute. It was Seng-ts'an who told us that there is no difficulty about the Real Way, except that it is not expressible through the Relative. It dislikes the Relative. No matter how few words you may use in trying to explain this matter, you will soon find yourself talking about the Relative and the Absolute, and you will find yourself talking about differentiation. I myself am not captivated by the idea of the Absolute, so as to divide the real way into Absolute and Relative and to value the former very highly. And what about you? Do you distinguish between the Absolute and the Relative and value the former very highly?

Here one of the company spoke out and said: You acknowledge that you do not value the Absolute as highly as you would wish, but if so does not that mean that you are in some measure detached from

the Relative? If you neither understand the Absolute nor remain detached from the Relative how can you assess the value of either? To this Jō-shū replied: I do not even know that. The monk said: If Your Reverence has no knowledge about these matters how can you even say that you do not prize the Absolute above the Relative? Jō-shū said: You are skilful in asking logical questions. Your logic is good. It is more important for you to go and do your worship than to argue logically. You will learn more in that way, so go off to your worship and retire.

APPRECIATORY WORD

‘The Real Way is not difficult.’ Words accord. Speech accords. Though it is One it has many aspects. Even if it be two, it is not only of double aspect. On the far side of the sky the sun rises, the moon sets. Outside the window the mountains are distant, the water is cold. Even though the skull’s consciousness has ended why should joy have ceased? The decayed tree’s dragon-moan may have been stopped, but it is not yet dried up (dead). Difficult, difficult! The Relative and the Absolute. Do you yourselves ponder them.

Interpretation of the Above

Seng-ts’an’s words, ‘The Real Way is not difficult,’ are correct. Our very words, our speech accord with this. Through them the Real Way may be revealed. But what did Jō-shū mean when he said: If there is a little speech, if there are a few words they are about the Relative, they are about the Absolute? When unenlightened men talk about the Real Way, is what they say true? Rather would it appear from what they say that there is some one thing which might be called the Real Way. But in truth the Real Way is an inexpressible thing. It is of course One, but it has many aspects, nor is it to be seen as only two-sided, the Relative and the Absolute. It can be looked at from ten thousand directions.

Look out of your window at the world around you. There will be the sun rising on one side of the heavens, and the moon setting on the other. The sun and the moon, looked at from the point of the Real Way, are not necessarily two, neither are they necessarily one. They only appear so when looked at from the point of the Relative. Again, look at the distant mountains and the cold water

MODEL SUBJECT NO 3

outside your window. What relationship have these to one another? Are the mountains distant because the water is cold, or is the water cold because the mountains are distant? Truly distance and coldness are two and yet not two. They are one and yet not one. The Absolute and the Relative are exactly harmonized.

If a skull is found lying about, men say that consciousness has been cut off, but surely emotions like joy, anger, are still active. A decayed tree may seem to be dead, and yet when the wind blows we may hear it moaning like a dragon. The tree seems to be dead, but life itself is not extinct. It exists somewhere. From the point of the Real Way life is not necessarily life, nor is death necessarily death. Difficult, difficult! What is truly difficult is to express these truths in such a manner as to make them intelligible. That is why you must ponder them carefully.

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MODEL SUBJECT NO 3

Ba-so's 'Sun-faced Buddhas, Moon-faced Buddhas'

The principal character in this Model Subject is Ma-tsu (Ba-sō in Japanese). He was born in Sze-chuan Province in 704 and died in 788. He was the chief disciple of Hui-jang (E-jō in Japanese), who died in 744 and was one of the disciples of the sixth Chinese Zen Patriarch, Hui-neng. In Ba-sō's time Buddhism was spreading fast in China under the benevolent patronage of the Tang emperors.

INTRODUCTORY WORD

Introducing he said: One gesture, one posture.¹ One word, one verse! Now, if one plans such an approach (in teaching disciples), that is like gouging out wounds in good meat, making holes and cavities in it. The 'Great Activity'² is before us, manifest. There are no regulations in it.

If you plan to make known to men that there is an Absolute,

throughout the whole heaven and the whole earth the search for it will not succeed. Supposing one does attain, and what if one does not attain?—an extremely small matter. Supposing one does not attain, what if one does attain?—an extremely critical matter. And if you don't pass along either of these roads, what is the right thing to do?

I ask you. I will tentatively put the matter before you. Ponder it.

Interpretation of the Above

En-go introduced the subject to his disciples by saying: Many teachers try to approach their pupils and make contact with them by the use of gestures, expressing their own mental attitudes, or they take up special postures to make clear their meaning. Methods such as these are not the really correct ones. The truth can never be brought home to men by such methods. Teachers who do that sort of thing are like cooks who spoil the good meat by bad methods of cooking—gouging out holes and cavities in the food unnecessarily. The truth, the good meat, neither needs nor holds rules and regulations, sects or dogmas, words or phrases. The Spiritual Reality which is a Spiritual Activity does not consist in such things.

The Great Reality consists in its presence of striking character before our very eyes. It is in the natural qualities of nature, the beauty and comeliness of its colours and form, that we shall find intimations of the manifestation of the Great Reality. It is not by talking about it that the truth will be revealed to us.

Moreover, whether one grasps the way or does not grasp it is from one point of view really only a trifling matter. On the other hand, from another point of view, whether we do not or whether we do grasp it is of vital importance. And what if we do neither of these things, neither search nor refrain from searching, what shall we do? Ponder over the following subject and see what you think.

MAIN SUBJECT

Attention! Ba-sō the great teacher was unwell. The temple's 'chief accountant'³ visited him. Sir, during these recent days, how is your health? The great teacher said: Sun-faced Buddhas, Moon-faced Buddhas.⁴

Interpretation of the Above

Attention! One day the great Ba-sō was ill and the chief accountant of the temple began to worry about the finances, which might suffer in the unfortunate event of the death of the Abbot, so he came to enquire after the Abbot's health and asked him to take care of himself. The aged Abbot replied: When we think about our human lives, there are, as you know, people who live long, like those Sun-faced Buddhas, and there are people whose lives are short, like those Moon-faced Buddhas. It's useless to worry.

APPRECIATORY WORD

'Sun-faced Buddhas, Moon-faced Buddhas,' The Five Sovereigns, The Three Emperors—What are these? For twenty years I have had bitter experiences. Often on account of these old fellows I have descended into the 'Green Dragon's Cave.'⁵ I cannot tell the depth of it. You, enlightened, robed monks, do not be careless about this.

Interpretation of the Above

The Sun-faced Buddhas and the Three Emperors were very long-lived. The Moon-faced Buddhas and the Five Sovereigns were very short-lived. It is only worldly men who spoil their lives by worrying about the length of life. After all, what are these Sun-faced and other Buddhas? If you think of them from the point of view of the Absolute, are they any better than a dream.

I myself (Set-chō) suffered bitterly for more than twenty years, because I had heard of the long and short lives of these wretched fellows. They kept me worrying about the length of my own life. They were the reason that I often descended into the Green Dragon's mouth, and oh! how deep that was. But with enlightenment I realised that long life is not necessarily long, nor is short life necessarily short. Let no one be careless in their meditation on this matter—even those who are enlightened.

NOTES

- I. 'One gesture,' such as raising the eyebrows, drawing down the corners of the mouth, sighing—showing the speaker's mental attitude and emotions.
- 'One posture,' i.e. Pointing to the moon, to water or to a flower.

2. 'The Great Activity.' The words mean 'Great Use,' used in Zen to express the active aspect of the Real Way, its spiritual activity.
3. 'The Chief Accountant.' The words are usually applied to the Abbot, but in this case, of course, they refer to a special official.
4. 'Sun-faced Buddhas, Moon-faced Buddhas,' Five Sovereigns, Three Emperors. The references are to a book called the *Butsu Myōhō* (*A Scripture of the Names of Buddha*) which was translated into Chinese by Bodhi-Ruci, whose dates are given as 572-718.) The Scripture is in twelve volumes and contains the names of eleven thousand and ninety-three Buddhas and Bodhisattvas. It used to be recited at special services in the twelfth month, and the recital was believed to bring peace, relief from troubles, the extinguishing of sins and assured Bodhisattvahood. The Sun-faced Buddhas' lives were for eighteen hundred years. The Moon-faced Buddhas were for one day and one night. (There were also Brahma-faced Buddhas, whose lives extended for thirty thousand years.)

The Three Emperors are the 'Emperors of Heaven, of Earth and the Nine Brothers.' The Emperors of Heaven were twelve brothers who all lived for eighteen thousand years. So also were the Emperors of Earth. The 'Nine Brothers' divided the nine provinces between them and all of them lived for 'one hundred ages.' The Five Sovereigns are inserted to complete the poetic form of the verse.

5. 'The Green Dragon's Cave.' This is a reference to an old legend about jewels of many colours hidden in the throat of a dragon. Anyone who wanted to obtain any of these mysterious treasures must dive into that dragon's mouth. This Green Dragon's mouth or Cave is also mentioned in a Confucian book by Sō-shi which says that the dragon's mouth or cave is 'nine-fold' in depth. This old legend came to be associated with the Zen teaching that if you desire to obtain the rich values of Zen you must be prepared to descend into the depths of bitter experience.

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MODEL SUBJECT NO 4

Toku-san and the Bundle under his Arm

In order to understand the significance of this Model Subject, it is necessary to take account of the currents of thought which were moving in Zen circles at that period, the eighth and ninth centuries A.D., when Zen scholars were becoming separated into various sects and schools of thought.

The two characters in this subject may be taken as protagonists of two particular trends of teaching. I-zan Rei-yu was the 'spiritual grandson' of Ba-sō. He was the founder of a great monastery which came to be called by his name. His aim was to express the Zen ideal by affirming the duty of struggling to actualise it by self-exertion. He laid stress on moral perfection.

Toku-san Sen-kan on the other hand, belonged to that school of thought whose views were based on the ideal of the Void as given in the Diamond Sutra. He represented the more negative side of the teaching, and was a strong critic of anything which in his view detracted from the pure and utter ideal of the Void. So he thought but lightly of temple ceremonies, rituals, scriptures and teachers.

This fourth Model Subject gives an account of the meeting and clash of the two ideals through the personalities of these two men.

The circumstances of their meeting, too, are significant. I-zan had originally been sent to a small and primitive hermitage, which, by his attractive personality, wisdom and skill, he had built up into a great and influential centre of Zen teaching. He was burning with zeal to carry on his work and was looking forward to still greater advances in the dissemination of the truth. It was at this moment that Toku-san came to visit his new centre. Toku-san's words and general behaviour must have been like a douche of cold water over I-zan's plans and work.

Toku-san's attitude and I-zan's reaction to it are the subject of this Model Subject.

Set-chō interrupts the narrative in favour of Toku-san and congratulates him on his escape from the temptations of the more 'positive' forms of the religious life.

INTRODUCTORY WORD

Introducing he said: 'The Blue Sky, the White Sun'¹—'within' these there is no point in delimiting East and West. So with regard to 'times and seasons, causes and effects'² it will be necessary to 'apply the right medicine according to what the illness is.' So now, tell me; is it advisable to 'release' or to 'hold fast'?³ Tentatively I introduce a subject for you to ponder.

Interpretation of the Above

En-go introduced the subject and said: The Real Way, the Absolute, is like the clear sky and the white sun, for it contains no spot or speck, no Buddha, nothing sacred, nor secular. Within it one cannot delimit East or West, or point to any mark which one may wish to find in such a manner. The Real Way is the undiscriminated nature of things.

When dealing, however, with the relative world of times and seasons, of causes and effects, it is necessary to meet the requirements of the case and to 'apply the proper remedy for the disease.' It then becomes our duty to face the alternatives—to look straight forward to the Absolute or to deal with the Relative. Are we going to take the more positive method of 'releasing,' coming down, as it were, from the heights of the Absolute and teaching by means of expediency and accommodation of the truth to the standard of the learner, or are we to 'hold fast,' grasp the Absolute in the silence of the ultimate Reality? What do you think about this? Here is a subject for you to ponder over.

MAIN SUBJECT

Attention! Toku-san came to I-zan's temple carrying his pilgrim's bundle under his arm. In the inner hall he passed from East to West and back from West to East, looked carefully round and said: Nothing, nothing. Then he went out. (Set-chō here put in a word and said: The critical examination was completed.) Toku-san reached the gate and then said: Too careless to obtain (proper understanding). So he took up the proper attitude and entered a second time and looked round. I-zan was sitting in his place. Toku-san spread his meditation mat⁴ and said: Your Reverence. As he did so I-zan stretched out his hand to take up his ceremonial whisk. Thereupon Toku-san shouted out, brushed his sleeve and went out. (Set-chō put in a word here saying: The critical examination was completed.) Toku-san turned his back on the inner hall, put on his foot-gear and went off.

When evening came, I-zan asked his chief monk: That recent arrival, where is he? The chief monk said: Just now he turned his back on the inner hall and went away. I-zan said: That young man will after this go to some isolated mountain top,⁵ establish a

hermitage, laugh at the Buddhas and abuse the Patriarchs. (Set-chō put in a word saying: He added frost on top of snow.)⁶

Interpretation of the Above

Attention! Toku-san, who was a devotee of the Diamond Sutra, went to investigate the brand of Zen teaching at I-zan's temple. He first went right into the inner hall of the temple without removing his travelling dress or putting down his bundle, but carrying it under his arm. After walking up and down the inner hall from East to West and back again and critically examining the place, he decided that the images, the ceremonial paraphernalia, were of no value. 'There is nothing, there is nothing,' i.e. nothing of use for me in all this temple arrangement—is not the whole universe void? So he went out. (Here Set-chō commented, saying that Toku-san's investigation was thorough and complete.) But when Toku-san had reached the temple gate he reconsidered his behaviour. So he went back into the temple, this time acting in the prescribed, proper and respectful way. He left his bundle outside, took off his foot-gear, laid down his meditation mat and was careful in his whole attitude. This time the Abbot, I-zan, was sitting in his proper seat, so Toku-san began to address him respectfully by saying, 'Your Reverence'—But at that moment I-zan stretched out his hand to take up his ceremonial whisk. This action seems to have emphasised the ceremonial aspect of the religion more than Toku-san thought right, so he uttered a loud cry and went off without any hesitation. (Here Set-chō said: Toku-san's investigation was complete and thorough.) Toku-san this time put on his foot-gear, turned his back on the temple and left for good and all.

That evening I-zan asked the chief monk of his temple what had become of the young pilgrim who had been there in the course of the day. The chief monk told him that Toku-san had turned his back on the temple and gone off. I-zan realised that Toku-san was dissatisfied with the more positive method of teaching and searching for the truth, which was the method he, I-zan, was using in his own temple, and foretold that Toku-san would no doubt go away to some lonely mountain and meditate there in solitary retirement, despising the 'relative' or 'second principle' methods of trying to attain to enlightenment.

(Set-chō added a final comment. He felt that I-zan's remarks about

Toku-san were uncalled for. He had added something quite unnecessary in the way of criticism of Toku-san's ideals. His mere criticism was like the proverbial snow on to which he had piled further words which were like the proverbial frost.)

APPRECIATORY WORD

One critical examination, another critical examination. This was piling frost on snow. It was indeed dangerous. General Hi-ki,⁷ may have entered the prison ward (and escaped), but those who a second time obtain liberty—how few they are! Immediately he (Toku-san) escaped. He was not captured. He took up his seat in the jungle on top of some isolated mountain. (Quite right.)

Interpretation of the Above

That Toku-san should have gone back into the temple a second time was most dangerous for him. One scrutiny should have been enough to satisfy him that there was nothing in the new methods being introduced by I-zan. His second scrutiny was indeed a case of piling frost on snow. It was very dangerous for Toku-san. No doubt the legendary General Hi-ki escaped from his prison when he had been captured by his enemies, but that was a very exceptional case. Toku-san was lucky to have escaped. He only did so because he fled immediately. And now he is hidden away in some quiet place where no I-zan will be able to rout him out or trouble him. There he can carry on his own true life as he himself desires. And that is as it should be.

NOTES

1. 'The Blue Sky, The White Sun.' These are the symbols of the Absolute and the Real Way, the Tao.
2. 'Times, seasons, causes, effects.' These are examples of the differentiations and 'attachments' of the relative world, as contrasted with the Absolute.
3. 'Release' is one of the terms used in Zen to indicate the positive, constructive, 'life-giving' activities of the correct method of 'advancing the way' or teaching the Truth. This method involves or includes such means of teaching as accommodating the teaching to the times, places, persons and characters of the disciples. The opposite to 'Release' is 'Hold Fast,' used in Zen to denote the negative, 'destructive' 'death-dealing' activities of advancing knowledge of the Way. This is the method of silence or 'nine-year-wall-gazing.'

MODEL SUBJECT NO 5

4. 'Meditation mat.' This is the *Nisadana* of Sanskrit, one of the six things which a Buddhist pilgrim must always carry. It must be spread on the ground for prostration before a superior, etc. (The other things required were the bowl, a bottle for water, outer and inner vests and a staff.)
5. 'Isolated mountain top.' The ideograms are often used for Mount Sumeru, but here they must be taken literally.
6. 'Piling frost on snow.' This was a proverbial expression signifying officiousness.
7. 'General Hi-ki.' The reference is to a narrative in the section of the *Shi-ki* (or Historical Records) which deals with the period of the Han Dynasty (206 B.C.—A.D. 220). His life was spared and he was allowed to escape because he was famous for his wisdom. It was his wisdom which saved his life.

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MODEL SUBJECT NO 5

Sep-po's 'Husk of Millet'

The Sep-pō of this subject was a disciple of Toku-san, the scholar of the fourth subject. He was also the teacher of Um-mon, the scholar of the sixth subject. His personal name was Gi-zon, but he is better known by the name of the temple in which he resided. This temple is near Fuchow, in the Province of Fukien. It is known as the temple near the Peak of the Elephant's Bones, because of a big rock which is supposed to look like the skeleton of an elephant.

Sep-pō was born in 822 and died in 908, when the Tang Dynasty was nearing its end. A great persecution occurred when Sep-pō was twenty-four years of age. He is said to have travelled a great deal, to have visited his old teacher Toku-san, and frequently to have suffered considerable hardships. His ascetic discipline was severe and produced in him a strong will. He is considered to be a pattern for all Zen students who suffer hardship.

INTRODUCTORY WORD

Introducing he said: In the great secular world, to make serviceable the essential teaching, there must be men of noble soul. For instance, in the case of it being necessary to put a man to death, there must

not be roaming eyes or hesitating hands and feet, and indeed the bringing about of Buddha-hood must be instantaneous. The enlightening and its effect are simultaneous. The 'positive and negative'¹ methods of instruction are unrestricted. Essence and phenomenon are not two, expediency and reality are parallel.

If any teacher provisionally discards² the 'first principle,' sets up the 'second principle,' and yet, from the start excludes the use of 'complications,' that will make it difficult for 'beginning' minds to find any foothold from which to start.

A day like yesterday, now, that could not be avoided. Again, a day like today—my transgressions fill the heavens. If you fellows here are enlightened men, you won't underrate the speaker. If, however, you are not in that state, then you have put yourselves in the mouth of the tiger, and destruction of body and life will not be avoided. Tentatively I draw attention to the following subject. Ponder it.

Interpretation of the Above

En-go introduced the subject and said: It is a universal rule in the world that if the essential teaching is to be made intelligible, a transcendental personality is required. Such a person must be one who, if faced by the duty of putting a man to death, would have no hesitant thoughts, no roaming eyes and irresolute hands and feet. Actually he must be such a man as to be able to cause attainment of Buddha-hood to his disciple instantly, by one word dispelling Illusion and giving Enlightenment. In a man like that the act of enlightening and its effectiveness in the recipient are simultaneous; the positive and negative methods of instruction are harmonized and meet at the psychological moment. For him essence and phenomenon are not two. He does not incline to, nor is he partial to, the essential any more than he is to the phenomenal. They do not interfere with his thinking. For him the method of expediency and the method of reality are parallel. He is not captivated or biased by the one any more than by the other.

But now, supposing that he concedes a point and takes his stand on the second principle, and decides to instruct others by the use of accommodation and expediency, and yet from the very first cuts out the use of words, verses and other such 'complications,' refusing to make use of the rules of representative expression, then for the beginner in these studies there will be no starting-place, no

point of contact, and the disciple will end by not understanding the matter at all.

Now as this is so, what shall I say about yesterday? I used plenty of words and expressions yesterday—that was unavoidable. Today, too, I am doing a lot of talking. My transgressions reach to the heavens. Nevertheless, if any of you who have listened to me have had your eyes opened, then you will be able to attain to that instantaneous Buddha-hood, even through or in spite of my words, and you won't despise me for my talk. If, however, unfortunately there is no such person amongst you, I am afraid that for such persons who have not their eyes open, my talk may have been deadly. Such persons have placed themselves in the very mouth of the tiger. You will not be able to escape.

The following subject, which I am going to draw your attention to, is an illustration of this matter. Ponder it well.

MAIN SUBJECT

Attention! Sep-pō addressed the assembly and said: The whole of this great world, if picked up, is like a husk of millet³ seed in size. And even if it is thrown down and lying before one's face it is as unrecognisable as a lacquered pail. Beat the drum⁴ and all together search everywhere.

Interpretation of the Above

Sep-pō once said to his disciples: This universe is infinite in size, yet one can pick it up with one's fingers and find that it is no bigger than a tiny husk of millet seed—the smallest thing we can think of. And, indeed, this immense universe is verily thrown down before our very eyes, clear for us to see. Nevertheless, to the ordinary man of the world it is as unrecognisable as is the proverbial black lacquer pail.

You, who are here, would, no doubt, like to see this infinite thing which yet is so infinitesimal too. Well, if so, beat the hand-drum, as you do to call the temple staff for their daily chores, and use all your combined efforts to search out this matter.

APPRECIATORY WORD

'The Ox-Heads have sunk, the Horse-Heads have departed.'⁵ The dust on the face of the mirror of the Patriarch Sō-kei⁶ has ceased

to be there. So even if you do beat that hand-drum and search you will not see. When the hundred flowers of springtime come, for whose sake do they bloom?

Interpretation of the Above

Sep-pō had squeezed the great universe into a tiny millet seed. In this there was no need for the warders of hell—all was perfectly peaceful and quiet. The Ox-Headed and Horse-Headed warders were no longer there. And not only they. In that famous mirror of Hui-neng, which Sep-pō had inherited, not one speck of dust, not one tiny piece of the relative universe could be seen.

And so, although his (i.e. Sep-pō's) disciples had been told to beat the drum and altogether make a thorough search they, and such as they, would never find or discover the Truth. But what does that matter? Even if they don't discover the Truth in that way, when the spring comes and its hundreds of flowers begin to bloom, that will indeed be a revelation of the whole universe. There is no need to squeeze the universe into a tiny husk of chaff. Those hundreds of flowers which bloom in the springtime are in themselves a manifestation of the Truth. They do not bloom for any particular individual's sake.

NOTES

1. 'Positive and Negative.' The ideograms are synonyms of those used in Subject No 4 (see note 3 in that subject).
2. 'Provisionally discards.' That is, instead of remaining in silent meditation, without attachments and differentiations, he accepts for special occasions and reasons the use of the 'Second Principle' methods, i.e. the use of words and 'complications' (see note 4 in Subject No 1.)
3. 'Millet husk.' Supposed to be the smallest thing imaginable.
4. 'Beat the hand-drum.' This was the way in which the monks were called in the morning to do their chores of manual work in the temple.
5. 'Ox-Heads, Horse-Heads.' The reference is to the Surangama Sutra and a book called *Records of the Patriarchs*.
6. 'Mirror of the Patriarch Sō-kei' (i.e. Hui-neng, E-nō in Japanese). The fifth Zen Patriarch of China (Huang-yang, Gu-nin, in Japanese) had two chief disciples. These two, Hui-neng and Shin-shao, became the founders respectively of the Southern and Northern schools of Zen thought. (South and North China were at that time, the end of the seventh century, political enemies.)

Hui-neng (said by some, probably libellously) to have been quite illiterate, braved the danger of entering and residing in the hostile Northern territory,

MODEL SUBJECT NO 6

in order to study under Huang-yang. The old Abbot let him stay and work as a menial in the temple kitchen, so as not to rouse jealous and unfriendly feelings amongst the monks, who were, of course, all Northerners. He was allowed to attend the services and lectures in the temple.

One day the aged Patriarch, Huang-yang, announced that he had had a premonition of his approaching death. The monks of his temple naturally wished their vice-Abbot, Shin-shao, to become the old Patriarch's successor. Shin-shao composed a poem, which was posted up in the temple. It read as follows:

The body is the tree of Enlightenment.
The mind is like a clear mirror,
From time to time it must be dusted
And no dust must settle on it.

Hui-neng, who was still only a menial servant in the kitchen, also composed a poem which was posted up in the temple. His poem was as follows:

There is no tree of Enlightenment,
Neither is there any clear mirror.
Not one single thing has essential existence,
Where then does the dust come from?

When the aged Patriarch had read these two poems, he went to see the temple servant, Hui-neng, in the kitchen at night time. In the course of that night Hui-neng tells us that the 'Dharma was handed on to him,' flashed direct to him from the Heart of Buddha. So he became the Sixth Patriarch of Zen in China.

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MODEL SUBJECT NO 6

Um-mon's 'Every Day a good Day'

Um-mon, whose personal name was Bun-en, was a disciple of Sep-pō (see Subject No 5). He was founder of the Um-mon Temple and founding Patriarch of one of the 'Five Families' of Chinese Zen Buddhism. He died in 949. The date of his birth is uncertain, but was probably soon after the great persecution when forty thousand temples were destroyed, and over twenty-six thousand monks and nuns were forced to give up their religious life. He seems to have entered Sep-pō's temple when he was about

eighteen years of age and he was fifty-seven when his teacher died.

This subject has no Introductory Word.

MAIN SUBJECT

Attention! Um-mon introduced the subject by saying: I do not ask you about fifteen¹ days ago. Fifteen days hence? Come, say a word (or verse) about this. He himself replied for them: Every Day is a good Day.

Interpretation of the Above

It was at a 'Little Meeting' of the temple priests, held on the fifteenth day of the month, that Um-mon introduced the subject. He said: The past is irrevocable, so I am not going to ask you about what you think of what happened fifteen days ago; Eternity is without beginning. But what do you fellows think about fifteen days ahead? As not one of the assembly had anything to say, he answered his own question himself. He said: Look at this problem of the passage of time. You will see that nothing is determined for the advantage or disadvantage of any individual. For us men it may well be that one day seems good, and another bad, but from the point of view of the Absolute no day is either good or bad. So we individuals should look on every day as a good day.

APPRECIATORY WORD

He who casts off the Unity² and grasps the Sevenfold,³ above, below, and in the Four Directions⁴—No one can be compared with such an one. He walks leisurely through the flowing, murmuring waters. He sees what he pleases, absorbed in the flight of the birds. The herbs are luxuriant, the mists envelop all.

Sunyata,⁵ on his rock, showered upon by flowers! Snap your fingers⁶ at his unbearable misery. But, Sunyata, do not move. A move will bring the thirty blows.

Interpretation of the Above

Set-chō is here speaking of the Patriarch Um-mon as an example and type of the truly enlightened man. Um-mon, he says, has risen to

that state of true enlightenment where he is above both the Absolute, the state of utter detachment and the relative state of attachments. He has preserved the Unity, which is the origin and essence of all, but he has at the same time 'cast off' that upper state and 'come down' into the state of the Relative, of which attachment is one of the marks. He 'grasps' the Sevenfold interconnections of the world. Such a man is indeed unique. His mind is in a state of real calm. Wherever he goes he plants his footsteps in the murmuring peacefulness of gently flowing streams. For him Mind and things are 'of one piece.' Moreover, it is he himself who decides what he shall see. He sees what he pleases when watching the flight of the birds in the sky. And for him the birds and the sky are not two but one, and again they are not one but two! He perceives the links between Unity and Duality, between the Absolute and the Relative. The cardinal principle of all is in his own mind. For him everywhere the Relative is embraced by the Absolute, just as the luxuriant foliage covers the bare ground, so the Relative covers the Absolute. And just as the thick mists cover the hills and valleys so does the Absolute cover the Relative. What exists does not exist and what is Void is not Void.

This filling up of the Absolute with the Relative and this covering of the relative with the Absolute so that the One is not one but two, and the two are not two but one, is a contrast to that view held by Sunyata. According to the old story Sunyata sat on a rock contemplating the emptiness of the Void. Brahma is said to have come and showered lovely flowers over him in admiration for his belief in the utter emptiness of all things. But Sunyata's case is not to be so greatly admired. In fact it is a sad case. Snap your fingers at him in contempt. His state of misery is unbearable, for the Absolute and the Relative are not two but one, and the mystery of Reality lies in this fact and not in any utter emptiness as such.

But, Sunyata! and all who are of your company, you had better not leave your state of utter emptiness, for if you do you will assuredly receive the thirty blows of disillusionment.

NOTES

1. The 'fifteen days' may refer merely to the passing of days of the month, but it is not improbable that the reference is to one of the series of meetings held in Zen temples in connection with the induction of a new Abbot. The

meeting on the fifteenth day of the month in this series was an important one, when the Abbot had to ask and answer questions from the assembled monks in 'fierce tones.' If so, Um-mon probably shouted out his question in a loud voice, and was surprised that no one answered him. So he had to answer his own question himself.

2. 'The Unity.' This refers to the Absolute. Cf. Lao-tze's Tao. Tao gives birth to the One. The One gives birth to Duality, Duality gives birth to the Three and the Three gives birth to the Ten thousand.
3. 'The Sevenfold,' viz. The Seven Sounds; the Seven 'warps and woofs' or the inter-connections producing order in the relative world; the Seven Voices; the Seven Rules; the Seven Buddhas, etc., i.e. all phenomena.
4. 'The Four Directions.' These include the 'Four Corners' (i.e. NE, SE, SW, NW). These 'corner directions' together with the cardinal directions (N, S, E, W.) and Up and Down, namely the 'Ten Directions' in all signify the whole universe.
5. 'Sunyata.' Two ideas are involved here. Absolute Void and the legend about Brahma showering him with flowers. If Sunyata (personified Void) came out of his contemplation of the utter emptiness of the Void his disillusionment would be like receiving thirty blows.
6. 'Snap your fingers.' This action was used with three or four different implications: i. To give warning; ii. To arouse or wake someone; iii. To show disrespect; iv. As a magic sign. Here it is the third meaning which is understood.

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MODEL SUBJECT NO 7

E-chō's Enquiry about Buddha

The two chief characters in this subject are Hō-gen Bun-eki (885-958) and E-chō Saku-shin (906-980).

Hō-gen Bun-eki was founder of one of the Five Houses and Seven Schools of Zen in China. E-chō Saku-shin became one of his disciples. (E-chō was his childhood name, Saku-shin was his name after admission to the monastic order.)

The fact that E-chō was quite a novice at the time of the following incident is of importance for the correct appreciation of the teaching here given.

Hō-gen is the author of a book called *Jū Ki Ron*. He is known as the Zen teacher of the Five Hundred, because he is said to have

always had five hundred disciples with him. His book is a criticism of the deteriorating standards in the monasteries of his time. He lived near Nanking.

INTRODUCTORY WORD

Introducing the subject he said: One phrase of the Pre-Voice, ten thousand holy ones have not handed down. Never yet to 'have had audience of it'¹ is the same as being separated from it by the 'great thousand'² (worlds). Even though understanding of the Pre-Voice may have been attained to such an extent that one could cut off the tips of the tongues of everybody under the heavens, yet even so, such an one is not an 'alert fellow.' That is why it has been said that Heaven cannot cover it, Earth cannot hold it, Space cannot contain it, Sun and Moon cannot brighten it. Only in the place of the No-Buddha, where alone one calls oneself 'Revered One,' can one attain to being a 'Somebody.'

And yet, perhaps this is not so. In the smallest thing one can touch it. It flashes forth its great Light to the Seven Verticals and the Eight Horizontals,³ and whoever is free and self-determined within this Dharma (Law) may trust the inclination of his own hands so as to be able to pick up anything and there will be no wrongfulness.

Now, what capacity is needed to obtain this wonderful power? Then he said: Does the assembly understand? Beforehand no one knows the sweat of the horse.⁴ It is important to take into careful consideration the value of its (the horse's) peerless service. I will leave this matter for the time being. And now, what is Set-chō's subject? Look at it, and note the following words.

Interpretation of the Above

En-go introduced the subject and said: The real substance of the Universe, the 'First Principle,' that which is behind or beyond the Voice or expression of ultimate Truth, this 'Pre-Voice' is transmitted only from heart to heart, and no matter how great or holy or advanced in Enlightenment a man may be he cannot transmit it by means of words and phrases. This Pre-Voice is not far away, it is indeed quite close to us, but unless one has had intimate, immediate contact with it—has had audience of it as one who has

audience of the Emperor—this very near-at-hand Truth will be as far off and separated from us as by thousands of worlds.

Even if a man has attained to such a degree of understanding that he can cut off the tongues of all opponents, stopping their criticisms, and giving answer to all the world, yet he cannot say that even one phrase of that Pre-Voice, one sentence of the First Principle, has been 'made his own.' He is not an 'Alert Fellow.' And this is what is meant by the Patriarchs of old when they said: 'The heavens cannot cover it, the earth cannot hold it up; Space cannot contain it, Sun and Moon cannot illuminate it.' And only if one rises to that state where one could say: 'There is no Buddha, no Patriarch. I alone am a Revered One, the Universe is I; outside me there is no Universe,' only then might one really be a 'somebody,' for only then will one have grasped the essentials. So said the men of old.

But wait a minute! Perhaps the above statement is not absolutely correct. In Zen there is a still higher state than the one mentioned above. There is a state in which one attains to the essentials through even such tiny things as a blade of grass or a flower. Even these may shed forth a bright light illuminating the Truth, enlightening the whole ten regions, vertical and horizontal. When anyone has reached this state of Enlightenment, and is free and self-determined within this Dharma, then he may trust the inclination of his own hands, follow the inclination of his own heart, pick up whatever he wishes and not infringe the cardinal principles of the universal Reality.

What then, my disciples, do you think we ought to do if we wish to reach this condition of Enlightenment? (As no one answered, En-go himself continued): Have you understood what I have been talking about? Still they remained silent, so En-go added another word and said: No one knows the value of an untried war horse. Not until its peerless service in battle has been tested is the precious value of its sweat realised. So, only those who have personally undergone the bitter hardships of the Zen discipline can know its priceless value. This is all I wish to say to you now, but here is what Set-chō has said in his own words. Ponder them well.

MAIN SUBJECT

Attention! A monk asked Hō-gen: I am E-chō; I ask Your Reverence: What is Buddha? Hō-gen said: Oh, you are E-chō.

Interpretation of the Above

Attention! One day, a young novice asked the Patriarch Hō-gen saying: My name is E-chō, and I would like to ask you just what is meant by the name Buddha? Hō-gen gave no direct reply but merely said: Oh, so you are E-chō, are you?

APPRECIATORY WORD

The winds of spring blow over the river provinces, but never boisterously, and the ring-doves sing amongst the flowers.

Though the fish are high above the three waves and have become dragons,⁵ the fool is still emptying the night fish-trap.

Interpretation of the Above

The river provinces always enjoy soft breezes and little birds sing sweetly there. It is in such places that the Buddha is to be found. It is in such places that we should look for the revelation of the ultimate Reality, in such beauty as can be found there.

Hō-gen is an enlightened Patriarch. He is no longer a little fish below the weirs. He is no longer interested in the sort of elementary questions which E-chō put to him. He has passed up the three stages of the dragon stream, grown the golden scales and become a mighty dragon. He is looking out at the universe with eyes which see that there is no Buddha, no Patriarch!

But oh! little E-chō! He is still scooping out the water from the fish-trap at the mouth of the river, expecting to find the Buddha, to find a Patriarch there amongst the little fishes below the dragon gates. The question he asked was one fit to be put only to little fishes below those dragon gates and not to mighty dragons.

NOTES

1. 'Have audience of it.' The Ultimate Reality is personified as a Great Emperor.
2. 'The great thousand.' A technical term signifying the universe as a whole. It is an abbreviation for the Three Thousand Worlds.
3. 'The Seven Verticals and Eight Horizontals.' Often used to signify the Buddha's direct operation on the heart with no intermediary. This is the 'Sudden' way of Zen. The Horizontal energy is that which spreads

throughout the universe towards all horizons of life, and therefore includes accommodated truths and other such methods of teaching.

4. 'Sweat.' This is a reference to a gatha or sacred verse by Zen-ku. It reads: None but a warrior who has gone through the strenuous fight of battle knows the real value of the sweat which is seen on the horse after the fight.
5. 'Fish . . . three waves . . . dragons.' This is a reference to an old legend about the Emperor Yao (Gyo in Japanese), who ordered the Yellow River to be controlled. For this purpose the high cliffs, known as the Dragon Cliffs, were cut through and three weirs made. Then thousands of fish gathered below the weirs, but only the strongest were able to ascend above them. This old story was used metaphorically for those who passed the dragon gates of the famous Government examinations. Zen took over the metaphor and used the story for those who attained to Enlightenment.

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MODEL SUBJECT NO 8

Sui-gan's Eyebrows

There are four scholars featured in this subject:

Sui-gan (Rei-san), who died in 949.

Ho-fuku (Jū-ten) died 928.

Chō-kei (E-ryō) died 932.

Um-mon (see the sixth subject).

These were all disciples of Sep-pō (see the fifth subject.)

INTRODUCTORY WORD

Introducing he said: He who understands the Norm, in his process of transit is like a dragon which has secured his own lake, or a tiger guarding his own mountain lair. He who does not understand the Norm, is, in his method of worldly life, like the ram butting the fence¹ or the man grasping the trap-bar² waiting for the hare.

Sometimes his verse is like 'the lion crouched to spring'; at another time it is like 'the Diamond King's treasure sword';³ at another time it is like 'Cutting off the tips of the tongues of all the world,' and at still another time it is like 'Following wave pursues wave.'⁴

If the other party is proceeding in the transit to Reality, then friend meets friend. He understands the frame of mind, shares his intimate feelings and encourages the other. If the other party is living in the method of the world, then 'Be equipped with the spiritual Eye'; 'sit and cut' the ten regions and be 'a sheer cliff rising up to a thousand fathoms.'

And this is why it is said: In the presence of the Great Reality there are no set rules and regulations. Moreover such a one makes use of one tiny blade of grass as a golden image of sixty feet, or again he makes use of a sixty foot golden image as a tiny blade of grass.

Now, tell me, On what principle does all this depend? Do you understand? I will explain. Look.

Interpretation of the Above

En-go introduced the subject by saying: The man who is enlightened as to the general rule or Norm of the mystery of existence proceeds with his activities of instruction in the sphere of the Relative; that is, in his transit up towards the farther shore of Reality, with perfect assurance. Because of this assurance we may compare him to a dragon which has captured and made secure for himself his own lake of waters, or he is like a tiger crouching down protecting his own mountain lair.

On the other hand, the conduct of life of a man who has not understood the mystery of existence is like that of the proverbial 'ram butting at a fence,' restless and obstinate, or he may be likened to that man who 'grasped the trap-bar waiting for the hare,' short-sighted and haphazard.

If a man is to any degree in touch with Reality then his activities in instructing others will not be rigid and hidebound, but adaptable. Sometimes his words or verses will be bold and like a lion crouched to spring; sometimes he will be strong and hard like that unbreakable Diamond King's sword, at other times he will stop all arguments, cutting off 'the tips of the tongues of all the world,' and sometimes he will accommodate his teaching to the particular disciple, like the proverbial 'wave following wave.'

If the other party whom he meets is one who understands the mystery, then it will be a case of friend meeting friend. Each will understand the other's frame of mind, share the other's interests and be an encouragement, the one with the other.

If, however, the other party is still unenlightened and is living the life of the world, then let the enlightened man equip himself with the Eye of Enlightenment, and with that Vision 'sit and cut the ten regions'; in other words, act with assurance and authority as if he were indeed in control of all the regions of the world. Let him make himself impregnable, aloof and serene like a great high cliff of a thousand fathoms. Otherwise he will find the other party becoming impudent.

And that is why it is said: In the presence of the great Reality there are no set rules. There, one may follow the dictates of one's own heart. There, one may make use of a tiny blade of grass as an image of sixty feet, or an image of sixty feet as a tiny blade of grass—transcending all distinctions.

And now, what is the principle which underlies all this? Do you understand? I will explain it to you, so attend to the following.

MAIN SUBJECT

Attention! Sui-gan, at the end of the summer, spoke to the assembly and said: For the whole summer I have lectured to the brethren. Look! Has Sui-gan any eyebrows?⁶ Ho-fuku said: He who does robberies has a heart of deceit. Chō-kei said: They grow. Um-mon said: A barrier!

Interpretation of the Above

At the end of the summer retreat, Sui-gan said to his disciples: I have been speaking to you, using many words, accommodating the teaching to your capacities, during this whole retreat. Have I said too much? Are my eyebrows still on me? Have I lost face? Ho-fuku said: He who is a burglar always has a bad conscience (i.e. Sui-gan has a bad conscience, else he wouldn't have asked us about his eyebrows. He feels that he has talked too much). Chō-kei, however, said: Not only are his eyebrows there, they are actually growing longer. So far from losing face he's out-done himself. Um-mon said: Take care. He's setting a trap for us. This is a barrier where we are stopped to be examined.

APPRECIATORY WORD

With regard to Sui-gan's words to his disciples, there can be no answer for a thousand years. [Alternative rendering, 'There can

never be anything to compare with them'.] The word 'barrier' answered him back. 'Loss of money punished as a crime.' Ho-fuku—vague and muddled. Restraining or praising—it is difficult to know (which he intended). Noisy, noisy Sui-gan. Clearly he was a burglar! In the white jewel⁷ there's no flaw, but who shall decide its true value? Chō-kei tackled it in the right way. The eyebrows had stretched themselves out.

Interpretation of the Above

Sui-gan had spoken fully to his disciples, but never for thousands of years will anyone be able to penetrate through to the centre and core of his heart and mind. Um-mon's curt criticism, insinuating that the question about the eyebrows was a 'barrier' or trap may or may not have been deserved. Sui-gan had shown distress at having spoken so much, and now to be told that there was an ulterior motive in his final question was like making him pay a penalty. It was like the proverbial 'punishing a man for having lost his own money.' To be told that he was laying a trap could only add to Sui-gan's distress. Ho-fuku's answer was muddled. It's difficult to know whether he meant to praise or blame Sui-gan. But, in any case, Sui-gan had talked too much, for he should not have asked about his eyebrows. In this he was 'noisy.' He was like a burglar caught in the very act. Even if there was no flaw in that 'white jewel,' who is to decide about it? And so also, who is to decide whether there was a flaw in Sui-gan's talk? Was Sui-gan really enlightened or not? Chō-kei's was the proper answer. He saw how to deal with the matter. Sui-gan's eyebrows were still there; indeed they had even become longer. Sui-gan had not lost face.

NOTES

1. 'Ram butting a fence.' The reference is to a passage in a book called the *Shu-eki* (*Chou-i* in Chinese). A person was called a ram when he was ambitious without any special talents. He is one who has not perceived the mysteries of existence and whose rules of life are narrow and constrained. His horns are caught in a fence, but he does not cease his foolish attempts to push forward in his self-chosen direction.
2. 'The man grasping the trap-bar.' This is an allusion to a saying in a book by Kan-hi-shi (Han-fei-tzu, the Philosopher of the Warring States period, 475 B.C. to A.D. 221) in which the philosopher describes people who by some lucky chance have succeeded in some plan, but who do not see that

- it was merely a lucky chance, but think their success was due to their own skill. Such people are like the man who once caught a hare by chance while he was idly holding or watching the trap-bar, and who thought that he would be able to do so again merely by holding on to or watching the stump to which the trap-bar was attached.
3. 'The Diamond King's treasure Sword.' The reference is to a passage in the Lankavatara Sutra. The king is not to be considered as a particular person. The meaning is rather that the gold is 'king-like gold,' pure and unbreakable. Hence inflexible will-power.
 4. 'Following wave follows wave.' The idea seems to be that a large wave is followed by a large wave and a little wave by a little one. So one accommodates one's teaching according to the particular person whom one is teaching.
 5. 'Sit and cut.' He sits where he can see in all directions, and he 'cuts,' that is, sharply deflects hostile criticism, and is therefore like a sheer cliff, unapproachable.
 6. 'Eyebrows.' In Do-gen's *Shoho Ganzō* there occurs a passage which says: If anybody falsely or mistakenly deliberates on the Buddha Law his eyebrows fall off, i.e. he loses face. There is an old proverb in Zen that if a person becomes too secular in his use of words of instruction in the 'second principle method,' his eyebrows fall off. There may be in these references to the eyebrows some allusion to a passage in the Samyukta gama, in which Binzuru (Pindola), the arhat with long bushy eyebrows, 'put his hand up to his eyebrows' when addressed by Asoka.
 7. 'White Jewel.' The reference is to the *Shi kyo* (*Book of Odes*). 'A flaw in a white jewel can be polished, but no flaw must be made in one's words.' (Sui-gan's additional words were a flaw?)



MODEL SUBJECT NO 9

Jō-shū's 'Four Gates'

The Jō-shū of this subject is the same as the scholar of Subject No 2. Jō-shū is the name of the town in which the scholar lived. The name of the town was applied to the scholar, and the use of the name for both town and man gives point to this subject.

INTRODUCTORY WORD

Introducing the subject he said: Facing a bright mirror on its stand, beauty and comeliness reveal themselves. When Yabaku¹ is in a

man's hand, one is looking at the very moment for slaying or sparing life. The ugly fellow goes, the comely one comes; the comely man comes, the ugly man goes.² In death one receives life, in life one receives death.

Say, then, when that crisis comes, what about it? If there is no barrier-penetrating eye, no plan for turning about the body when the crisis comes, clearly there will be nothing you can do. Now, what is this barrier-penetrating eye? What is the plan for turning about the body? Test the following and look.

Interpretation of the Above

En-go introduced the subject and said: When anybody stands in front of a brightly polished mirror fixed on its stand, that person will be reflected there without any mistake. A comely-looking person will appear as comely and good-looking; an ugly man will be reflected as an ugly man. No one will be able to deceive himself. Again, if anybody finds himself kneeling in front of the man who holds that famous treasure sword, called Yabaku, he will know that he has come to the crisis of his life. He is on the verge of life and death. That sword may be used to take his life or to spare it.

When the good-looking man goes the ugly fellow will come, and vice versa. The mirror will show which is which. So, too, the sword of Yabaku may spare the life of the one who was on the point of dying, or it may put to death the man who seemed to be in the midst of life.

Now, when you stand before that mirror, or when you kneel in front of that sword, what will you do? Unless you are equipped with the eye which penetrates beneath the intersection of life and death, the 'barrier,' or unless you have already prepared some plan as to what action to take, how to 'turn your body,' then it is evident that you will not be able to do anything at all to meet the sudden crisis.

So, ask yourselves, what is this penetrating vision? Ask yourselves what sort of plan you should have ready when any crisis suddenly comes upon you. Ponder the following subject, which I am going to put before you.

MAIN SUBJECT

Attention! A monk asked Jō-shū: What is Jō-shū? Jō-shū said: There is an East gate, there is a West gate, there is also a South gate and a North gate.

APPRECIATORY WORD

Behind that phrase or question there was a covert plan which came up against a blank wall. In those Çakra³ eyes every speck of dust had been eliminated. The East, West, South and North gates are 'relative.' Though one knocks with the infinite, hard (Çakra) hammer⁴ they will not open.

Interpretation of the Above

The question asked by that monk about what Jō-shū is, may seem like a simple question. But there was a covert and mystic suggestiveness in it. And it was, too, a rash thing to do. It came up against a blank wall, beyond which the questioner could not see. Jō-shū's eyes, however, were clear, without a speck of dust in them. They were like the eyes of the Çakra Dragon King. So he instantly perceived the artfulness of the question and its implications. His answer was that just as there were four gates to the town, called by the same name as himself, so there are four gates into his mind. He does not wish to close himself from questioning and will be glad to answer. Anyone who can enter his mind may discover for himself just what Jō-shū is. He may come in from whatever gate he chooses. But though the gates or entrances to his mind may be there and apparently open to all who come, not even the hammer of the Çakra-Vala will be able to open the fastnesses of Jō-shū's inner mind and heart. That is because those entrances are in the sphere of the Relative, but the innermost sanctuary is in the realm of the Absolute.

NOTES

1. The sword 'Yabaku.' This is a sword mentioned in a Confucian book by a scholar named Jun-kei, dealing with the ideas of Propriety. The sword is mentioned as one of specially good make. Elsewhere it is said to have been made by a woman called Yabaku, and to have been not only a treasure sword but semi-mystic in its powers.
2. 'Ugly . . . comely.' Literally 'man of Han' and 'man of Hu.' Two countries, all the men of one being good-looking and all the men of the other being ugly.
3. 'Çakra.' This is the Sanskrit word. In Japanese 'Sakara.' The circular disc or wheel with spokes which resemble the Vajra or Diamond club or sceptre of Indra. Used as a symbol of the all-conquering power of the Buddha. Probably in this text the word is used as an abbreviation for

MODEL SUBJECT NO 10

Çakra-Naga, that is the Dragon King, who lives in the Dragon Palace under the sea. The allusion is then to the eyes of that King, i.e. 'The clear vision of the great Dragon King.'

4. 'The Infinite Çakra Hammer.' There is some doubt as to the correct rendering of this term. It seems to signify the Çakra-Vala or ring of mountains surrounding the universe. These iron mountains are concentric with the Seven Golden Mountains and between the two concentric rings or ranges lie the four continents of the Buddhist universe. The allusion is to their impregnability, immovableness and hardness. A hammer as hard and unbreakable even as the Çakra Mountains will not be strong enough to break open the gates of the Relative and admit to the inner sanctuary of the Absolute in which Jō-shū dwells.

REMARK

There seem to have been many travelling monks going from temple to temple hoping to trap the teachers into unwary statements. Possibly this was a result of the controversies which were at that time being carried on between different schools of thought.

In this subject the question, 'What are you, Jō-shū?' seems to have expected the answer 'I am Buddha.' Jō-shū escaped from an unprofitable argument in a skilful way. In Subject No 12 the question is the reverse: What is he Buddha? Tō-san escaped from unprofitable argument in the same sort of way.

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MODEL SUBJECT NO 10

Boku-shū and the Empty-Headed Fool

The Boku-shū of this subject was a disciple of Ō-baku Ki-un. He lived in Yenchow in the Province of Chekiang and died at the age of ninety-eight in 877. He is said to have been a precocious child who studied the Yui-shiki and Ke-gon Scriptures in his early childhood.

INTRODUCTORY WORD

Introducing he said: This is so: this is so. This is not so: this is not so. If there is a war of discussion, then each argument stands based on its proper premises. That is why it has been said that if the Absolute is the premise, then in very truth Sakyamuni, Maitreya,

Manjusri, Samantabhadra, the thousand Holy Ones, the religious teachers of the whole world everywhere, all of them will drink down their own minds and swallow their own voices.

But if the premise is the Relative, then maggots, gnats and every living creature will shed forth bright light and become 'sheer cliffs.'

If it be possible that neither Absolute nor Relative should be the premise, then how is one to speculate? If there is some rule rely on the rule; if there is no rule rely on precedent. Here is a tentative illustration. Ponder it.

Interpretation of the Above

All arguments must start from some premise, which will be different according to the point of view of the arguer.

If the discussion starts from the point of view of the Absolute, then not even Sakyamuni, Maitreya, Manjusri, Samantabhadra, or any other of the sages and saints and religious teachers of the world will be able to express their thoughts or minds by uttering any revealing words. They will all have to keep their words to themselves, swallow them down in their own bosoms.

But if, on the other hand, the discussion starts from the point of view of the Relative, then the Buddha nature will be found to be innate in all living creatures. When this is recognised, not even a gnat or a maggot may be despised or belittled. Such things will be like a sheer cliff, unapproachable in their inner nature, but all the same flashing forth a bright light and exhibiting the great power of the universe from within.

If anyone thinks he is able to start the discussion from some premise which is outside both the Absolute and the Relative he will have to begin such speculation by looking for some rule to go by and following it. Or if there is no such rule to be found he must go by precedent. Here is one such precedent. I put it tentatively before you. Ponder it well.

MAIN SUBJECT

Attention! Boku-shū asked a monk: 'Where have you recently come from? The monk uttered a mystic cry. Boku-shū said: This old monk has been treated to your mystic cry. The monk again uttered a mystic cry. Boku-shū said: Three mystic cries, four mystic cries, what next? The monk said nothing. So Boku-shū gave him a clout with his hand and said: You empty-headed fool!

MODEL SUBJECT NO II

APPRECIATORY WORD

Two mystic cries, three mystic cries. The enlightened man was smart. Nevertheless, if anyone says that young monk was sitting astride the tiger's head, he himself is also a man with only one eye. Who are these fellows with only one eye? Go and pick up (fetch) one and let everyone under heaven see him.

NOTE

During the period 780-950 what was called 'Daruma Zen' was making rapid progress, and many great scholars were to be found in South China. At the same time what became a great abuse arose. Large numbers of men went round from temple to temple sponging on the hospitality of the monks. Um-mon and Boku-shū, two of the most important teachers of that era, did their best to put a stop to the practice. The young monk of this subject was no doubt one of these 'sponging pilgrims,' which accounts for Boku-shū's wrath. Set-chō, however, did not have such fiercely critical feelings and tells his hearers that there is something which they may learn even from such a 'one-eyed' man. It is worth while studying his motives, passing on whatever they may discover of good in him to all the world.

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MODEL SUBJECT NO II

Ō-baku and 'Wine-Bibbers'

Ō-baku (Huang-po in Chinese) was one of the chief scholars of the second generation of disciples of Ba-sō. He died in 950. He was a native of Fukien Province and resided at a temple called Man-puku-ji. In later life he retired to a temple in the Kiangtse Province, called Huang-po (Yellow Oak) because of the trees from which a yellow dye is produced. The name of the temple became attached to him and to the large school of which he is the Founder. (His famous work *On the Transmission of Mind* has been translated into English as *The Zen Teaching of Huang-po*, trans. John Blofeld. Rider and Co.)

THE BLUE CLIFF RECORDS

INTRODUCTORY WORD

Introducing he said: The ancestor Buddha's resources¹ are entirely within the grasp of his hand. The human and divine life-pulses² are completely subject to his control. Even his commonplace phrases and words³ amaze the throngs and move the crowds. Each natural gesture of his, each expression, binds on the chains or knocks off the cangue.⁴ He is in touch with those who are seeking the Absolute, and he carries in his hand the means of representing it. Now, has there ever been such a person as that in this world? Is there anyone here who understands the drift of my words? Study the following illustration and ponder it.

MAIN SUBJECT

Attention! Ō-baku addressed the assembled monks and said: You fellows, who gulp down wine,⁵ if I had gone about on pilgrimage as you have done, wherever should I be today? Don't you know that in all the land of Tang there is no Zen teacher? At this remark a certain monk came forward and said: But surely there are those who reform the disciples in all regions and govern the crowds of disciples? What about that? Ō-baku said: I didn't say there is no Zen, only that there is no teacher of Zen.

APPRECIATORY WORD

A commanding character does not boast about himself, he is not haughty or proud. Planting himself down over the land and sea he controls both dragons and serpents.

The great Emperor Tai-chū⁶ worried him with questions, and three times received his intimate 'nails and tusk'⁷ treatment.

Interpretation of the Above

Ō-baku's character was really awe-inspiring, yet he was not at all haughty or proud. His personality was so powerful that he was like a man sitting enthroned in the very centre of the Universe and controlling all the higher and lower orders of scholars—the dragons and lesser snakes!

That famous Emperor, Tai-chū, once worried him with questions of all sorts and received a clout on his head for his pains.

MODEL SUBJECT NO 12

NOTES

1. 'Resources.' The original meaning of this term was tactfulness and skill in administering the government of a country. Here, of course, it refers to the Buddha's wisdom in teaching and guiding men.
2. 'Human and divine life-pulse,' i.e. the whole world of men and gods, viz. the whole universe.
3. 'Common-place phrases and words.' Such remarks as he might have made about the weather, etc. 'Natural Gestures'—such as blinking or scratching his head. 'Expression,' i.e. symbolic acts borrowed from the material world and intended to reveal thought or mind.
4. 'Cangue.' The heavy wooden board which was put round the neck of criminals in China at that period.
5. 'You who gulp down wine.' This is not to be taken as a scolding, but rather as a good-natured or even affectionate address.
6. 'The Emperor Tai-chū.' His personal name was Senshu (847-859). The questions with which he worried Huang-po are said to have been concerned with his own enthronement and its accompanying ceremonies.
7. 'Nails and Tusks,' meaning rough treatment. Huang-po suffered from epilepsy and was of an irritable temperament.

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MODEL SUBJECT NO 12

Tō-san's 'Three Pounds of Hemp'

There are several famous scholars called Tō-san. The one, who is the chief character in the present Model Subject is Tō-san Shū-sho (910-990) who was the seventh in the Zen succession of the Northern School in China. He was a native of Kiangtse Province, but moved to and worked in the Province of Hopei. Set-chō, the compiler of this *Blue Cliff Record*, was born when Tō-san was seventy-one.

INTRODUCTORY WORD

The life-taking dagger,¹ the life-giving sword,² were a normal custom of the ancient times,² and in the present time they are indispensable. If death-dealing³ is being considered, not the slightest

wound is inflicted; If life-giving is being considered the body is destroyed and life is lost.

It is because of this wonderful power that there is the saying that the one road upward⁴ has never been handed down, not even by the thousand holy ones.

Scholars who labour with the outward forms are like the monkey⁵ which grabbed at the reflection. But, say! Wait a moment. If there has hitherto been no handing down, how is it that there are many 'complications' (words) and Model Subjects? For those who have eyes to see here is a tentative explanation. Ponder it.

Interpretation of the Above

En-go in his introduction said: It was the normal thing in ancient times for those who were truly enlightened to hold in their hands the miraculous daggers, the life-taking dagger and the life-giving sword, and it is essential that teachers of Zen should have them in their hands today. In other words, really enlightened teachers know their own mind, and do not hesitate as to which policy they should act upon in instructing their disciples. They might instruct by the method of silence and 'wall-gazing' (the life-taking dagger) or by the use of words and other modes of external expression (the life-giving sword).

These two swords are miraculous swords. He who wields the life-taking weapon can take the life and yet leave no trace of injury. He who wields the life-giving sword can leave alive though destroying body and life! This mysterious power, flowing forth from the Absolute Truth, is something which cannot be handed down by means of scriptures or doctrines, even if employed by the thousand holy and enlightened ones—not even by Sakyamuni or Bodhidharma themselves.

When, therefore, anybody says that the Absolute Truth is represented by this or that or by any outward expression, they are wasting their words. They are like that mythical monkey which saw the reflection of the moon in the water at the bottom of the well, grabbed at it and fell in.

But, if this is so, and this Way is ineffable, how does it come about that there are so many words and scriptures and other 'complications' and Model Subjects purporting to do just that? For those whose eyes are open here is something to ponder.

MAIN SUBJECT

Attention! A certain monk asked Tō-san: What is Buddha? Tō-san said: Here is hemp—three pounds of it.

Interpretation of the Above

One day a wandering monk came to Tō-san's temple and asked the Patriarch: What exactly is Buddha? Tō-san, who was doing his daily task of spinning hemp, without ceasing from his chore merely said: The weight of this hemp is three pounds.

APPRECIATORY WORD

The golden cormorant⁶ hurries; the jewelled hare is swift. His (Tō-san's) answer was good. However could it have been considered a light bantering remark? That young monk was merely seizing the obvious opportunity when he saw Tō-san. He was a lame turtle, a blind tortoise going down into a deep dark gully.

Flowers in abundance, embroideries in luxuriance. In the Southern land bamboos, in the Northern land trees.

One is made to think of Chō-kei and Ryū-tan-fu. When one has understanding one should laugh, one should not weep.

Interpretation of the Above

The golden cormorant, the Sun, hurries on its way; the jewelled hare, the Moon, moves swiftly. Time and life are short and soon pass away. Tō-san was not wasting his swiftly passing life, but employing his time in an honourable and useful way, doing his daily chore. So his reference to the three pounds of hemp was a good reply to his questioner. It wasn't a light, bantering remark or jest.

The young monk who found Tō-san occupied in that way and asked him the question about Buddha was only making what was, under the circumstances, an obvious remark. He had come into Tō-san's presence, and it was only natural that he should have had his attention drawn to the serious matter of Enlightenment. So his question was really a question which anyone might have made under those circumstances. Nevertheless, the fact that he put such

a question showed that he was hoping to get some reply, in words or by some other mode of expression, on a subject which can never be so expressed. So he may rightly be compared to a crippled turtle or blind tortoise crawling down into a deep dark gully where he would be able to see nothing.

Tō-san's answer signifies that the work of weaving hemp, a useful activity of life, is in itself a manifestation of the Buddha nature. But besides that, look at the flowers growing in profusion like some wonderful piece of embroidery—bamboos in the South, trees in the North. These, too, are a manifestation of that Buddha nature.

These reflections remind me (says Set-chō) of the story of Chō-kei and Ryū-tan.

Ryū-tan was the disciple of a great scholar called Nan-sen (d. 834). At the time of Nan-sen's death, Ryū-tan was a high official in the Anhui Province. When told of his teacher's death, he immediately repaired to the temple where his old teacher was 'lying in state.' But instead of weeping and showing other signs of mourning in the presence of the dead teacher, he broke into loud laughter. The Abbot of the temple naturally rebuked him for this unseemly behaviour. But Ryū-tan said to him: If you will explain to me the reason why I should weep and mourn here in front of the coffin of my old teacher, I will do so in all sincerity. The Abbot remained silent.

However, after some time, Ryū-tan lifted up his voice and said: Ah! what great confusion! My old teacher is dead. Sad, Sad!

This change of behaviour was reported to a man called Chō-kei (who belonged to a different line of teachers). Chō-kei said: That official was right in laughing, but he should have been consistent. It was wrong for him to weep.

The truly enlightened man sees through the outward forms and knows that death is nothing. There is no need to weep. Rather he should laugh. Weeping for death is what men without true knowledge do. For death—laughter. For Buddha—"Three pounds of hemp." That is all that is necessary.

NOTES

1. 'The life-taking dagger, the life-giving sword' (see Note 3 in No 4). These are symbolic and represent the negative method of instruction by

MODEL SUBJECT NO 13

silence and pure meditation, and the positive method, which means teaching by words, use of scriptures, etc.

2. 'Custom of ancient times.' The reference is to the earliest times. Sakya-muni (and Bodhidharma) were believed to possess the knowledge enabling them to give or take life.
3. 'Death-dealing and life-giving . . .' Neither life nor death are what the unenlightened believe them to be. They transcend the physical phenomena. In the midst of death there is life and in the midst of life there is death.
4. 'The one road upward.' This is a technical phrase for the search for the Absolute Truth.
5. 'Like the monkey.' The reference is to a passage in the Mahaparinirvana Sutra.
6. 'The golden cormorant,' symbol for the Sun. (The ideogram is in modern times used for the crow.) The jewelled hare, symbol for the Moon.

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MODEL SUBJECT NO 13

Ha-ryō's 'Silver Bowl heaped with Snow'

The Ha-ryō of this subject was a man named Ko-gen. He was Abbot of the 'newly established temple' of Ha-ryō, from which he gets his name. He was a disciple of Um-mon and a contemporary of Tō-san (of the twelfth subject). His temple was on the east bank of a lake which was one of the famous beauty-spots of China, in the Province of Honan.

The dates of his birth and death have not been preserved, but he lived during the early part of the tenth century A.D. He escaped the persecution which his master, Um-mon, underwent.

There are three special sayings of his which are famous. One is the subject of this Model Subject. Another is his answer to a questioner who asked about the 'ordinary' and the 'patriarchal' teaching. He answered:

When it is cold, barnyard fowls climb on to perches in trees;
Ducks go into water.

The third famous remark is his answer to the question: Sir, what is the Way? He replied: The man with his eyes open falls into the well.

The 'Deva teaching' with which this thirteenth Model Subject is concerned is the teaching of Kanadeva, the fifteenth Patriarch, who was a disciple of the great Nagarjuna (Ryū-ju d. 194). Kanadeva supported the school of thought founded by his teacher (the Madhyamika) and wrote the Mahapurusa Sutra, in which he expounded the fundamental quality of wisdom and meditation.

Kanadeva is the most important Patriarch in this school of thought, known as the San Ron Shū in Japan. The Scripture called the Hyaku Ron (or Hundred Discourses) is attributed to him. His teaching is, *par excellence*, the teaching of the Void.

In Ha-ryō's time this San Ron teaching was spreading rapidly and it is probable that the question of the Main Subject below was put to him by a scholar of that sect, who wished to know what a famous Zen Patriarch thought about the widely discussed San Ron ideas.

INTRODUCTORY WORD

The clouds gather on the great plain, they are not hidden behind the visible landscape. The snow covers the reed blossoms, it is hard to see any difference.

The cold place is so cold that it is like frozen snow. The small place is so small that it is like powdered rice. As for the depths, they are hard even for the Buddha Eye to penetrate. As for the secret places they are hard even for demons and heretics to estimate.

If one is cited and three become clear, therewith stay (content). In order to cut off the tips of the tongues of all critics under heaven, what sort of Word should be spoken? What sort of man has the capacity for that? Tentatively I call attention to the following subject. Ponder it.

Interpretation of the Above

Introducing the subject En-go said: As thick clouds cover a great plain so that none of the features of the landscape can be distinguished, and as a heavy fall of snow covers the white flowering rushes in the stream so that one cannot tell which is snow and which is white flower, so the real substance of the Universe, the Reality of the Tao, fills, interpenetrates and covers the Relative, phenomenal world.

If, for instance, you look at the universe from the point of view of its coldness, it is indeed cold, cold as ice, frozen to the very core.

In its every aspect, material, moral, and spiritual, it is as if frozen hard. There is no courtesy, honour, modesty left in it.

If, again, you look at it from the point of view of its size, it is so small that you can comprise it within your mind, and if you want to use material terms to describe this, you can only say that it is like the tiniest particle you can think of—the finest powder of crushed rice.

The real substance of the Universe is so deeply hidden, indeed, that it is hard even for the Eye of the Buddha to penetrate it. The secret of that substance, too, is so secret that not even the vaunted wisdom of the demons, or of the heretical teachers can comprehend it. So, if you can get so far as to be able to infer three truths by understanding one truth, then you may as well be satisfied with that amount of wisdom and proceed no further. Stop at that and be content.

If any of you, my listeners, can do as much as that, tell me what sort of sacred verse may be composed to shut the mouths of every hostile critic of the truth. Where is the man who has the capacity for such an activity? Tentatively I call your attention to the following subject. Ponder it well.

MAIN SUBJECT

A certain monk asked Ha-ryō: Just what is this Deva Religion? Ha-ryō replied: The inside of the silver bowl is heaped with snow.

Interpretation of the Above

‘The inside of the silver bowl is heaped with snow.’ This is a quotation from Tō-san’s *Treasure Mirror Meditation* (*Ho Kyo Sammika*). The full quotation is: The silver bowl is heaped with snow; the bright moonlight shimmers round the white heron. Varied, yet similar, blended yet distinguishable.

(Ha-ryō’s reply has reference to the whole quotation. The underlying idea is that silver is white, snow is white, white added to white—this is but one. Yet silver and snow are two, and the two are but one. Underneath the perception of the beauty of the silver and the snow lies the unity of quiescence, silence and *samadhi*.)

APPRECIATORY WORD

The old man of the newly opened (temple) was an exceptional man. He had seen through the meaning of the verse, ‘Snow heaped

inside the silver bowl.' Let the ninety-six sects¹ duly understand its application to themselves. If they do not understand, let them look at the bright moon in the broad sky. Oh! Deva teaching! Deva teaching! Under the Red Banner² raise the purifying wind!

Interpretation of the Above

Kō-gen, the old monk of the newly established temple of Ha-ryō, was a man of exceptional wisdom and vision. He made the quotation about the silver bowl heaped with snow, and it is evident that he understood its deep significance. So he applied it in refutation of the extreme arguments of the contemporary teachers of the Deva doctrines. These ninety-six sects were really outsiders trying to use Kanadeva as an ally in their war of arguments. They should take note of Ha-ryō's word, that quotation which was a good refutation of their extravagant conclusions. But if they cannot perceive the deep meaning of his word and its relevance to the argument, let them at least look up at the bright moon in the wide expanse of heaven.

Like his quotation, an illustration from the beauty of nature gives the key to the correct interpretation of the fundamental doctrine of Kanadeva's teaching. That teaching maintains that all perceptions are Void. But this is not to be construed as meaning that therefore the whole universe, Absolute and Relative, is a mere nothingness. The ultimate reality may be a state of absolute quiescence or silence, but, taking all things into consideration, this very silence is indeed the source and origin of all things. And this is the very purport of the original and essential teaching of Kanadeva and Nagarjuna.

Then, apostrophising the Deva teaching he said: Oh, Kanadeva, Kanadeva! how splendidly you broke up the camp of the heretics and triumphantly raised the Red Banner of victory! And how wonderfully you caused the purifying wind of Truth to blow! Once again make that purifying wind to blow in our time, for there are still too many of these ninety-six sects with their extravagant arguments.

NOTES

1. 'The ninety-six sects.' These are the famous heretical teachings of the time of Sakyamuni. The chief teacher was Puruna-Kasyapa, with whom were

MODEL SUBJECT NO 14

associated five other chief teachers. Each of these teachers had fifteen under-teachers, thus making ninety-six in all. Their main idea was that like the Void itself all perceptions, and even the karma of the perceptions, are utterly void and nothing.

2. 'The Red Banner.' This was the symbol of victory, which is said to have been raised by Kanadeva when he had overcome the arguments of the ninety-six sects and restored the true teaching in his own time.

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MODEL SUBJECT NO 14

Um-mon and the 'First Age Teaching'

This subject has no 'introductory word.' It is to be read in connection with the fifteenth Model Subject. The questioner is the same man in each case, as is also the Patriarch, Um-mon.

MAIN SUBJECT

Attention! A monk asked Um-mon: What is this First Age Teaching?¹ Um-mon said: The teaching confronts each.

Interpretation of the Above

A travelling monk one day asked Um-mon saying: Just what is the teaching given by Sakyamuni during his lifetime, which is called the Teaching of the First Age or generation?

Um-mon replied: The teaching of Sakyamuni given during his lifetime was given to meet the times, circumstances and capacities of his different hearers.

APPRECIATORY WORD

The remark: 'The teaching confronts each' is unconventional.

A solid hammer strikes down on the wedge.

Under the Jambu Tree² laughter and ridicule; last night the black dragon³ wrenched his horns and was thwarted.

Different, different—the old monk of Shō-Yō (i.e. Um-mon) has received another iron wedge to strike.

Interpretation of the Above

Um-mon's answer to the monk's question was that 'One teaching confronts each (hearer).' This statement is by no means a merely conventional reply. It means that as there is a special remedy for each particular disease it is foolish to make distinctions between the values of each remedy. Each remedy is of value in each particular case. This is so obvious that the questioner was, as it were, stunned. He could make no reply. Um-mon had, as it were, struck him on the head with a solid iron hammer, and rendered him speechless. He was like a black dragon which had his horns twisted one night and was suffering badly the next morning. Every corner of the universe was watching the discomfiture of the foolhardy questioner and was roaring with laughter at his embarrassment.

Yes! truly Um-mon was the sort of man who could do that. He was different, very different from the ordinary run of men. Be careful, my friends. Carelessness in these matters is the worst enemy. If you're not careful how you question a man like Um-mon you may have another hammer blow rained down on your head. Um-mon holds plenty more iron hammers to strike with.

NOTES

1. 'First Age Teaching.' This refers to the teaching given by Sakyamuni during his lifetime. It is known as the 'Eight Teachings of the Five Hours.' The Five Hours are the five periods into which Buddha's life is traditionally divided. The periods are: The Ke-Gon (Maha-Vaipulya-Buddha-Avatamsaka-Sutra teaching), The Agon (Agama teaching), The Hōdō (Mahayana Sutras in general), The Hannya (Prajna Sutra teaching), and the Hokke-Nehan (Parinirvana-Saddharma teaching).

The Eight Teachings referred to are the Zō (Hinayana), Tsū, Betsu, En (the four kinds of teaching given for the purpose of guiding all sentient beings), and Ton (Quick), Sen (Gradual), Himitsu (Secret), and Fujo (Buddha's One Voice understood instantly by all hearers whatever their race, state, condition or language, etc.).

The Five Teachings refer, therefore, to periods of time in the Buddha's life; the Eight Teachings refer to divisions of his teaching, which 'divisions' were first arranged by the Founder of the Tendai School (Chi-Sha Taishi c. 538).

2. 'Under the Jambu Tree.' . . . This sentence and the following one,

MODEL SUBJECT NO 15

beginning 'last night . . .' are transposed for poetic reasons, the poetic licence known as parabatōn. The second sentence, therefore, should be read first.

The Jambu Tree was a fabulous tree with triangular leaves, used metaphorically of one of the four great continents of the Buddhist Universe (i.e. the inhabited world, supposed to be a continent shaped like the leaves of the Jambu tree. 'One corner of our universe.')

3. 'Black Dragon.' Often used metaphorically of the higher grades of the monks, whose robes were black.

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MODEL SUBJECT NO 15

Um-mon's 'The Opposite of Statement'

This subject is supplementary to the previous one (No 14).

INTRODUCTORY WORD

Introducing he said: The sword which kills men, the dagger which gives life to men¹—these were the customary methods of ancient times. They are essential for the present time. But, say, what is this sword which kills men? What is this dagger which gives life to men? Look at the following illustration.

Interpretation of the Above

En-go said to his assembled disciples: The sword for killing men, that is, the negative method of instruction, and the dagger for giving life to men, that is the positive method of instruction, were in ancient times the regular means of discipline in the way to true knowledge, and they are just as essential in our own times too. But what exactly is meant by this sword for killing and this dagger for giving life? The Main Subject of this subject which follows is a good illustration of what is meant, so listen well.

MAIN SUBJECT

Attention! A certain monk asked Um-mon: When no hearer is present and again when no opportunity is present, What? Um-mon said: The opposite of statement.

Interpretation of the Above

The travelling monk who had asked Um-mon about the teaching of the Buddha during his lifetime had received the reply: The teaching confronts each. The questioner, however, persisted in his questions and said, in effect: I quite understand that the Buddha's teaching was accommodated to his hearers and to the occasion, but what would he have done or said if there had been no hearers and no occasion? To which Um-mon replied: In that case he would have said and done nothing—the opposite of making any statement.

APPRECIATORY WORD

'The opposite of statement' is a fragmentary verse. Same death, same life, for your sake I will decide. The eighty-four thousand² were not Hō-Mōs.³ Thirty-three men⁴ entered the tiger's cave. Exceptional, exceptional. The moon under the water is confusing and swift.

Interpretation of the Above

That phrase of Um-mon, 'The opposite of statement,' is a supplement or conclusion to the statement which he had made in the previous subject, when he had said, 'The teaching confronts each one.' Um-mon did not wish to confuse or dismiss his questioner. He was glad to answer his second question too. Indeed he was willing to go any lengths to help him. He was prepared to live or to die with him. Such was Um-mon's decision.

There were eighty-four thousand assembled at the Vulture Peak, but only one of them perceived the meaning of the Buddha's gesture. None of the others were worthy successors, like the legendary Hō-Mō. There were only thirty-three men (the twenty-eight Indian Patriarchs and five Chinese Patriarchs) who 'entered the tiger's cave' and captured the tiger, in other words were enlightened to see the ultimate Truth. What Um-mon said shows

that he wasn't one of the eighty-four thousand, but one of the exceptional men. Truly he was an exceptional man.

The questioning monk had asked about the transcending of circumstance—What would the Buddha have to say if there were no hearers and no occasion for his teaching? What would he have to say about the Absolute if he were utterly detached from the Relative? But here is an answer to this question. There is an ancient saying that 'The moon reflected in the water is visible but it moves quickly and it cannot be grasped. If it cannot be grasped, why try to grasp it?'

NOTES

1. 'The sword that kills . . . the dagger that gives life. . . .' These are what have been referred to in the twelfth Model Subject, q.v. They are the symbols of the negative and positive methods of imparting knowledge of the ultimate Truth.
2. 'The eighty-four thousand.' This is the ancient Indian number denoting infinite numbers. It is the traditional number of the listeners on the occasion when the Buddha gave no discourse but merely pointed to the flower in his hand at the Vulture Peak.
3. 'Hō-Mō.' Originally the name of the grandson of a famous poet, who followed closely in his ancestor's footsteps, wisely adjusting all matters according to the directions of his grandfather. His date seems to have been about the time of the great Emperor Wu. The name, however, came to be used adjectivally in the sense of 'worthy successor.' The eighty-four thousand did not attain to such a standard, and had to continue at the level of those who can only understand the teaching of the forty-nine years of the Buddha's life (the first generation teaching). It was only the very few who were found worthy to become successors by their acceptance of the Zen teaching.
4. 'The thirty-three.' The Zen Patriarchs.

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MODEL SUBJECT NO 16

*Kyō-sei and The Exact Moment for
'Breaking out of the Shell'*

Kyō-sei Dō-fu was a Zen monk who lived at the temple of Kyō-sei in the Province of Chekiang. His personal name was Dō-fu

Jun-toku. He was born in 868 and died in 937. He was a fellow student of Um-mon (of Subject No 6) and a disciple of Sep-pō Gizen (of Subject No 5).

INTRODUCTORY WORD

Introducing he said: The Way has no by-road. He who stands¹ is firm. The (Law) Way² is not a matter of seeing and hearing. Words and thoughts have ceased.³ If one can get beyond the 'forest of thistles and briars,' break the bands of Buddhas and Patriarchs, and attain to the quiet secret fields, there will be no way for heaven to offer flowers,⁴ nor will there be any door through which the heretics may spy.

All day long one may be working, yet never once work; all day long one may be expounding, yet never once expound. Indeed, taking all things together, one will be free and unrestricted, and able to seize the occasion for breaking out of the shell⁵ and for using the sword of life and death.

Such being the case, even more so must it be within the gates where instruction of others is carried on. There one will lift one hand, or one will press down⁶ one hand, and know that one is not far from being a somebody.

If the word of instruction is based on duty in the sphere of the Absolute, then whatever one does is irrelevant, so what about it? What is this absolute duty? Tentatively I draw attention (to the following). Ponder it.

Interpretation of the Above

En-go introducing the subject said: In the great Way of the Buddha and the Patriarchs there is no side alley. It is one straight road leading to peace of mind. Therefore the condition of anyone walking along this highway is firmness and immovability. The Way is not a matter of the physical senses of hearing and seeing, for it transcends all relative knowledge. Here all words and thoughts come to a stop, cease.

But when a man rids himself of the 'complications' of relative knowledge, of words and teachings, breaks away from the traditional systems of the Buddhas and Patriarchs, their doctrines and methods, and attains to the blessed fields of true Enlightenment, then no rewards or praise will be desired and not even Brahma will be

able to shower down lovely flowers over him, nor will heretics and outsiders find any opening through which to enter and trouble with arguments. In other words he will be performing the actless act and giving the wordless word or teaching. He will be truly free and independent. He will have reached the psychological moment for breaking out of the shell and for seizing the life-death sword.

However, when he has reached this wonderful state himself, he may not be satisfied. He will then wish to open the gates of instruction in order to bring his influence to bear upon other enquirers. And for this purpose he will have to take his stand upon either the relative or the absolute principles. Sometimes he will 'raise his hand' and give active, positive instruction. At other times he will 'press down his hand,' using the negative method of instruction, according to the occasion. When he can do that, he may perhaps feel that he is not too far from being a really useful man, a real somebody in the world.

If, however, this whole matter is considered from the point of view of duty and the Absolute, the second principal method of instruction will be practically irrelevant. If so, what actually is his duty in this case? Here is an illustration to which I wish to draw your attention. Ponder it well.

MAIN SUBJECT

Attention! A monk asked Kyō-sei: This disciple is 'pecking' (from the inside of the shell). I beg you, sir, knock from the outside. Kyō-sei said: But will you attain life? The monk said: If you do not give life, there will be laughter (at you) by men. Kyō-sei said: This is a conceited fool.

Interpretation of the Above

Attention! A monk came to Kyō-sei and said: I have now thoroughly prepared myself for the great Enlightenment. I am like the chick ready to break out of its shell. Help me to do so by giving a tap on the outside. Just one little peck on the outside and I shall attain to the great Enlightenment. But Kyō-sei said: Supposing I do as you ask, you may not be as ready as you think. You may not be alive!

However, the young man went on to say: If I don't attain to the great Enlightenment when you give me that last push, that will

show that you do not hold the life-death-giving sword, and you will become the laughing-stock of the world! To this Kyō-sei replied: What a conceited fool!

APPRECIATORY WORD

For the Buddhas of old times there were⁷ family customs. Because of his (Kyō-sei's) answer the young monk's worth was depreciated.⁸ Parent and child do not know each other. Who could make the peck (from inside) simultaneously with the peck (from outside)? 'Taku,'⁹ 'Gaku.' But he's still inside the shell!

If Kyō-sei had knocked hard, monks everywhere would search for words, but all in vain.

Interpretation of the Above

The Buddhas of old times had their own particular methods of teaching. So also had Kyō-sei. This is shown by his answer to the young monk. That young man seemed to expect Kyō-sei not only to know what was the psychological moment, but also exactly what words to use in order to induce Enlightenment in his questioner. The suggestion that failure to do so on Kyō-sei's part would bring him into disrepute in the world was the measure of the young man's own unreadiness. The young monk's remarks showed how little ready he really was. He had exposed his own unworthiness. It would be unnatural for a chick inside and a hen outside the shell to know exactly the right moment when to begin cheeping and pecking in order to let the chick out. Just imagine—*Taku*—'Cheep'—*Gaku*—'Light.' But, oh, dear! the chick is still inside. The Enlightenment hasn't occurred. He was not really ready after all!

Yes! but if Kyō-sei had 'knocked hard,' if he had tried to do what the young monk had asked him to do, many Zen teachers of future generations might have been tempted to do the same, and they would have found it all in vain. No words and no amount of outward teaching would ever have been found sufficient.

NOTES

1. 'Stands.' The reference is to Confucius' *Analects*. 'At fifteen I determined to study, at thirty I stood . . .' (*Analects* II. 4).
2. The 'Law' or 'Way' is here used for the true teaching concerning the Total Reality.

MODEL SUBJECT NO 17

3. 'Stop' or 'Cease,' literally 'cut off at a distance.' This is a reference to the Shin-shin-mei of Seng-ts'an, the third Chinese Patriarch.
4. The reference is to Brahma's showering of flowers on Sun-yata, and to the arguments of heretics with Kanadeva.
5. 'Breaking out of the shell.' The ideograms are used onomatopoeically. 'Sotsu' and 'Gaku' (cheep and peck). Immediately the chick cheeps from inside the hen is supposed to be ready to peck from the outside. This is the psychological moment. The expression came to be used in Zen technically of the preparation of enquirers who were fairly well advanced in understanding.
6. 'Lifting up one hand . . . pressing down one hand.' Metaphors for the positive and negative methods of giving instruction. (See the Interpretation of En-go's Introductory Word, above.)
7. 'The Buddhas of old time.' This refers to the whole line of Patriarchs, and probably includes Kyō-sei.
8. 'Depreciated.' The term is used for the depreciation of the currency.
9. 'Taku' and 'Gaku.' Onomatopoeic. 'Gaku' is the ideogram used for Enlightenment.

In this Main Subject Set-chō, the writer of the Appreciatory Word, by showing the immaturity of the questioner, seems to have intended to ridicule the false pretensions of self-assured teachers, who were claiming to be able to induce Enlightenment by their own particular brands of instruction and various external means.

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MODEL SUBJECT NO 17

Kyō-rin's 'Meditating Long, Becoming Tired'

The Kyō-rin of this subject was a man named Chō-on, of the temple of Kyō-rin at Chang-ti in the Province of Szechuan. He was a native of Hangchow, and a disciple of Um-mon and a fellow disciple of Ha-ryō (of Model Subject No 13). His date is 908-987.

INTRODUCTORY WORD

Introducing he said: Cutting up a nail, breaking up iron—for the first time one will become a teacher of innate dignity. Escaping arrows, hiding from daggers—how should such a one become a man of true ability? Where not even a needle can be thrust in—I

leave the matter alone for awhile. But when the white waves come flooding in—What then? Tentatively I draw attention to the following.

Interpretation of the Above

En-go introducing the subject said: The cutting up of nails and the breaking up of sheets of iron needs great strength. So also great energy is needed for anybody to obtain the innate dignity of the enlightened man. The man who is always trying to escape from arrows and to hide from the thrusts of swords will never become a hero. So, too, a man who is not confident and sure of himself will never become a man of true ability. The case of a man who has reached such a strong position that there is not even the tiniest point where his confidence and assurance can be pierced, where not even a needle can pierce his armour, of such a man I do not need, nor do I intend to speak at present. But what about those men over whom the terrifying white waves of doubt and opposition come flowing and threatening defeat? What shall we say about such persons? Attend to the following illustration.

MAIN SUBJECT

Attention! A monk asked Kyō-rin: What was the meaning of the Patriarch's coming West? Kyō-rin said: To meditate a long time and become weary.

Interpretation of the Above

Attention! A certain monk came to Kyō-rin and asked him what had been Bodhidharma's idea in coming all the way from India to China, just in order to sit in meditation for so many years, without teaching or preaching? Kyō-rin replied: He just came here because he wanted to do so—just to meditate and tire himself out!

APPRECIATORY WORD

One . . . two . . . millions . . . shook off the muzzle, let down the heavy pannier. But still people asking the same old question come on, from left, from right, from behind. So it has become necessary to do what Shi-ko did to Ryū Tetsu-ma¹—give her a slap.

Interpretation of the Above

It is not only one or two, but millions of people, who have to thank Kyō-rin. Because of his word they have been able to take off the muzzle and the heavy load in the panniers on their backs. Their minds were muzzled and their thoughts weighed down by worrying over a foolish question. Such a question as that about Bodhidharma's coming to China is a foolish one. It is sufficient to know that he came here just because he wanted to do so, and why should anyone worry any more about it?

If, however, people still come worrying teachers with this unnecessary question, coming from left and right and from behind, and insist on asking foolish questions like that, the best thing to do with them is to imitate old Shi-ko who gave Ryū Tetsu-ma a hard slap.

NOTE

1. Shi-ko and Ryū Tetsu-ma. The reference is to a passage in the *Go-to E-gen* (*Lives of the Patriarchs*). Shi-ko was Abbot of Ki-san. Ryū Tetsu-ma was a very persistent old nun, famous as a shrew, who worried the old Abbot by her many, often foolish, questions. One day, Shi-ko said to her: Are you not the old lady called Iron-Hand-Mill? (This is the meaning of the ideograms of her name.) She said: Yes. Well, then, said Shi-ko, do you turn your mill to the left or to the right? The old nun replied: Sir, do not ask such ridiculous questions. So Shi-ko gave her a good smack on her cheek.

Set-chō's inference, from this incident, is that the best way to deal with people who persist in raising foolish questions, such as the one about Bodhidharma's coming to China and 'wall-gazing,' is to give them all a good hard smack. Kyō-rin, he says, has removed a muzzle from their minds and taken away the heavy burden of useless questionings. From now on, men can give their attention to more serious problems. (See also No 24 below.)

FURTHER NOTE

The question, 'Why did Bodhidharma come to China?' was probably one of the first attacks on Zen, made by non Zen Buddhists and outsiders. 'Bodhidharma came here and did nothing at all. He translated no sutras, he did no preaching, he built no temples, etc.' Kyō-rin settled the question once for all. 'Zen is here and what is the use of talking about its founders' motives?'

In connection with the words 'Long meditation—getting tired,' there is a similar saying by a scholar named So-ko, who, on seeing the image of a reclining Buddha, said: This teacher seems to have tired himself out in bringing sentient beings to Enlightenment.

MODEL SUBJECT NO 18

The Tutor Chū and his 'No Tier Monument'

The three Tang emperors, Gen-sō, Shuku-sō and Dai-sō, lived between 708 and 781. They were accepted as patrons of Buddhism, but unfortunately they were notorious for their worldly mode of life. The tutor (Kokushi) mentioned is Nan-yō E-chū, a disciple of the sixth Chinese Patriarch (E-nō) who had been Abbot of Haku-gai-san, a monastery in the province of Honan. When called to be tutor and religious adviser to the Emperor, he was appointed as Abbot of Sem-puku-ji in the Tang capital.

There is no Introductory Word.

MAIN SUBJECT

Attention! The Emperor Shuku-sō asked his tutor,¹ Chū: A hundred years hence, what thing do you ask for? The tutor said: For this old monk build an un-tiered mound.² The Emperor said: I ask the teacher, What shaped monument? The tutor rested a long time and said: Do you understand? The Emperor said: I do not understand. The tutor said: I have a 'Law-qualified'³ disciple, Tan-gen, who positively knows this matter by heart. I ask you, give an order and ask him about it.

After the tutor's death, the Emperor sent an order to Tan-gen, and asked him what was his teacher's idea. Tan-gen said: South of Shō, North of Tan.⁴ (Here Set-chō inserted a word saying: The single palm of the hand does not make a sound by itself.)

Within them (Shō and Tan) there is gold⁵ which fills the land. (Set-chō again inserted a word and said: A mountain-shaped pilgrim staff.⁶) Underneath the formless tree⁷ is the public association boat. (A third time Set-chō inserted a word and said: The sea is calm, the river clear.) In the emerald palace⁸ there is no understanding. (Finally Set-chō inserted a word and said: The summarising ends.⁹)

Interpretation of the Above

Attention! The Emperor, Shuku-sō, went to visit his religious adviser and tutor, who was very ill, and said to him: After the time

of your departure, and may that not be till a hundred years in the future, is there anything that you would like to have done for you? The teacher said: For my memorial just erect a plain, un-tiered earth mound. That will be quite sufficient. The Emperor, however, did not perceive what was in the heart of the old teacher, so he said: What sort of shape would you like the monument to be? The teacher remained silent and quiet for a long time and then said: Do you understand what I mean? The Emperor said: No, I do not understand. So the teacher said: I have a disciple, named Tan-gen. He has been properly appointed as my successor by the correct Law-ceremony, and he knows my innermost mind thoroughly. He will know just what I mean by an un-tiered earth mound. Send for him and ask him about it. After the teacher had passed away the Emperor sent for Tan-gen and asked him what his old teacher had meant and desired. Tan-gen said: South of the River Shō (whose waters flow northward), North of the River Tan (whose waters flow southward). This land represents the whole universe. The whole universe will be a monument to the deceased Patriarch.

Here Set-chō interpolated the following words. 'The single palm of the hand can make no clapping sound.' By using this well-known koan Set-chō drew attention to the fact that Tan-gen's statement would not be intelligible to the ordinary person. The ordinary clapping of both hands would have meant that anyone might understand. Tan-gen's statement needed enlightened wisdom, as implied in the koan 'the sound of one hand.'

Tan-gen's next words were: Inside that region there is gold which fills the whole, concealed beneath the soil. That region between the two rivers, the 'un-tiered earth mound' monument of the old teacher, represents the external, material and 'impure' universe, but it conceals and is filled with gold, the real knowledge. It contains within itself all that is meant by the 'pure land of light.'

Here again Set-chō interpolated his words: A mountain-shaped pilgrim's staff. That land, representing the external world, but concealing the inner truth, is nothing other than a pilgrim's staff, to help searchers on their way. It is, too, a mountain-sized staff, but therefore so large that ordinary mortals do not know how to use it. Ordinary people cannot understand the subtleties of this idea of the external universe being itself also the land of pure light.

Tan-gen's next words were: The ferry boat under the formless tree. That un-tiered earth mound, that monument, that land between the two rivers, representing the universe with the concealed truth, is none other than the 'tree of formlessness' mentioned in the sutras, the great tree of the Absolute Truth. Though it has no form it is visible to those who have eyes to see. Those who dwell in this world are like passengers on a public ferry boat, a mixed lot. Some have vision, others because of the formlessness cannot see. (Here Set-chō again interpolated and said: The sea is calm, the river is clear. The whole world is peaceful. Worldly people and holy people are living together in friendly relations; 'dragons and snakes', that is men advanced in Enlightenment and beginners are all associated together. It is all quite charming.)

Tan-gen's final words were: In the courts of the Emerald palace there is no understanding. In that ferry boat of the world there are some who can see the formless tree, some who can see the un-tiered earth mound of the old teacher, but in that world of the Imperial court, the Emerald palace, there was not, and never had been any response, any sympathetic echo to the mind of the old Tutor Chū.

(And Set-chō concluded by saying: The wise man's (Tan-gen's) critical remarks summarised the matter perfectly.)

APPRECIATORY WORD

The un-tiered mound—to see it is indeed difficult. In that (E-chū's) clearness and depth of mind no 'green dragon' tortuousness was allowed. That mound is (a symbol of) unaffected open-heartedness. Its shape grows tier by tier, until thousands, ten thousands of generations shall see it.

Interpretation of the Above

How difficult indeed it is to see that un-tiered earth mound! E-chū might well have asked for almost anything under the sun knowing that the Emperor would do his best to carry out his wishes. But all he asked for was the simplest form of tomb allowed for a Zen monk. 'Just one un-tiered earth mound will be enough for me.' How sincere, single-minded, clear and deep was his heart, not one coil of any green dragon could be found there.

And, that un-tiered earth mound! It lifts to the sky the open-heartedness of the man. Its shape, though without tiers, rises higher and higher to make it visible to the thousands and ten thousands of future generations of men.

NOTES

1. 'Tutor' (Kokushi). The title given to the man who was not only the Emperor's personal religious teacher, but also the official adviser on religious matters for the whole country.
2. 'Un-tiered mound.' The simplest kind of tomb in use for Zen teachers.
3. 'Law-qualified disciple.' Recognised publicly by the teacher and appointed at a public ceremony as fit to become successor.
4. 'South of Shō and North of Tan.' These two rivers in Honan Province were the approximate boundaries of the district in which Zen was flourishing at the time of this Model Subject. It is here used metaphorically for the whole universe. The implication is that E-chū's monument should be looked for in the whole universe.
5. 'Gold which fills the land.' Here is the true wealth. The meaning is the same as the famous phrase 'Shaba soku jakko Jōdō,' i.e. 'This world here below is itself heaven.'
6. 'Pilgrim staff.' Originally used by monks going into the mountains seeking a quiet hermitage. Intended for testing the depth of rivers, or to drive away serpents, etc. Later it became the symbol of that which will help men to progress towards Nirvana. 'A mountain shaped like a pilgrim's staff' signifies the greatness of the help which is suggested. The staff is too great to be of use to ordinary mortals. In this respect the phrase is similar in meaning to Set-chō's previous remark about the one hand not making any sound by itself. If you want someone to understand your teaching you must use language which they can understand, and a staff which they can hold themselves.
7. 'Formless Tree.' The reference is to a passage in the *Parinirvana Sutra*, which speaks of men carrying on their life-journey across the waters in a ferry boat, while they are, as it were, in the embrace of the Reality of the Absolute. This Absolute is like a mystical tree which can only be seen by those who have eyes to see, for the mystical tree has no 'form.' It is invisible to people passing close to it in the ferry boat, even under its very shadow.
8. 'Emerald palace.' The reference is to the palace of Virudhaka, the king who destroyed Kapilavastu, the birthplace of Sakyamuni the Buddha. Here it is used symbolically of the palace and court of the evil-living emperors. It is a covert criticism.
9. 'The summarising ends.' Set-chō points to the skilful way in which Tan-gen has rebuked the wickedness of the Court and shown that such evil livers will not be able to attain to the Vision.

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MODEL SUBJECT NO 19

Gu-tei's Lifting up one Finger

Little is known of the Patriarch Gu-tei. He was a 'third generation' disciple of Ma-tsu, and lived, therefore, during the time of the fierce persecution of Buddhism, which took place during the first part of the ninth century A.D. He worked in what is now the Province of Chekiang, at Chinhua. There is a temple in the Province of Fukien, called the Temple of Gu-tei, in which there is said to be a clay figure of this Patriarch, and it is possible that he was buried there.

Gu-tei was the disciple of a man called Ten-ryū. Not much is known of this Ten-ryū, for he and his disciple, Gu-tei, lived during a time of fierce persecution, when not only did they have to hide away in distant forests, but nearly all contemporary records of Buddhism were destroyed. There is, however, a tradition (in the *Keitoku-Den Toroku*) that it was Ten-ryū who started the technique of holding up one finger. But Gu-tei, by his treatment of the impertinent acolyte, who mockingly imitated 'the one finger method of instruction,' became famous as the chief representative of the group of teachers who made use of it.

INTRODUCTORY WORD

Introducing he said: If one grain of dust is lifted up, the great universe is involved. If one blossom opens, the world vibrates. But when the dust has not been lifted up, when the blossom has not yet opened, what do we see? With reference to this it has been said: If one dyes one spot in a reel the dye in one place will colour the whole reel. So also, if one cuts away the 'complications' (external expressions of the truth) and brings out one's 'home treasure,' then height and depth are indiscriminated, front and rear are undifferentiated. Each and all are in themselves, in actuality, complete. Perhaps this does not seem so to you, but ponder the following.

Interpretation of the Above

En-go introducing the subject said: If one picks up a speck of dust, that will involve the whole universe. Or again, when one flower

opens, in the opening of that flower the whole universe becomes agitated. But what is happening before that speck of dust is picked up, or before that flower opens? What secrets should we discover then?

There is an ancient saying that if one snips one place in a reel of thread the whole reel will be cut through, and if one puts even one end of a reel into the dyeing vat the whole reel will be dyed. This is true of the universe as a whole. The universe is like that reel, each part of it being so closely related to each other part and to the whole that the whole is involved and implicated in each. And so also, if one cuts away the 'complications,' the words, symbols and ideas of the relative world and develops the primary individuality in its real nature, one's own 'home treasure,' then all such relative distinctions as height and depth, front and rear will disappear and the primary essence of each will be attained within the Reality of the Absolute. Perhaps some of you do not yet comprehend this. If so ponder the following.

MAIN SUBJECT

Attention! The monk Gu-tei, whenever he was asked a question, only lifted up one finger.

NOTE

In order to understand the following Appreciatory Word it is necessary to remember the old legend of the blind tortoise. This story is found in the *Parinirvana Sutra*, the Agamas and other Scriptures. Its intention is to point out the difficulty of attaining to existence in the world of men, to the difficulty of reaching a stage where one may hear the Buddha's teaching and the difficulty of meeting the Buddha.

The story is as follows: There was once a tortoise living in the deep sea. It had no eyes in its head, but only one in the middle of its belly underneath. So the poor creature could not look up to see and worship the sun, and it was greatly distressed. But one day, by great good luck, a single board with a hole in it came floating by. The tortoise managed with considerable difficulty to cling onto it from underneath in an upside-down position. Thus he was able to put his eye to the hole in the board and look upwards and so see and worship the sun.

APPRECIATORY WORD

I deeply love old Gu-tei and his mode of reply. Throughout the very depths of the universe is there anyone like him? Once he

had dropped that wooden float into the dark sea, blind tortoises succeeded one another in those dark waves.

Interpretation of the Above

Gu-tei's method of replying to his numerous questioners was most interesting. I love him for it. In the whole world there isn't another like him to be found. When he lifted up his finger, that was like dropping that floating board into the sea, as the old story has it. His finger was that floating board with one hole in it. And many 'blind tortoises' followed one another to Gu-tei's teaching, in their attempts to see the vision. But it was difficult for them to understand what the old Patriarch meant by the lifting up of one finger. It was, indeed, as difficult as it was for that blind tortoise to put his eye exactly below the hole in that floating board.

NOTE

Readers may be interested to compare this Introductory Word with William Blake's verse in his *Auguries of Innocence*:

'To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour.'

* * *

MODEL SUBJECT NO 20

Sui-bi's 'Meditation Arm-Rest'

There are three persons mentioned in this subject.

Sui-bi was a 'fifth-generation' disciple of the sixth Zen Patriarch, Hui-neng. He was born in 739 and died in 819.

Rin-zai was a disciple of Ō-baku (see Subject No 11). He died in 867, but the date of his birth is not recorded. He is famous as the founder of one of the largest Zen schools of thought, which is called after his name.

Ryū-ge was born in 835 and died in 923. He was a 'seventh-generation' disciple of Hui-neng. He was the youngest of the three and still a novice.

INTRODUCTORY WORD

Introducing he said: When there are masses of mountains piled up, peak upon peak, with resounding and clanging cliffs, to have hesitating thoughts, stagnant intentions, is to suffer unparalleled loss.

Now is there any man who can come forth and overturn the great sea, kick over Mount Sumeru, disperse the white clouds with his scolding shout, or even break up the Void, and instantaneously meet the time and the occasion and cut off the tips of the tongues of all men under heaven? None of you here, I suppose, can approximate in character to such a man as that. Consider awhile. Has there ever been any man who could do such things? Ponder the following.

Interpretation of the Above

En-go introducing the subject said: To search for the Truth as if it were hidden in some golden cave is folly, for the ranges of mountains and peaks, the resounding and re-echoing cliffs, all these represent the whole universe which we see, and are manifestations of the Truth. But this truth will not come forth just because you hope it will. It is no use to be hesitant, undecided, stagnant in mind, passive in purpose, if one wishes to discover the Truth. Those who are undecided and of stagnant mind are wasting their labour more than anyone else in the world.

However, there are, no doubt, some men who are not so. There are some men who have great energy, enough strength to overturn the very seas, to throw down Mount Sumeru itself—the very foundation of the universe—to scatter the clouds with their forceful words, and who may even break up the Great Void itself. Such men have no hesitation and can meet every moment and every person confronting them so as to stop all criticism and argument. They 'cut off the tips of the tongues of all who argue with them.' They are firm, assured and confident. None of you, here, my listeners, can approach men so independent and free as that, can you?

Who, since the foundation of the world, has really been so alive and strong as that? Ponder the following.

MAIN SUBJECT

Attention! Ryū-ge asked Sui-bi: Why did the Patriarch come West? Sui-bi said: Pass me that meditation arm-rest. Ryū-ge took the arm-rest and passed it to Sui-bi. No sooner did Sui-bi take it, than he struck Ryū-ge with it. Ryū-ge said: If you strike me I will let you, but after all that is no explanation of the Patriarch's intention in coming West. Can you not give me an answer? Ryū-ge next asked Rin-zai: Why did the Patriarch come West? Rin-zai said: Pass me that meditation mat. Ryū-ge took the meditation mat and passed it to Rin-zai. No sooner did Rin-zai take it than he struck Ryū-ge. Ryū-ge said: If you strike me I will let you do so, but that is no explanation of the Patriarch's intention in coming West. Can you not give me an answer?

Interpretation of the Above

Attention! One day the young monk, Ryū-ge, went to visit Sui-bi at his temple and asked him: What was Bodhidharma's purpose in coming to this land, just to sit for nine long years, facing a wall and tiring himself out? There seems no good reason for his doing so. Sui-bi gave him no answer in words, but asked him to pass the meditation arm-rest (which was used when one became too tired in long periods of meditation). So Ryū-ge fetched it for him, Sui-bi immediately took it and struck the young fellow with it. Ryū-ge said: You may strike me as much as you like, but that leaves my question unanswered. I do not yet know what was Bodhidharma's intention in coming to China.

So Ryū-ge went away and this time visited Rin-zai at another temple. He asked Rin-zai the same question and received the same treatment.

APPRECIATORY WORD

Ryū-ge at the Temple of Ryū-ge had no vision. In dead water how can the wind¹ ever stir? He couldn't make use of the arm-rest or the meditation mat.

But just call up Prince Ro. (That old fellow Ro, one can't dispose of him. Here is my verse about him. What use to him could those things be?) It was he who, sitting and reclining, verily caused the patriarchal 'lights' (symbols) to cease.

Overwhelming to me are the evening clouds returning before they all gather in one great mass. There is no end to the ranges of distant mountains, range upon range, terrace upon terrace.

Interpretation of the Above

Ryū-ge, residing at the temple, which was afterwards called by his name, did not have the living eye of a true Zen scholar. He was, as it were, living in a pool of stagnant water, where no winds of the true teaching could reach or stir him. How, then, could it have been possible for him to understand the purpose of Bodhidharma in coming to China? Sui-bi called for a meditation arm-rest, and Rin-zai for a meditation mat. In each case there was a hint at the reason for Bodhidharma having come to China. That reason was meditation. But Ryū-ge didn't perceive the slight suggestion.

As Ryū-ge, says Set-chō, could not make practical use of these suggestions by the two Patriarchs, perhaps he might be convinced by old Prince Ro (i.e. Hui-neng, whose family name was Ro). So Ryū-ge was advised to call on him and see whether he would be able to make Ryū-ge understand. Old Ro is still a man to be reckoned with.

I would like to add my 'verse,' says Set-chō, and give my opinion about old Ro. Set-chō does not accept the view, current at the time, that Hui-neng (old Ro) had spent so many years at his menial service in that northern temple, where Huang-yan (Gu-nin, in Japanese, the fifth Chinese Patriarch) was teaching that he must often, during those years, have wished to be able to undertake the regular forms of meditation, with use of meditation arm-rest and mat. And so, it was argued, he would have had something to say about the replies to Ryū-ge by Sui-bi and Rin-zai. Set-chō was not satisfied with this argument. If that were the sort of man Ro was, 'I should like to rebuke him.' I should take him to task about his desires, if he had wanted arm-rests and mats. What should such a man want things like that for? Why! it was he who brought to an end the idea of handing on the patriarchal light by means of symbols, such as alms-bowls, mats and arm-rests. For him such outward things would have been worse than useless. Do not look for an answer to Ryū-ge's question in that quarter. Leave out such ideas.

But, oh! what overwhelms me, what is too much for me, is the sight of the clouds gathering in the light of the setting sun, and the

mountains, range upon range, like terraces of purple cliffs. Do they not express in their beauty the real meaning of the Bodhidharma's coming to this land of China?

NOTE

1. 'Wind,' or 'Winds of old times.' The reference is not only to the ancient teaching but especially to the subject of Bodhidharma and his purpose in coming to China.

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MODEL SUBJECT NO 21

Chi-mon's 'Lotus Blossoms and Leaves'

The Chi-mon of this subject was the teacher of Set-chō, the compiler of the *Hekigan Roku*. His 'spiritual genealogy' is from Um-mon (of the sixth subject), through Kyō-rin Chō-on (of the seventeenth subject). He was 'spiritual nephew' to Tō-san (of the twelfth subject) and of Ha-ryō (of the thirteenth subject.) There is no record of the dates of his birth or death, but they may be placed at some thirty or forty years earlier than his disciple, about 940-1010, at the end of the Tang Dynasty.

INTRODUCTORY WORD

Introducing he said: The setting up of the Law Banner,¹ the establishing of the teaching, is the spreading of flowers over brocades. The shaking off of the muzzle, the letting down of the panniers² is a season of great peace. If perchance one can compose a stanza of uniqueness (outside the regular pattern) this will be 'raising one (making) three clear.' If this is not yet so (to you listeners), rely on the ancients and lend your hearing to their behaviour.

Interpretation of the Above

En-go introduced the subject and said: To unfurl your flag outside your temple gate, giving notice that you are going to preach, and

MODEL SUBJECT NO 21

to set forth your own teaching is like spreading flowers over brocades, an unnecessary proceeding.

To shake off the muzzle and let down the burdensome panniers, in other words to relieve yourself of an unsolvable and weighty problem will, of course, bring relief and peace. But such procedure is only a very elementary expedient. If, however, one can go on to a further step, and compose a sacred verse, unique and laying hold of Reality, then you will have reached the state expressed in the well-known saying 'seeing one thing and making three things intelligible.'

But perhaps some of you here haven't yet advanced as far as that. If so, listen respectfully to what has been done and said by the ancients.

MAIN SUBJECT

Attention! A certain monk asked Chi-mon: When the lotus blossom has not yet come out of the water, what is it? Chi-mon said: A lotus blossom. The monk said: After it has come out what is it? Chi-mon said: Lotus leaves.

Interpretation of the Above

A monk asked Chi-mon whether when the lotus blossom is still under the water and is not visible it may rightly be called a lotus blossom. In other words, whether when the Absolute has not yet been manifested in the phenomenal world can it rightly be called the Absolute. To which Chi-mon replied that it is certainly a lotus blossom. The Absolute is certainly the Absolute even then. So the monk asked again what it should be called when the blossom has come out above the water and is clearly seen. Is the Absolute still the Absolute when manifested in the phenomenal world? To which Chi-mon replied: If you want to give it a name, why not call it Lotus Leaves? It doesn't really matter what you call it.

APPRECIATORY WORD

With regard to the lotus and its leaves, I will communicate knowledge to you.

What is it comes out of the water, what is it before it comes out of the water?—ask old Wang³ in Hopei or Honan.

A fox having finished one doubt doubts (again).

Interpretation of the Above

The monk who asked whether the blossoms and the leaves above and below the water are the same or different, in other words whether the Absolute and the Relative are one and the same or two different things, was merely arguing in the way of logic. I will let you know about this.

If you want to know the answer to these questions, go and ask any well-informed man, in Hopei if you are in that province or in Honan if you are there, in fact wherever you happen to be.

Remember the saying about the doubting fox, who first doubts one thing, soon gives up that doubt but immediately begins to doubt something else.

(There are men who drift in and out of Zen temples asking these logical questions. First they have doubts about the Absolute, then they have doubts about the Relative. They are bewildered and well called 'fox-doubters.')

NOTES

1. 'Law Banner.' Now only used at the Feast of Lanterns, the Ura-Bon, and Clergy Retreats, but originally a banner was unfurled outside the temple gate as a sign that a preaching meeting was about to begin.
2. 'Muzzle and panniers.' See appreciatory word in Model Subject No 17.
3. 'Old Wang.' Originally this name was used by the Patriarch Nan-sen Fu-gen, because it was the name of his family, and he seems to have used the title of himself. But later the personal name became a common noun, signifying any well-informed person.

REMARK

This problem of the lotus underneath and above the water seems to have been frequently bandied about at the time. In the present case the monk who asks the questions represents those who look at these problems only from the point of view of logic and reason, and still consider the Absolute and the Relative, Ignorance and the Buddha Nature to be unrelated and separate. Chi-mon represents those who realise that such questions are academic and unproductive.

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MODEL SUBJECT NO 22

Sep-pō's Turtle-nosed Snake (Cobra)

In this subject five men are mentioned. These are:

Sep-pō (see Subject No 5); Chō-kei (E-ryō) (see Subject No 8); Um-mon (see Subject No 6); Gen-sha Shi-bi and an anonymous monk.

The 'spiritual father' of these men was Toku-san (780-865, see Subject No 4). His 'son' was Sep-pō Gi-zon (822-908), his 'grandsons' Um-mon (?-949) and Gen-sha Shi-bi (835-908), who was a fellow disciple with Um-mon, and Chō-kei (?-949). Toku-san was the fifth generation from Hui-neng (E-nō), the sixth Zen Patriarch of China.

Gen-sha is the only one who appears here for the first time. He had been a fisherman and did not 'leave the world' till he was in his thirtieth year. He was a native of Fuchow.

INTRODUCTORY WORD

Introducing he said: To the great universe there is no outside. Its smallness is like an atom. To compress or enlarge it is not in 'it.' The positive and negative presentation of it is in 'me.' If one wishes to loosen attachments and to get rid of restrictions the first thing to do is to scrape off the scars (traces of past teachings, etc.), to swallow down words, to cut away from the 'harbours' and for each one to become as firm as the fathomless cliffs.

Now, consider. Who is in that sort of condition? Test the following.

Interpretation of the Above

En-go introduced the subject to his disciples and said: This universe being infinite has no outside. But if one speaks of size the universe may be looked upon as if it were as tiny as the smallest atom. The power to compress or to enlarge the size of this universe, which is infinitely large or small, resides not in the universe itself but in our own minds. So, too, the decision to use the positive or the negative methods of interpreting the meaning, of giving instruction about it, lies within us, not outside us.

If this is so, it follows that we must not let ourselves be fascinated by the words and teachings handed down to us by ancient teachers: such 'complications,' which belong to the sphere of the 'Second Principle,' are like 'scars' which ought to be scraped off our minds. All the harbours and ports from which men have been accustomed to set out to cross the stream and gain the other shore, Nirvana, must also be given up. Each one must rest assured in his own mind, full of assurance and confidence.

But where can we find such a calm, confident mind, one who has attained this mysterious state? Here is a story to illustrate the matter. Ponder it.

MAIN SUBJECT

Attention! Sep-pō speaking to the assembly said: There is a turtle-nosed snake, a cobra, in this South Mountain. You should all have a good look at it. Chō-kei said: Today, in this temple, there are men who are full of heart-shaking fear, even to loss of life. A monk made a gesture to Gen-sha. Gen-sha said: Let brother Ryū [i.e. Chō-kei] be first to go, but even so it is not what I like, I am not so disposed. The monk said: Your Reverence, Why not? Gen-sha said: Why make use of the South Mountain?

Um-mon, poking out his staff, threw it down in front of Sep-pō and gave them a shock.

Interpretation of the Above

Attention! Here's a little story for you to ponder. Once Sep-pō said to his disciples: There is said to be a rare snake, a cobra, in the grounds of this temple. You had all better go and see it.

Chō-kei said: Today the men in this temple are terrified at the very thought of a deadly cobra so near them. They are already nearly dead with fright!

One of the monks went to tell Gen-sha, who was in the same temple, and said: How about it? Won't you go and see this cobra? But Gen-sha said: Chō-kei is a brave fellow and will no doubt be one of the first to go and see it. But even if he goes, I myself don't see the necessity for going. A wise man never seeks danger unnecessarily. But the monk went on and said: If a man like Chō-kei is going, why won't you? Gen-sha said: If one wishes to die by poison one can do so anywhere, without deliberately going out

into the jungle round this temple [making use of this (South) Mountain]. Meantime, when Sep-pō had said: All of you should certainly go and see this cobra, Um-mon poked out his staff and threw it down dramatically in front of Sep-pō, and without saying a word acted as if there really was a cobra there, knowing, of course, that there was not.

APPRECIATORY WORD

The cliffs of the Elephant Bone Temple (Sep-pō's temple) are high, and men cannot climb them. He who would do so must have the hands (skill) to sport with a snake. Chō-kei and Gen-sha get nowhere. There is more or less fear. Um-mon knew well that even if one groped in the jungle there was no place to search in the South, North, East or West, so he suddenly poked out the head of his staff. In front of Sep-pō he threw it down and opened out a big snake's mouth. Opening out a big snake's mouth was like a sudden flash of lightning. When they opened their eyes wide it wasn't seen. It is now concealed on the face of the Milk Peak [i.e. this very temple]. Those who come to seek it must each search diligently. Here Set-chō shouted out loudly 'Look under your feet.'

Interpretation of the Above

The cliffs known as the Elephant Bones at Sep-pō's temple are very high. An untrained person cannot possibly climb them. Anyone who wishes to do so and meet Sep-pō at the top must have as much skill as a man who can handle and play with a cobra. Chō-kei E-ryō and Gen-sha Shi-bi were both men of character, but if you put them by the side of Sep-pō they would seem to be men of no account. There were a great many men in Sep-pō's assembly but most of them were terrified at the very thought of a cobra so near to them. Um-mon was an outstanding exception. He knew very well that no matter how thoroughly one might search amongst the weeds and grass that snake had long ago vanished. His action in suddenly throwing down his staff in front of Sep-pō was startling. It was as if he had actually opened the cobra's mouth in front of them all. The way he made the snake seem to appear before them was as startling as a sudden flash of lightning. But of course there was no cobra there, and no matter how wide they opened their eyes they could see no real snake. But where was the real cobra? No

doubt it was hidden somewhere on that mountain, called the Milk Hill, which was Sep-pō's temple. If anyone really wanted to see it they would have to search carefully, for if they were not careful it might be dangerous.

And at this point Set-chō shouted to his listeners: 'Look out, isn't that the cobra just under your feet?'

REMARK

No doubt this incident of the cobra was a real experience which took place at Sep-pō's temple somewhere about 878. It reveals to us a flash of the Zen mentality and humour of that time.

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MODEL SUBJECT NO 23

Ho-fuku and Chō-kei's Walk in the Hills

For Ho-fuku see Subject No 8; for Chō-kei see Nos 8 and 22; for Kyō-sei see No 16. They were all disciples of Sep-pō Gi-zon. The incident here related probably occurred near Sep-pō's own temple. Set-chō's interpolations were no doubt made when he was addressing his own disciples.

The ages of the participants were approximately as follows: Sep-pō seventy, Chō-kei thirty-eight, Kyō-sei twenty-four, and Ho-fuku a little younger, only a novice. The date of the incident was about 891.

INTRODUCTORY WORD

Introducing he said: A jewel is tested by fire; gold is tested by a stone; a sword is tested by hair; water is tested by a staff. Coming to the lower grades (of monks), it is necessary to test their depth or shallowness, and whether they are going forwards or backwards, by means of one word, one verse, one occasion or condition, one 'going out,' one 'coming in,' one question (of greeting), one reply. Now say! How will that test be made? Attend, ponder.

Interpretation of the Above

En-go introduced the subject and said: To discover the value of a jewel one tests it by putting it in the fire. To test whether gold is true or false one rubs it with a stone. To discover whether a sword is sharp or blunt one blows hairs against the blade to see whether it will cut them. To measure the depth of water one thrusts in a stick or pole, and all these things can easily be found out.

But when one wishes to discover the depth or shallowness of a man's progress in Enlightenment, whether he is facing towards or turning his back upon the Truth, fire, stones, hairs, sticks are not the things to use. All that one needs is to listen to a single word or verse of his, to take note of one psychological moment, or one state of his mind. One step outwards or one step inwards, the way in which he greets you or replies to your greeting in the usual Zen manner will be sufficient.

But the standard by which one makes one's judgment in these matters must be the right one. So, I ask you to attend and ponder the following.

MAIN SUBJECT

Attention! When Ho-fuku and Chō-kei were walking in the hills, Fuku pointed with his hand and said: But surely this is the top of Mount Myō-hō!¹ Chō-kei said: Yes indeed (What is right is right). What a pity (though).

Set-chō interpolating said: Today, going to the hills with these fellows, what did they understand? And again he said: A hundred thousand years hence I do not say there would be no one, but they would be very few (who understand about this Myō-hō mystery). Later he (Ho-fuku) drew Kyō-sei's attention to the same (subject). Kyō-sei said: If it had not been for the prince Son (i.e. Chō-kei), skulls would have appeared in every field.

Interpretation of the Above

Attention! One day Ho-fuku and Chō-kei, two brother disciples, went for a walk in the hills. As they were walking along, Ho-fuku (the younger) pointed to a hill summit and said: Isn't that the top of Mount Myō-hō? In this way he was trying to show off his knowledge of the Ke-gon Sutra, which speaks of Mount Myō-hō and a hermit

(Zen-zai Dō-shi). He was practically hinting that he was as good as that old hermit and that he had knowledge of where the site of that mysterious mountain was. He was making a claim to Enlightenment.

But his friend saw through the oblique hint and replied by saying: Of course, of course, quite right! Mount Myō-hō is in every place where men are. But I'm disappointed that you are showing off what you think you know about the Ke-gon Sutra (Avatamsaka Sutra).

(Here Set-chō interpolated his own remarks and said: I have been going along with these young fellows and I can't think what they were really doing, what did they know about this mysterious Mount Myō-hō and its whereabouts? And he added another statement saying that the whole question of Mount Myō-hō is much too abstruse for ordinary men to understand. There may be some who will have real knowledge of this matter in the distant future but there will be very few.) Later on Ho-fuku, having been snubbed in this way by his friend, went to another friend, Kyō-sei, and repeated his former words, no doubt hoping for a more sympathetic appreciation of his own worth. But Kyō-sei said: That man of the Son family (i.e. Chō-kei) is an exceptional man, with deep vision. No one like that would accept a Mount Myō-hō which is only seen by an unenlightened man. If he had accepted what you and others without full Enlightenment said was Mount Myō-hō we should soon have the world filled with men claiming to be well informed but without real knowledge, men who are like skulls or masks, looking fierce but with no life in them.

APPRECIATORY WORD

The isolated summit of Mount Myō-hō is covered with weeds. Even though (his) discernment had been clear, who would accept it? Unless there is the total (end to end) discrimination of the man of the Son family, skulls would reach the (whole) world. How many are there who know?

Interpretation of the Above

Because Mount Myō-hō, the reality of the Universe, is hidden under a luxuriant cover of weeds, a man with only the novice's vision of a Ho-fuku can't be expected to know its true form. True Enlightenment is needed for such knowledge. No one could be expected to accept Ho-fuku's own valuation of his own knowledge.

Fortunately there was that man of the Son family, Chō-kei, who saw through the false claim. If it had not been for Chō-kei, there would have arisen a set of men claiming full knowledge by their outward expression but inwardly having no power or Enlightenment, mere skulls or masks, looking fierce outwardly but inwardly nothing better than dead skulls, each one claiming to be able to tell where Mount Myō-hō is, the secret of the Universe. But in truth how many there are no one knows.

NOTES

1. 'Mount Myō-hō.' The reference is to the Kegon kyo. (The Maha Vaipulya Buddha Avatamsaka Sutra.) An early Chinese version, by Buddha-bhadra, appeared in 406, and is known as the 'Sixty Section' version. A second version was by Siksanda in 699 and is known as the 'Eighty Section' version. This was at about the time of the division of Chinese Zen into the Northern and Southern Schools, and about one hundred and ninety years before the incident narrated in this Model Subject.

In this later version a mountain called Myō-hō, Wonder Peak, is mentioned, on which a famous bhikkhu, named Zenzai Dōshi (but Toku-un in the earlier version) established his hermitage, and attained Enlightenment, under the guidance of Fugen (Samantabhadra).

At the time of the incident related in this Model Subject, Mount Myō-hō had become transcendentalised into a symbol of the ultimate Reality. The novice, Ho-fuku, had realised this to a certain extent, but he had not attained to the real understanding of this ultimate Truth. His hint that, like Zen-zai Dōshi, he could point to the actual site of the Mount Myō-hō, or in other words that he could express the ultimate truth of the Absolute, was presumptuous. If his presumption had been passed over, many others might have been encouraged to express their own ideas in a similar way, and soon the world would have been filled with false teachers, apparently having knowledge but in reality empty of the Truth. Real teachers are few and far between. Real insight needs deeper vision.

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MODEL SUBJECT NO 24

Tetsu-ma, the Old Cow

The Tetsu-ma of this subject has already appeared in Subject No 17. The date of the incident here narrated is 848, the year following

the Imperial decree re-establishing the Buddhist religion after the fierce persecution it had undergone for several years.

The I-zan Rei-yu (see Subject No 4, where he was still a youth) died in 853, eight years after the worst year of the persecution and five years after its cessation. He was a disciple of Hyaku-jō E-kai (spiritual 'great grandson' of Hui-neng, the sixth Chinese Zen Patriarch). He is said to have built the temple, which now bears his name, with his own hands. He was one of the so-called 'Ton-Den-Hei' Zen monks, i.e. a monk who cultivated his own fields and reared his own cattle. Perhaps the name by which he is said to have called himself 'Old Buffalo,' is a reference to his farm work.

Ryū Tetsu-ma seems to have been one of a fairly large class of women who settled near Zen temples for short periods, moving from place to place 'throughout the four hundred provinces,' and seeking instruction from one famous teacher after another. She was at this time settled near I-zan. Her name, which means 'Iron Grinding Mill,' may have signified that she was a sturdy, stalwart type of woman. These elderly women were usually on friendly terms with the abbots and from time to time assisted them in the daily temple chores. I-zan's nickname for her, 'Old Female Buffalo,' was a mark of familiarity, with no sense of disrespect.

INTRODUCTORY WORD

Introducing he said: If one stands on the top of the high, high mountain, one cannot know devil or heretic. If one goes to the depth of the deep, deep sea, even observing with the Buddha-eye, one will not see. Though the eye be like a meteor, though the spirit be like active lightning, even so one cannot escape 'trailing the tail of the turtle.'¹ Coming before such a personality (condition) what indeed should one do? Test the following and ponder.

Interpretation of the Above

En-go introduced the subject and said: For one who stands on the summit of the High Mountain of Mystery, scorning the universe below, or who dwells in the depths of the deep sea controlling the great thousand worlds, for such an one there would be no devil or heretic. But there is no one who has ever had experience of such a

condition, not even if he has looked on things with the very Eye of Buddha.

But if by chance anyone did happen to come into the presence of that sort of personality, that is, of one who was dwelling in peace and confidence, assured of being his own lord, he who came into such a presence would not be able to conceal his own true nature, even though his eyes might glance like a flashing meteor, or even if his mental activity, his spirit, might be as quick as the lightning. Just as the turtle is said to try to conceal its footmarks by rubbing them over with its tail, but still can be known by the marks which its tail leaves in the sand, so, in the presence of a truly enlightened person, anyone who thinks to conceal his unenlightened nature under his flashing glances and mental activities will still reveal the marks of his unenlightened nature.

So now, what would you fellows do if you came into the presence of that sort of person? Here is a story for you to ponder.

MAIN SUBJECT

Attention! Ryū Tetsu-ma went to I-zan. I-zan said: Old Female Buffalo, so you have come! Tetsu-ma said: On a coming day at Tai-San there is a great meeting. Will Your Reverence be going? I-zan lay down sprawling. Tetsu-ma departed.

Interpretation of the Above

Attention! The old woman called Tetsu-ma came to I-zan's temple. I-zan greeted her by her nickname and said: Well, Old Buffalo, you are welcome. The old lady replied: In a few days' time at the temple of Go-Tai (in Shansi Province) there is going to be a big thanksgiving ceremony in commemoration of the restoration of Buddhism under the recent Imperial edict. Is Your Reverence going? I-zan made no reply, but laid himself sprawling on the floor, intimating that he was tired out and quite uninterested in the whole matter. His behaviour so dumb-founded the old lady that she immediately went away.

APPRECIATORY WORD

Once riding an iron horse (this is a pun on the old lady's name, Tetsu-ma, which means Iron Horse as well as Iron Grinding Mill)

entrance was made into a 'double' (strong) fortress. An Imperial proclamation was made that the 'Six Nations'² were all clear. Grasping the golden whip, enquiry was made of the returning troops. The night is deep; who would accompany to the streets of the capital?

Interpretation of the Above

The visit of Ryū Tetsu-ma may be compared to the entry of a general, riding on an armoured (iron) horse into a strongly fortified fortress. I-zan's words of welcome to her were like an Imperial proclamation announced to the general that the six nations had already been brought under control, that the war was over. In surprise the general, still grasping his golden whip, enquired of the returning troops if it was true that the war was over. I-zan's gesture of sprawling on the floor signified that it is now night time, that all is quiet and the whole affair is done with. Buddhism has been re-established and that is all right. So why should anybody attend meetings and ceremonies at Tai-San or anywhere else?

REMARK

This Model Subject reveals the iconoclastic views of Zen at that time. The more serious-minded Zen teachers not only made light of such ceremonies as those proposed for Tai-san but tried to persuade others to take a similar view. I-zan by sprawling on the floor showed that he was tired of the whole matter.

NOTES

1. 'Trailing the turtle's tail.' The reference seems to be to a saying by Sō-shi. The turtle is said to lay its eggs on the surface of the sand and then to try to conceal them by rubbing out its own footmarks with its tail. This, however, only leaves a clearer mark of where she has been. The meaning of the saying, therefore, is that no matter how clever or wise you may be in your own eyes your real nature is evident to other men.
2. 'The Six Nations' are the six which were continually warring against each other in the era of Sung, but here they are to be taken as signifying the whole world.

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MODEL SUBJECT NO 25

Rengehō Nenshujo's Taking up the Staff at the Lotus Mountain

This subject deals with a hermit of unknown name who retired to the Lotus Peak, which was probably a mountain in the Tendai range in the Province of Fukien (although there are mountains of the same name in other parts of China). This hermit may have been the 'grandson' of Um-mon Bun-en (d. 949, see Subject No 6.) The date of the present incident would then be approximately the end of the tenth century. The hermit's family name may have been Sho.

INTRODUCTORY WORD

Introducing he said: If (the mind with) opportunity¹ does not leave its grade¹ (or state, i.e. of cognisance of the Relative), it will fall into a sea of poison.

The word, if it does not astonish the crowd, will fall into the current of the commonplace.

As the flint-spark instantly distinguishes the black and the white, and as in the flash of lightning death and life may be decided, so one should control the 'ten regions' and be as firm as the fathomless cliffs.

Now, do you know that there is a time and season (for you?) Test the following and ponder it.

Interpretation of the Above

En-go introduced the subject and said: If the mind, which has the opportunity of cognising the truths of the world of relative Truth, does not pass beyond that grade of knowledge and obtain cognisance of the Absolute, or totality, it will fall into a sea of poison, in other words it will die.

With regard to one's words, not to cause astonishment amongst the crowds of ordinary worldly people by what one says will be a mere talking of trite and commonplace matters, of no use to anyone. One should be as ready to discern the Truth as instantly as does

THE BLUE CLIFF RECORDS

the spark struck from a flint stone expose the difference between black and white. So, too, one should be as ready to decide questions of life and death as it were in the instant of the flash of lightning.

Those who do that have reached the state where they can control the 'Ten Regions,' and they will be as assured and confident in their own minds as the immovable and fathomless cliffs.

Do you realise that there will be times in your own lives when such spiritual activity will be required of you? Here is a story for you to meditate about.

MAIN SUBJECT

Attention! The hermit at the Lotus Peak took up his staff and said to the crowds: Men of other days, as to this (Lotus Peak, or hermit life) why did they not consent to this mode of life? The crowds had no words, so he himself spoke instead of them. Because they did not have strength for the Way. Again he said: After all, what about it? Again he replied instead of them: Carrying my palm-staff at my side, I will ignore men, I will just depart and go into the thousand, the ten thousand peaks.

Interpretation of the Above

Attention! A hermit, who had retired to the Lotus Peak, holding his pilgrim staff, one day addressed the crowds who came to see him and asked them: Why is it that so many men² in the past have not been able to give up their worldly mode of life and take up the simple sort of life represented by life here on this Lotus Peak? As nobody gave him any answer he answered his own question and said: They didn't have enough strength of mind, enough self-assurance and peace to undertake this way of life. Still nobody answered him, so he spoke again and said: After all, isn't what I have said right? It is because I have found that even those who profess to know the Truth (to be enlightened) still cling to the lower and worldly ways, that I have taken up my palm-staff and have decided to have no more to do with such men, and have come away into the deep mountains.

APPRECIATORY WORD

To his eyes—dust; to his ears—dirt. He does not consent to dwell (even) amongst the thousand, ten thousand hills. The falling

MODEL SUBJECT NO 26

blossoms, the flowing waters, are (to him) great, vast, vast. Even if you raise your eyebrows (to find him), where has he gone?

Interpretation of the Above

To that old hermit's eyes this world has become nothing but dust. To his ears all that he hears is nothing but rubbish. A man like that could not continue to live in such a world. To him even life amongst the far off thousand hills could bring no contentment. To him the falling flowers and the flowing streams reveal the immensity of things. Men of this worldly life may raise their eyebrows, open their eyes wide, to try to catch a glimpse of that vast beauty to which the old hermit has gone, but they won't find him. He has gone to regions too vast and wonderful for men who live in this worldly plane.

NOTES

1. 'Opportunity.' Used of the mind which, in facing the objective world, finds there the 'opportunity' or possibility of contemplating the realms of absolute Truth.
'Grade,' state where the mind is engrossed in or faced by the objects of the relative world (from which state it should rise to higher things.)
2. It would seem that the old hermit in this subject was making an attack, not so much on the 'ordinary men of the world' as on some Zen monks who, though claiming to be enlightened, belied their own claim by their worldly mode of life, building great temples and uttering 'gathas,' etc.

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MODEL SUBJECT NO 26

Hyaku-jō Sitting alone on Mount Tai-yu

Hyaku-jō E-kai is the 'spiritual grandson' of Hui-neng, the sixth Chinese Zen Patriarch. His 'father' was Ba-sō, whose name, containing the ideogram for horse, has significance in this particular Model Subject.

Hyaku-jō (720-814) is famous as the compiler of the *Shin-ki*, in

which he laid down a discipline of life for monks resident in Zen temples.

Hyaku-jō compiled his *Shin-ki* because he felt acutely the need for a thorough reform in the life of the monks. The moral tone had deteriorated greatly in that age, which was one of more than usual degradation. This morally low tone was, in great part, due to the bad example of the Emperor (Gen-shi), whose life of dissipation and luxury at the hot-springs palace with the famous courtesan Yō-ki has become legendary. The Emperor was over sixty when he became infatuated with the young Yō-ki. Later, however, he deserted her, and she died by strangulation in a temple and was buried in a vagabond's grave by the wayside. The whole nation was shocked by the Emperor's evil life, but the rot had spread widely, and even the temple life in Zen centres had become affected. This was one of the chief reasons for Hyaku-jō's reform movement.

There is no Introductory Word to this subject.

MAIN SUBJECT

Attention! A monk asked Hyaku-jō: What sort of wonderful things have occurred? Jō said: I have sat alone in this Mount Tai-yu.¹ The priest bowed ceremoniously. Jō struck him.¹

Interpretation of the Above

Attention! One day a monk came to Hyaku-jō's temple and asked the Patriarch: Has anything remarkable or specially worthy of praise happened here recently? Hyaku-jō said: No, there is nothing to gossip about. I have been sitting meditating here as usual. Perhaps that is something remarkable! The young man thereupon made a low ceremonial bow. Hyaku-jō gave the fellow a smart blow.

APPRECIATORY WORD

Throughout the patriarchal realm, the Heavenly Horse's colt² gallops. In teaching pupils his negative and positive methods differ from the prevailing way. There is opportune action (done) as in a flash of lightning and the striking of sparks from a flint. As if someone had come and pulled the tiger's whiskers (too much) to be a laughing matter.

Interpretation of the Above

Hyaku-jō, the spiritual son of Ba-sō, the 'Horse Patriarch,' like a thoroughbred colt passed through all the patriarchal realms, instituting reforms and establishing a new order of discipline amongst all with whom he associated. In his methods of instruction, too, he differed from the ordinary teachers of his time. His use of the negative and positive methods showed that he knew how to seize the psychological moment. So assured was he that he could act on the instant, like a flash of lightning, or as quickly as the spark struck from the flint stone.

For anyone to come to a man like Hyaku-jō and ask him the kind of question put to him by the young monk was as if a child pulled the whiskers of a tiger—no laughing matter. It was not unreasonable for Hyaku-jō to strike such a foolish fellow.

NOTES

1. To Main Subject. Those who do not comprehend the significance of Zen or Tao are apt to look for wonders and extraordinary happenings. They are unable to recognise the fact that the Truth which is necessary for man's Enlightenment is enclosed within the ordinary matters of everyday life. Hence the setting up of magnificent temples, gigantic images and the apparent delight which many people have in intoning scriptures unintelligible to them. What is really necessary is something which exists all around us, something which can be made real in our own words and actions.

Hyaku-jō's daily sitting in meditation was one of these elementary everyday matters of his life, and the Truth was being manifested brightly by the ordinary reality of his daily behaviour. To ask for something out of the ordinary, some display which might become the subject of excited talk was indeed the height of folly. The monk whom Hyaku-jō struck was not the individual who bowed so politely before him, but the man who could not recognise the Reality manifest before his very eyes in daily life, the regular meditative life, the man who wanted to see something wonderful and to hear something mysterious.

2. 'Heavenly Horse's Colt.' The word 'Horse' is used as a play on the name of the Patriarch Ma-tsū, whose 'colt' ('spiritual son') was Hyaku-jō.

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MODEL SUBJECT NO 27

Um-mon's 'Visible Trunk, Golden Wind'

INTRODUCTORY WORD

Introducing he said: To ask one and answer ten; to lift up one and make three clear; to see the hare and release the falcon; according to the wind to blow up the fire, and not to spare energy (eyebrows¹)—for the time being I will leave such matters alone. But such a matter as entering a tiger's den, what then? Test and see the following.

Interpretation of the Above

En-go introduced the subject and said: To give an answer up to ten points when only one has been asked about; to make three things visible (intelligible) when only one has been raised; to unleash the falcon exactly at the right moment so as to catch the hare; to note the direction and force of the wind so as to light and blow up the fire in the right way—in such matters one must, of course, not waste any chance but do one's best. Such matters, however, are very elementary and I do not want to talk about them at present. But what should one do when going into a tiger's den?—to try to seize the tiger's cub? That is a much more difficult matter. Here is an illustration of what is meant.

MAIN SUBJECT

Attention! A monk asked Um-mon: When a tree withers and the leaves fall, what about it? Um-mon said: The trunk is visible, the wind is the golden (wind).²

Interpretation of the Above

A monk asked Um-mon: There is, isn't there, a negative and degenerating aspect of the world of nature as well as in human life; the tree withers and its leaves fall off? What do you make of that? Um-mon said: At such times the trunk of the tree becomes clearly visible, all its seasonal decorations fall away. This is because

the wind of autumn is blowing. So is it in human life also, when the time comes the outward show of youth will fall away and the real shape of things will be seen.

APPRECIATORY WORD

In the question there is already a deep implication; the answer, too, is in the same mode. His (Um-mon's) three sayings³ should be understood (discerned). His arrow is in the sky of Ryō.⁴ In the great plain the cool wind is sighing. From the great heaven rain-drops are pattering. Don't you see? The guest⁵ sitting long in Shō-rin (temple), who has not yet returned (to his own land), is quietly sitting in the reed hut of Yu-ji.

Interpretation of the Above

There was a deep meaning concealed in that question about the autumn tree, and so also there was a deep meaning in Um-mon's reply. The reply accords well with his three well-known verses which present his affirmative, neutral and negative methods of expressing his ideas. His reply here can be harmonised with any one of them. This was no novice's answer. It hit the mark. It is like an arrow shot out which has struck right into the enemy's country. It reached into the distant realm of hostile Ryō. It transcends all elementary ideas. It pictures the clear, visible trunk of the tree and the autumn breeze blowing in the world around. Where this is so, the cool winds blowing softly and the light raindrops falling so quietly bring a delightful feeling of peace. Look! Don't you see? Here is that Bodhidharma, who has still not returned to his own land, but still remains seated in his long undisturbed meditation concealed behind the reed walls of that hermitage on Mount Yu-ji, where his body lies buried.

NOTES

1. 'Eyebrows.' See Subject No 8, note 6 (Sui-gan's Eyebrows). In the present passage the allusion is to the loss of personal dignity, i.e. the personal dignity which comes from sincere meditation on the Buddha Law. This personal dignity is a spiritual energy which must be applied even in such small and elementary matters as making three things visible when only one has been raised. Much more so, then, must no energy be lost when undertaking such great matters as 'going into a tiger's den.'

2. 'Golden Wind.' The allusion is to the five constituent elements [earth, air, water, metal (gold), ether]. The fourth of these (gold or metal) is the constituent element governing the autumnal season.
3. 'The Three Verses.' Um-mon was famous for three special sayings: (a) 'As box with lid, so Heaven with Earth,' i.e. as the lid fits tight on the box, so is the harmony in the universe, where Heaven and Earth fit or accord together. This is an 'affirmative statement.' (b) 'Wave following wave, wave pursuing wave.' A large wave following a large wave, and a small wave following a small one, which is interpreted as meaning expediency or using the psychological moment, accommodating the teaching to the hearer. This is a 'neutral statement.' (See Subject No 8, note 4.) (c) 'Cutting off the secular current,' i.e. stopping the foolish and false ideas and teachings of unenlightened people. This is a negative statement.
4. 'Skies of Ryō.' In Set-chō's time Ryō was an enemy country.
5. 'The guest . . . and the reed hut of Mount Yu-ji.' The allusion is to the tradition about the death of Bodhidharma. He is said to have been poisoned by two opponents of his teaching [Bodhiruci (see Subject No 3) and Ko-to Ritsu]. After six attempts the poison was effective and Bodhidharma's body was buried behind his hermitage on Mount Yu-ji. (See *Keitoku Den Toroku*, Vol. III; the chapter on Bodhidharma.)

REMARK

The young monk's question is thought to contain a slighting allusion to Um-mon's old age. If so, it was a sign of arrogance. Um-mon's answer not only showed a dignified humility but contained a rebuke to a youthful upstart.

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MODEL SUBJECT NO 28

Nan-sen's Non-Expressible Truth

The Nan-sen of this subject, whose name is Fu-gan, was a disciple of Ba-sō. He was the teacher of Jō-shū (see Subject No 2). The Hyaku-jō Ne-han must be distinguished from two others of that name, E-kai (see Subject No 26) and Yū-sei, both of whom were disciples of Ba-sō and took their name Hyaku-jō from their temple. The Hyaku-jō Ne-han of this subject was a disciple of Hyaku-jō E-kai, and so was a 'spiritual grandson' of Ba-sō.

Nan-sen Fu-gan was born in Ho nan Province in 748. He began

his novitiate in 757, and was noted for his precociousness. He underwent much hardship which, however, was the occasion of his experiencing true Enlightenment. He established the temple which bears his name in An hui Province in 795 when he was forty-eight, and died in his eighty-seventh year.

There is no Introductory Word to this subject.

MAIN SUBJECT

Attention! Nan-sen came to the monk Ne-han of Hyaku-jō. Ne-han said: All the holy ones hitherto, is there any law (teaching) which they have not yet explained for men? Nan-sen said: There is. Hyaku-jō said: What is this Law which has not yet been expounded for men? Nan-sen said: Not this is Mind, not this is Buddha, not this is things. Hyaku-jō said: Has your exposition ended? Nan-sen said: This person's exposition is such. What is Your Reverence's?

Hyaku-jō said: As for me, I am not a great saint or scholar; how then can I know how to expound what has never yet been expounded?

Nan-sen said: Neither does this person understand.

Hyaku-jō said: I, with great result, for your sake have finished my expounding.

Interpretation of the Above

Attention! Nan-sen Fu-gan went to converse with the monk Ne-han (said to have been a specially earnest scholar of the Ne-han kyo Maha Parinirvana Sutra.) Ne-han asked his visitor whether there is any further exposition of the Truth possible, since the sages and saints of old seem to have completely explained what is known of the Truth in this world. Did he think there is any further truth which has not yet been expounded?

To this Nan-sen replied that, of course there is a great deal of unknown truth which yet may be discovered. To this Hyaku-jō (Ne-han) replied that, if so, what is this secret Truth? Nan-sen said: The mind is not this, the Buddha is not this. Things (the objective world) is not this. Reality transcends all these.

Then Hyaku-jō (Ne-han) said: Does that complete your exposition of the Truth as you see it? Yes, said Nan-sen. I have nothing

more to say, but perhaps you have something to say, and I should like to hear your exposition.

Hyaku-jō (Ne-han) replied: I am not a great scholar, and how can I expect to expound what the saints and scholars of old and up to the present have not been able to tell us? Nan-sen (perhaps feeling a little abashed by the humble attitude of his friend) said: Indeed, I, myself, do not understand these deep matters. Then Hyaku-jō (Ne-han) said: I am glad to hear you say that. Because of this answer of yours, I feel that what I have said to you was well worth while. It is right to say that one does not understand. One who says he understands most assuredly does not. To know that one does not know is the right attitude of mind. Our conversation has brought out this point, and so has been of enormous value.

APPRECIATORY WORD

Patriarchs and Buddhas have not hitherto done (expounded) for the sake (benefit) of the people. Monks now, and of old, compete with each other, with their heads, and run about.

The clear mirror is fixed on its stand, the images in procession differ (from one another) but each one of them is facing the South looking for the Plough Constellation. The shaft of the Plough sinks (below the horizon); there is no place (now) to look for it. They pinch their noses and leave their mouths agape.

Interpretation of the Above

As Ne-han said above, the Patriarchs and Buddhas have never been able to explain the Truth to the people because the Truth transcends any means of expressing it.

In spite of this many Zen monks both in olden times and in these present times travel about the land rivalling each other in their efforts to explain the Truth through their own heads.

Meanwhile the Truth is like a clear mirror set up firmly on its own stand, bright and true and filling the universe. But in front of it there passes a steady procession of varied images, men looking for the Truth, differing from each other in many ways but all alike in looking towards the South while the Truth, like the Great Plough Constellation, is up in the Northern sky. And while they are looking that wrong way in their folly, the Great Plough's shaft sinks below

the horizon and soon there is no Great Plough to be seen. The procession of men can then do nothing but look like the great fools that they are, men pinching their noses and having their mouths agape.

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MODEL SUBJECT NO 29

Dai-zui's 'Following the Other they depart'

Dai-zui was born in 878 and died in 963. He was a disciple of Chō-kei Dai-an, who was a disciple of Hyaku-jō E-kai (see Subject No 26). His second name was Hō-shin.

INTRODUCTORY WORD

Introducing he said: If fishes are swimming the water is turbid; if birds are flying feathers are falling. Clearly to distinguish between host and guest, distinctly to divide between black and white—this is like a clear mirror on a stand, a bright jewel in the hand; the man of Han appears, the man of Ho comes, the sound (voice) appears, the colour appears. Just say, How does this sort of thing happen? Tentatively I draw attention. Ponder.

Interpretation of the Above

En-go introduced the subject and said: When fish swim about in the water, the water becomes turbid; when birds fly about in the air, the air becomes filled with feathers. This is an ordinary occurrence, a mere platitude, but ordinary people do not notice it. And yet, today it is difficult to distinguish between the host and the guest. It is a world where the tables are often turned, when it is not easy to say what is white and what is black, between who is host and who is guest. He who can do so is like one who has a clear polished mirror on his stand in front of him, or he is like a man who holds a perfect jewel in the palm of his hand. Through the mirror he knows

at once when the man of Han, handsome and polished, appears, or whether it is a man of Ho, ugly and boorish. He can see the difference between the true and the false, just as by holding a jewel in his hand he can tell whether it is genuine or false, by the sound it makes when he strikes it, or by its colour.

What then is this quality or character which can produce such living and penetrating eyesight?

MAIN SUBJECT

Attention! A monk asked Dai-zui: When the great thousand (Universe) altogether and utterly perishes in the kalpa¹ fire, is it doubtful (what will happen)? Does the self perish or does it not perish? Dai-zui replied: It perishes. The monk said: If so, following the universe will it perish? Dai-zui said: It will follow on and perish.

Interpretation of the Above

Attention! A monk went to Dai-zui and asked him: When the great conflagration devours the whole universe, all the thousand worlds will entirely disappear. What then will happen to the individual self? Will that also follow on into that destruction? Dai-zui replied: Of course it will likewise perish. So the monk said: If so, everything, Mount Sumeru, the great ocean, the Dragon, Brahma and all matter will follow on in that destruction, and will our individual selves also follow on with all the rest? Dai-zui said: Certainly, our own selves will perish with those material existences.

APPRECIATORY WORD

Raising a question out of the bright light of the fiery kalpa, the monk was still stagnating behind the barrier of the two stages. Lovable was that one verse that all will follow the rest. In the breadth of the ten thousand regions he (Dai-zui) was dwelling alone.

Interpretation of the Above

That question aimed at Dai-zui was a tremendous question. It came, as it were, right out of the burning fiery kalpa of destruction. But it showed that the questioner was still immature. His mind

was still in that stage where matter and mind, existence and non-existence are unconnected ideas. They are still to him two separate things. He was still shut up between the two-fold barrier of thought. Dai-zui's reply was truly a well-considered one. It is one we should all approve and appreciate. To one who seemed to be afraid of death the proper answer was that we shall all certainly die. Dai-zui may have been living the life of a Zen hermit, shut off from the world, but his mind was as boundless as the ten thousand worlds, and he knew the right answer to give.

NOTE

Four Kalpas are believed to follow or succeed each other *ad infinitum*. A kalpa, in Brahmanism 'One day of Brahma's life,' lasts 43,200,000 years. The first day is one in which the universe is being built up or coming into existence. The second day is the day during which it continues to exist. The third day is the day when it begins to dissolve or be destroyed. The fourth day is the day of the Void, but karma is still perpetually energising so that during this day preparations for the coming constructive day are taking place. The fire referred to is one of the elements (Fire, Water, Wind) which bring destruction. The two other elements are here disregarded. It was unnecessary to mention them all.

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MODEL SUBJECT NO 30

Jō-shū's 'Large Radishes'

Jō-shū Shū-shin was for many years a disciple of Nan-sen Fu-gan, who died in 834. There are no records of Jō-shū's birth and death dates, but he was living at a temple called Kwannon In and at the time of the incident here recorded was probably about sixty years old. He was a Northerner, but went South to study under the famous scholar, Nan-sen. The Chin-shū referred to is a place not far from the Kwannon In where Jō-shū had been residing.

There is no Introductory Word to this subject.

THE BLUE CLIFF RECORDS

MAIN SUBJECT

Attention! A monk asked Jō-shū: I hear by rumour that you used to be closely associated with Nan-sen. Is that so, or not? Jō-shū replied: Chin-shū produces very large radishes.

No interpretation of the above need be given here, because that is found in the Appreciatory Word below.

APPRECIATORY WORD

'Chin-shū produces large radishes.' (Zen) monks everywhere have taken this as a model (for replies). It is obvious from ancient to modern times that one cannot ask a swan why it is white or a crow why it is black.

A rascal, a rascal. The monks' noses have already been twisted by him.

Interpretation of the Above

The question, Is the report true that you used to be intimate with Nan-sen? was answered by the surprising 'Chin-shū produces large radishes.' This reply was deliberately absurd, having no logical connection with the previous question. But some Zen monks have looked upon it as a model idea for making their own replies deliberately inconsequential, merely to puzzle their questioners. Jō-shū's reply, however, was merely a statement of a fact to which no answer can be given or even expected. This is as obvious as it is clear that it would be absurd to ask a swan why it is white or a crow why it is black.

Jō-shū did not intend his statement to be a model for monks to copy in replying to their questioners. Quite the reverse. He really throws ridicule on the practice of some monks who tried to impress their hearers with absurd remarks which had no bearing on the subject.

NOTE

It would seem that the monk who came to visit Jō-shū was intending merely to make conversation, and Jō-shū did not think it worth while to waste time in that way, so he made a statement which put an end to the conversation.

MODEL SUBJECT NO 31

Ma-goku Carrying the Bell-Staff round the Meditation Seat

The three Patriarchs here mentioned, Ma-goku, Shō-kyō and Nan-sen (for whom see Subject No 28) were all disciples of Ba-sō and fellow disciples of Hyaku-jō E-kai. Nan-sen was a recluse who retired in South China. Ma-goku was a city monk at a large temple, accustomed to the sort of ritual implied in the use of the bell-staff. Shō-kyō was also a city monk at a large temple. He died in 815, aged sixty-two.

INTRODUCTORY WORD

Introducing he said: If impressionability is effective, illusion appears. With cognition Reality is imprinted. If neither impressionability nor cognition, one cannot escape being a wild fox in a hole. Clear reception pierces home, exhaustive (trustworthy) reception has not the slightest obstructions and is like the dragon coming to its native waters, or the tiger going to its native lair. As soon as there is positive activity even broken tiles will produce brightness. As soon as there is negative activity, even pure gold loses its lustre. Then the sayings of the ancients cannot escape being commonplace.

So consider what is the argument of the following. I will attempt to draw attention to it. Look.

Interpretation of the Above

In introducing the subject En-go said: If one's senses are effectively keen then the phenomena of this illusory universe are seen. But when one's cognitive faculties are used then Reality will be imprinted on the mind. If neither the senses nor the cognitive faculties are activated then that person will be no better than a wild fox shut up in the darkness of a hole in the ground.

When reception of the Truth is clear it pierces right through to the innermost mind, and when it is exhaustive and trustworthy

there will be nothing to obstruct true Enlightenment. Such a person will be like a dragon returning to its native waters, or like a tiger moving in its native mountain lair. Such a man will deal with life and will give instruction in the Way according to the positive method, and he will make even broken pieces of tile to shine brightly. If, on the other hand, he deals with life and doctrine according to the negative way, he can make even pure gold lose its lustre. To one who has attained to such heights of Enlightenment even the great sayings of the ancient Patriarchs will seem commonplace and unnecessary.

Now what is the argument of the following subject? I will try to illustrate it. Consider it well.

MAIN SUBJECT

Attention! Ma-goku holding his bell-staff went to Shō-kyō, walked round his meditation seat three times, shook his bell once and stood up straight. Shō-kyō said: Good, good! (Here Set-chō interpolated, saying: A mistake.) Ma-goku then went to Nan-sen, walked round his meditation seat three times, shook his bell once and stood up straight. Nan-sen said: Not good, not good! (Here Set-chō again interpolated, saying: A mistake, a mistake.) At that time Ma-goku said: Shō-kyō says: Good, good. Your Reverence says: Not good, not good; why is that? Nan-sen said: Although Shō-kyō said, Good, that is excellent, but you are not right and what you did was a mere shifting of the wind, in the end this would bring destruction.

Interpretation of the Above

Attention! One day Ma-goku took up his bell-staff and in a solemn way went to Shō-kyō's temple. There he marched three times round the old monk's meditation seat, rang the bell of his staff once and then stopped and stood straight upright. When Shō-kyō saw this he said: That was correctly done. (Here Set-chō interpolated and said: That was the wrong word to use.)

Next Ma-goku went to Nan-sen's temple and repeated the performance, but Nan-sen said: That was not good. (Here again Set-chō interpolated and said that: 'Not well done' was not the right phrase to use.)

Ma-goku, having been praised by Shō-kyō had joyfully gone to

Nan-sen, but had there been criticised, so he said: Shō-kyō praised me for what I did; why, then, do you say that it was wrong? To which Nan-sen replied: Shō-kyō was no doubt right to praise you, for you performed the ceremony correctly, but what was wrong was in yourself. To go marching round the meditation seat tinkling your bell is an act of no value in itself. It is no better than an act which might have been done by a shift in the wind. There is no permanent value in such behaviour. The eternal and indestructible values of Zen are not to be obtained by such doings.

NOTE

The bell-staff is the Kikira (Sanskrit Khankhara), the metal pilgrim staff used for the alms-begging rounds. In the 'Secret' teachings it became the symbol for the six 'great elements' (earth, water, fire, wind, space, and consciousness), and was used with magic intent. (For the implications see note 2 below.)

APPRECIATORY WORD

This one—a bell-staff, that one—a bell-staff. I deplore their meddling (remarks). The four seas were calm, the hundred streams were flowing into the ocean. The ancient (patriarchal) manners (of teaching) were eminent. There were the twelve entrances^t (schools of thought); each one had its own road, wide as space, yet not emptily wide. The doer (Ma-goku) might well have sought for a medicine for the healthy.

Interpretation of the Above

Both 'this one' (Nan-sen) and 'that one' (Shō-kyō) saw the bell-staff and made remarks about Ma-goku's behaviour. They were both wrong to take any notice of it. There is a limit to the mad behaviour of a mad fellow like that. His ceremonial acts were meaningless. What he did was like raising waves in the sea when there was no wind. Everything was calm and undisturbed, the seas were quiet, the rivers were flowing gently into the ocean. The ancient Buddhist teaching according to the patriarchal customs was widely spread in the world. There were the twelve schools of thought with the way into them open to all. Wide as could be and yet not so wide as to seem vacant and empty of enquirers. Instead

of marching round meditation seats with a magic staff, Ma-goku would have been better employed if he had sought for Enlightenment along the well-used Way. He didn't need the sort of medicine for sick men; what he needed was medicine for healthy men, the teaching he would get from the old-established patriarchal truths.

NOTES

1. 'The Twelve Entrances.' Here the reference must be taken as to the twelve groups of sutras, written for certain specific purposes, which are the Giyas, Gathas, Nidanas, Itiyuktas or biographies, Jatakas, Abdhuta-dharmas or miraculous events, Avadanas, Upadesas, Udanas, Vaipulyas, and Vyakaranas.
2. The whole of this subject is intended, perhaps, as a criticism of the uses of ritual and ceremonies as effectual methods of attaining Enlightenment. Shō-kyō was an influential teacher in Northern China. He died in 815 when Nan-sen was sixty-eight. Nan-sen was a Southern Zen teacher. He died in 834, aged eighty-seven. Ma-goku was a novice, who was evidently under the influence of a Scripture which extolled the use of the pilgrim bell-staff and promised Enlightenment to all who used it in the correct way. His behaviour was pleasing to Shō-kyō, who was Abbot of a temple where rites and ceremonies were looked upon as valid means of attaining Enlightenment. Nan-sen, on the other hand, belonged to the Zen School and saw no value in the sort of ceremony performed by the young novice in his presence, no matter how well it was performed. Nan-sen only used his bell-staff for the actual support of his body.

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MODEL SUBJECT NO 32

Jō-jō-za's Standing Still

The Rin-zai of this subject is Gi-ken. (See No 20.) He was a native of Shantung who retired to Ōbakū San in Kiangtse Province. His disposition was said to be 'rough,' with the warlike or valiant nature of the Northerners.

Jō-jō-za became a disciple of Gi-ken and was apparently of a mature age at the time of the incident here narrated. He was

probably a believer in the Vidhyana school of thought (Hosso-shū) (see note at end of Main Subject).

INTRODUCTORY WORD

Introducing he said: He who has cut off the ten regions, whose eyes have suddenly been opened, and has with one verse cut off all attachments, has erased all activities. Is there any of you (here) who has the same life and death with him (i.e. who can be a match for him)? With such problems before you, if they are inexplicable look at the expressed (words) of the ancients. Try and see the following.

Interpretation of the Above

En-go introduced the subject to his disciples and said: A truly enlightened man, who has cut off all attachment to the world of sense and whose spiritual eyes have been opened so that he has the consciousness of the Truth in his own self, puts an end to all activities in the relative world. With one verse he can root out all consciousness and put to silence all the arguments of opponents.

Has any one of you here been able to do that? Is any of you a match for that sort of enlightened person?

The many problems raised in our minds in our efforts towards Enlightenment open up before us, but if we can't understand them we must study the words of the ancient Patriarchs who have reached Enlightenment. Consider the following subject.

MAIN SUBJECT

Attention! Jō-jō-za asked Rin-zai: What is the gist of the Buddha Law? Rin-zai, getting off his meditation seat, seized hold of him, slapped him and pushed him away. Jō-jō-za stood still. A monk standing by said: Jō-jō-za, why do you not bow? When Jō-jō-za bowed he suddenly attained to Enlightenment.

NOTE

Jō-jō-za was probably a member of some other sect who had come to heckle Rin-zai, but was taught by Rin-zai's rough treatment to be more humble and respectful. When he had learnt his lesson of humility he was immediately able

to accept the Zen teaching and attained to Enlightenment. (For Jō-jō-za see the Abhidhamma Vibhāsa-sastra. Jō-jō-za there seems to mean one who has finished his discipline.)

APPRECIATORY WORD

The whole activity of the Dansai¹ was inherited by a successor who carried it on, (so) how could there possibly be slow (quiet) behaviour? Where Kyō-rei lifted his hand there was no difficulty. The divided Mount Ka was piled up ten thousandfold.

Interpretation of the Above

The whole force of Ōbaku's (Rin-zai's teacher's) character was handed down to his successor, Rin-zai² Gi-ken who, being the tough sort of person that he was, could not help being rough and impatient in his methods. So he responded to Jō-jō-za's question in a characteristic way. He had no difficulty whatsoever in dealing with his questioner. He was like that legendary Kyō-rei³ who just lifted up his hand and without any difficulty piled up the Mountains of Ka into their ten thousand ranges.

NOTES

1. 'Dansai.' This was the title given by the Sung Emperor to Ōbaku Ki-un. It was a recognition that Ōbaku possessed the full vitality and wisdom of Zen. Rin-zai was Ōbaku's direct successor.
2. 'Rin-zai.' Being a Northerner he had a somewhat violent and tough nature, and no one should have expected to be treated by him in a quiet, moderate way. His rough treatment of Jō-jō-za had the desired effect. It made the enquirer humble, which was what he needed if he was ever to attain to Enlightenment. Rin-zai's treatment of his enquirer was as simple as that. He can be compared to the famous Kyō-rei (see below).
3. The legendary Kyō-rei was a sort of Chinese Hercules who by one stroke of his hand cleft the mountain ranges of Ka which were hindering the flow of the Yellow River to the ocean. There is a legend that a mark of Kyō-rei's hand can be seen to this day on the top of Mount Ka, which is one of the 'Five Mountain Ranges of China.'

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MODEL SUBJECT NO 33

Chin-so's Possession of Insight

Chin-so was an official of Yen-chow in Che kiang Province (see *Keitoku Dento Roku*, XII, and *Gotō Egen*, IV). Shi-fuku was a native of Ki-nan in Kiang tse Province. He was in the line of the Patriarch I-zan, but there is no record of his life.

INTRODUCTORY WORD

Introducing he said: One who does not distinguish East from West, nor discern South from North, from morning to evening and from evening to morning, is not such a man to be called a 'sleepy head'? One who at times has eyes as quick as meteors, is not he to be called a smart fellow? One who at times calls the South North, tell me, has such a one a mind or has he no mind? Is he a man of Tao or is he just an ordinary man?

If in face of the phenomenal (world) he penetrates and for the first time perceives his settled state (of Enlightenment), then indeed he will be (one who) knows what is and what is not the wisdom of the ancients. Think awhile. What is the season or time for this? Here is a hypothetical illustration. Ponder it.

Interpretation of the Above

En-go introducing the subject said: Suppose there is a man who does not know the difference between the South and the North, or the East from the West, or who does not note the change from morning to evening and evening to morning, an absent-minded day-dreamer, should we not call him a real 'sleepy-head'? Men of the world would certainly do so. If, on the other hand, we see a man whose eyes are as quick as a meteor as he faces the business of life, we should call him a smart and clever fellow.

But ordinary men of the world haven't clear enough vision to recognise the true value of others. They only look on the outward activities of what is only the phantom world. So they call men by all sorts of names. But we mustn't classify men by the names

applied to them by ordinary worldlings. An enlightened man may sometimes seem to be lazy or absent-minded; at other times he may seem to be quick witted. If you came across a man who did not know the difference between the South and the North or the East and the West, would you say he had any common sense—has he a mind at all, or is he indeed a man without wisdom? Could you call him a man of Tao, an enlightened man, or should you call him just an ordinary sort of person?

If a man is in real touch with the Truth and has correct understanding of the world, such a man will from the very first know what is the real state of Enlightenment, and he will be able to discern whether the words of the ancient scholars and Patriarchs are based on true Enlightenment or not. When does such Enlightenment begin?

Here is an illustration of what I mean. Ponder it well.

MAIN SUBJECT

Attention! The high official Chin-so came to Shi-fuku. Shi-fuku on seeing him drew a circle (in the air). Chin-so said: (Your) disciple has only just come, too soon (quick) to settle down (sit down) comfortably (conveniently); why then do you draw a circle (in the air)?

Shi-fuku thereupon closed the door of his study. (Set-chō said: Chin-so indeed had clear vision.)

Interpretation of the Above

A high official of the city came to visit the scholar Shi-fuku. Directly he entered the room Shi-fuku drew a circle in the air. But Chin-so said: Why do you do that sort of thing? I have not yet had time to take my seat in front of you, and you go and draw a circle in the air. I do not understand what you mean by that mystic sort of behaviour.

Shi-fuku then knew that Chin-so was worth talking to. He was not prepared to pretend that he understood the mysterious actions of a teacher when he knew that he did not understand them. So Shi-fuku got up from his seat, closed the door of his study and thus admitted Chin-so into his intimate circle of students.

(Set-chō here interpolated by saying: Chin-so was sincere. He had real vision.)

APPRECIATORY WORD

Perfectly round the jewel circles, the precious stone rings out (melodiously). Load it on a horse, place it on an ass (nay, rather) on an iron ship. Tell those who go to the sea and the mountains without any business, when they go fishing for tortoises to put down the encircling ring.

Set-chō again said: These wandering monks will not be able to leap out.

Interpretation of the Above

The circle which Shi-fuku drew in the air was like a perfectly round large jewel. It rang out like a real precious stone. It showed its value by its testing of Chin-so's sincerity. Though drawn in the air it was so heavy that neither a horse nor an ass could have carried it. Why! it would need a great iron ship to bear its weight. There are in this world many people who put on the airs of anglers without having any proper work to perform—they are people who 'go angling for tortoises in the mountains or the sea.' Tell such leisured people to use their angling hooks and loops like that 'circle in the air.' Conceited monks who try to use magic circles in the air to impress their disciples will themselves get caught, and they will never be able to escape from that noose.

The old monk Shi-fuku tested Chin-so by his action in drawing a circle in the air, but Chin-so was too sincere to be caught in that trap. He did not pretend to understand the mystic sign. Those who do so prove that they have not yet attained to true Enlightenment. They are the dupes of their own folly. As Chin-so did not fall into the trap, Shi-fuku admitted him into his study. He got up and shut the door behind the disciple who had just come to visit him.

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MODEL SUBJECT NO 34

Gyō-zan's 'Did you not visit that Mountain?'

Gyō-zan E-jaku of this subject was born in 814 in Canton. He was a disciple of I-zan Rei-yu, and lived for some years at Nange-ji in

THE BLUE CLIFF RECORDS

Kwantung Province, which was the temple of E-nō, the sixth Chinese Zen Patriarch. There was a fierce persecution of Buddhism in 846, and Gyō-zan's parents at first refused to let him enter a Buddhist monastery. But he cut off two of his fingers and, kneeling before them, begged their permission so humbly that they gave way and permitted him to go. He was unusually learned but his chief influence seems to have come from the practical agricultural work which he inaugurated at his temple on Dai Izan. He died in 890.

There is no Introductory Word to this subject.

MAIN SUBJECT

Attention! Gyō-zan asked a certain monk: Where have you been recently? The monk said: I have come from Mount Lo. Gyō-zan said: Then you sometime went to visit Mount Gō-Rō. The monk said: I have not been there. Gyō-zan said: Did you not visit that mountain? (Um-mon said: This talk was all for the sake of kindness. It was just ordinary conversation.)

Interpretation of the Above

Attention! A wandering monk (going round from temple to temple and living off their generosity, asking merely sophisticated questions) was asked by Gyō-zan where he had recently come from. The monk replied that he had just come from Mount Lo (where there was a flourishing Buddhist university). Oh, said Gyō-zan, then of course you went to see the wonderful views and natural beauties of Mount Gō-Rō, which is so near Mount Lo. No, said the monk, I did not go there. Gyō-zan said, Do you mean to tell me you did not go there? (implying that it would have been much better to have gone to see those beauties of nature than to go round from temple to temple merely asking sophisticated questions).

At some later date Um-mon commented on this and said: Gyō-zan was a sympathetic man. He condescended to have a mere friendly talk with the young man.

APPRECIATORY WORD

The 'coming out of herbs' or the 'going in of herbs,' who can discover which it was? The white clouds piled up, the red sun so bright. Look to the left, there is no defect. Look to the right,

perfection. Do you not perceive? The hermit Kan-zan-shi went away with great haste and did not return even after ten years. He forgot the way back.

Interpretation of the Above

Gyō-zan's 'method of persuasion,' i.e. whether he was speaking according to the 'first principle' (the coming out of herbs) or according to the 'second principle' (the going in of herbs) is difficult for anyone (let alone that wandering monk) to be sure about. By which method did Gyō-zan intend to instruct his visitor? Um-mon's later comment, that Gyō-zan's words were merely an ordinary sympathetic conversation (i.e. the 'second principle method') was wrong.

Gyō-zan had urged the climbing of those mountains because he believed that the wonderful cloud effects, the glorious sunlight, the perfect view in whatever direction one looked from there, would inspire the viewer with a deep knowledge of the Buddha nature and the very heart of Dharma.

It was on this very mountain that the famous hermit Kan-zan-shi¹ took up his abode so as to be near the absolute Truth. Unfortunately he was traced there by somebody called Ryō-kyō In. He scolded this man and fled still farther into the hills. He disappeared into the mountains with great haste and has never come back. No doubt he forgot the way back, for he was swallowed up in the beauty of those hills.

NOTE

1. See *Soko So Den*, XIX.

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MODEL SUBJECT NO 35

Monju's 'Front and Back, Threes and Threes'

INTRODUCTORY WORD

Introducing he said: To decide between dragon and snake; to discern between jewel and stone; to distinguish between black and white; to determine one's course of action, unless there is an eye on the top of our head¹ (i.e. like Siva's) or an amulet¹ round one's arm, then there will be failure on the spot. If only our vision and hearing here and now be not deceptive (obscure) then sound and colour will be pure and true. Just say: is this black or is it white, is it crooked or is it straight, when one reaches the critical point how will he manage?

Interpretation of the Above

En-go introducing the subject said: There are in this world dragons who assume the appearance of snakes, and snakes who assume the appearance of dragons. There are jewels which look like stones, and stones which appear to be jewels. There are men whose hearts seem to be black but are really white, and there are men whose hearts seem to be white but are really black. Everything seems to be in a muddle, so when the time comes for instant decision as to whether something is genuine or false, or whether in a man's life he should go forward by the positive method or keep back by following the negative method, then, at such times we ought to have that third eye, like the God Siva (Mahesvara or Dai Jizai Ten) had on the top of his head, or we should have that wonderful amulet by which the ancient hermits of China were supposed to be able to accomplish marvellous things. If we have not got that 'eye of the spirit' or that mystic amulet,² then when critical times come suddenly upon us, we shall assuredly make terrible mistakes in our judgment. Things will not go well and soon there may be great failures—we shall make a mess of life!

If at such times our organs of hearing are sound and our organs of vision are clear, we shall hear aright and see clearly, so that we shall not make mistakes nor need to be anxious.

Now you who are present here, if you have suddenly to decide 'on the spot' whether a thing is black or white, crooked or straight, how will you make that decision?

MAIN SUBJECT

Attention! Monju asked Mu-jaku: Where have you recently come from? Mu-jaku said: From the South. Monju said: Southern Buddhism, how is it faring? Mu-jaku said: The bhikkhus of this latter age are serving the Law a little. Monju said: Are there many or few? Mu-jaku said: Perhaps three hundred or perhaps five hundred.

Then Mu-jaku asked Monju: How does it fare in this part (of the country)? Monju said: Worldly men and holy men are living together. Dragons and snakes are mixed. Mu-jaku said: Are there many or few? Monju said: Front threes and threes, Back threes and threes.²

Interpretation of the Above

During the severe persecution of Buddhism (845), the monks of North China fled to the South. Mu-jaku, however, went and stayed in the monastery in the Godai Mountains.³ Here an old monk (was he an avatar of Manjusri, Monju?) came forth and greeted him and asked him: Where have you just come from? Mu-jaku told him that he had been in South China but had now come back. So the old monk, Monju, asked him how things were going with Buddhism in the South, for the great persecution had now ceased and a restoration of the temple life had begun. How are the monks faring? Mu-jaku said: The monks who remain there are those who escaped the eyes of the persecuting emperor. They are monks of the third and last 'age of Buddhism.' They are more or less observing the Law as taught by the Buddha, and on the whole are behaving pretty well. Then the old monk, Monju, said: And how about their numbers? Mu-jaku said: Oh, quite a good number. In some temples there are perhaps three hundred, in others perhaps five hundred.

Then Mu-jaku in his turn asked the old monk: What about the state of affairs in these parts? The old monk said: I am afraid things are not too good here. Good and bad monks are mixed up together. There are worldly-minded monks living together with wise and

holy ones—dragons and snakes are living together. So Mu-jaku asked: And what about the numbers here? The old monk said: Men are still afraid that another persecution may break out again so they do not settle down happily. When three come in by the front gate, three go out by the back door. It is a question of 'three in and three out.'

APPRECIATORY WORD

The thousand peaks are heaped up and their colour is like indigo. Who says that this was a conversation with the Bodhisattva Manjusri? One cannot but laugh at those few on that lovely pure cool mountain. The threes and threes of the front and the threes and threes of the back.

Interpretation of the Above

Looking at that Godai mountain range, with its range upon range of dark blue colours, it is fantastic to think that when Mu-jaku made his pilgrimage, he had a conversation with some ghost of the Bodhisattva Manjusri. Is it likely that such a phantom should haunt such a gloriously beautiful spot? That mountain was no haunted ground. Rather is it, in very truth, a manifestation of natural beauty far removed from all the vulgar 'dusts' of the world. To think otherwise is cause for ribald laughter. How sad to think that those few monks who dwelt in that glorious spot should have been so deluded—and so few of them, three in and three out! The whole incident is not at all 'Manjusri-like.'

NOTES

1. 'The eye on the top of the head.' The reference is to the *Dai chi To ron*, II (*Maha prajna paramita sastra*, II).
Dai Jizaiten or Mahesvara (Siva) 'The amulet round one's arm.' The reference is to the Shinsen dan.
2. 'Threes, threes.' These numbers have been interpreted in many mystic and superstitious ways, but Set-chō's explanation as given here is no doubt the correct one.
3. 'The Godai range' consists of the mountains known as Godaisan, Kegon, Seisho, Kinkaku, Seiryō, Reishu.

On these were the famous temples Daigentsuji, Seiryōji, and Dai Monjuji.

In the text above the name Seiryō (pure-cool) is used because the ideograms can well express the beauty of the surrounding scenery.

MODEL SUBJECT NO 36

Chō-sha's 'Scented Herbs, Falling Flowers'

Chō-sha's name is Kei-shin. Chō-sha is the name of a temple established by Kei-shin in one of the famous beauty-spots of China, near Lake Chō-ko in Honan Province.

He was a native of Honan, a disciple of Nan-sen Fu-gan, and died in 868. (See *Keitoku Dentoroku*, Vol. X.)

There is no Introductory Word to this subject.

MAIN SUBJECT

Attention! One day Chō-sha went for a walk. When he returned to the gate, the gate-keeper said: Sir, where have you been strolling? Chō-sha said: I have come from strolling about in the hills. The gate-keeper said: Where did you go? Chō-sha said: At first I followed the scent of the herbs, then I wandered by the falling flowers. The gate-keeper said: Very like a calm springtide. Chō-sha said: Better than the autumn dew falling on the lotus stems.

(Set-chō, commenting on this, said: I am grateful for that answer.)

Interpretation of the Above

Attention! One day Chō-sha went for a stroll, and when he returned to the temple the monk who was acting as porter said to him: Sir, where have you been strolling? Chō-sha said: I have been just strolling about in the hills. The porter said: But where did you go? Chō-sha said: At first I just walked along enjoying the scent of the herbs and shrubs, afterwards I went wandering amongst the fallen flowers. The porter said: How like the thought and feeling of springtime! Chō-sha replied: Certainly the spring breezes in this lovely place are very different from the dreary autumn weather when the cold dew is covering the withered leaves and stems of the lotus.

Set-chō, commenting on this, said: I am grateful for that reply.

(For wayward disciples there could be no better teacher than such a man dwelling in such quietness and peace.)

APPRECIATORY WORD

The great land transcends its small dusts. What man's eyes are not opened? At first he followed the scent of the herbs, then he wandered round by the fallen petals. The enfeebled stork flutters round the (cold) withered tree. The mad monkey chatters on the balcony. Chō-sha's eye for beauty had no limit.

Interpretation of the Above

The natural beauty of the country (round Lake Chō-ko, which was Chō-sha's temple district) is too beautiful for words. It cannot be explained in terms of its component parts or dusts. Can there be anybody so blind as not to admire it?

Chō-sha spoke of following the scent of the herbs and of wandering amongst the autumn flowers, and that is what he actually did. But there are aged storks and mad monkeys amongst the monks who merely flutter round the dead tree of their meditations, or mutter their sacred verses (*gathas*) without being able to see what Chō-sha saw. The folly of such men is astonishing.

But Chō-sha's thoughts and his appreciation of beauty are limitless. They show the mind of one who has attained to Enlightenment. All who are immersed in the beauty of nature must love it and weave it into their very lives. Those who do not do so are no better than decrepit old storks and madly chattering monkeys. Fools!

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MODEL SUBJECT NO 37

Ban-zan's 'Three Worlds, No Dharma'

Very little is known of Ban-zan. His personal name was Ho-shaku. He was a disciple of Ba-sō Tō-ichi, so his date is the end of the

eighth century. He was one of the leading Zen scholars of North China.

INTRODUCTORY WORD

Even when a man has a spirit alert as the lightning flash, if he works futilely and loaf about, when in the sky the loud thunder crashes it will be difficult for him even to cover up his ears.

Even if the red flag is raised above his head and the set of (two) swords is brandished behind him, if his eyes do not discern and his hand is not steady, how shall he resist?

Such being the case, if he stands about (merely) thinking, there will be a 'divination thinking,' resulting from the 'Mind-root' (i.e. the belief in form, in matter) special ignorance and a seeing of countless devils in front of skeletons.

So think a little. Do not fall into this 'Mind-root' or be embraced by 'getting and losing.' When a man understands those things (which have been mentioned above), how will he react? Here is a test illustration. Ponder it.

Interpretation of the Above

En-go introducing the subject said: No matter how alert a man's nature may be, even if he is as quick as a flash of lightning, if he wastes his energy and acts lazily and hesitates, then when some unexpected thing happens, like thunder crashing overhead so suddenly that there would be no time for him even to cover his ears, he would certainly be disconcerted. Or if some enemy, one or two grades above him in rank, suddenly displayed the red flag of victory over his head, or standing immediately behind him brandished the set of two swords furiously, unless his eye were quick and his arm steady and ready he would not be able to resist such a foe.

This being the case in whatever a man does, if he has no spirit of emulation but just lets his head hang down and hesitates, then no matter what his plans may be, he will find himself buried under an aimless belief in external form and unable to search deeply into the mysterious depths of the universe. For such a shiftless person this pleasant world will become like a great charnel house with skulls and skeletons lying about and, in the forefront, there will be spirits of illusion like moaning and wailing devils.

Now, if we do not let our minds think with that sort of 'divination thinking,' imagining all the time that the external world of objects is real, and if we do not let ourselves be controlled by the 'relative' ideas of 'gain and loss,' of 'getting and losing,' then, if suddenly we are startled by that crashing thunderbolt or attacked by that red flag and that set of swords, I ask you, in what way shall we resist or react to such dangers? Here is an apt illustration. Ponder it well.

MAIN SUBJECT

Attention! Ban-zan in an introductory word said: In the three worlds there is no-Dharma.¹ In what place shall we seek for the Mind?

Interpretation of the Above

One day Ban-zan began his usual talk to his disciples by introducing his subject with a plain and simple statement. Men are always talking about the 'three worlds' being unquiet or unfriendly and so on, but that is only because they are captivated by the illusion of the 'three worlds.' These three worlds are nothing but the phenomena reflected in the eyes of the worldly man. In other words, these three worlds are no-Dharma, and all dharmas are void, are they not? How can one give a name like 'mind-dharma' to the three worlds of 'no-Dharmas' or the three worlds of the true Void? Let us leave talking about the mind-dharma causing the three worlds to repeat themselves or to be disharmonious—such talk is mere 'talking in one's sleep.'

NOTE

'The three worlds' are not the same as the Brahmanical earth, heaven and atmosphere, but the more ethical division of (1) The region of Desire, (2) The region of Form, and (3) the region of no-Form.

APPRECIATORY WORD

'The three worlds—no-Dharma.¹ In what place shall we seek for the Mind?' He made the white clouds his cover, he made the flowing waters his harp, one melody two melodies which men did not enjoy. The rain floods the dyke, the autumn water is deep.

Interpretation of the Above

Ban-zan's words were 'Three worlds—no-Dharma. In what place shall we seek for the Mind?' These words show that he has extricated himself from the 'evil odours of man.' He has made the white clouds his covering and the waters of the brook are to him a harp with which to make melody. All of which shows that he is now in complete accord, in full harmony with the mysteries of nature. But this music of his cannot be appreciated or enjoyed by those who are still enamoured by the 'evil odours of man.' When the rains have been heavy then the water in the dykes becomes deep. This is a natural law. So, too, the statement, 'The three worlds—no-Dharma,' is followed naturally by the statement, 'Where then shall we look for the Mind?'

NOTE

- I. 'Dharma.' 'Dharma has a multiple meaning and it is difficult to render it uniformly,' as Dr Daisetz Suzuki says in his *Mysticism, Christian and Buddhist*. 'Sometimes it means Truth, Reality, Norm, sometimes it means Things.' Sometimes it is that which causes the development of that 'root-mind' which perceives objects as opposed or relative to itself.

Ban-zan seems here to be expressing the extreme view that even the dharmas are absolute Void, basing his teaching on the Sanron teaching developed by Nagarjuna (second century).

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MODEL SUBJECT NO 38

Fu-ketsu's 'The Founder's Heart Seal'

Fu-ketsu's personal name was En-sho. His temple was Fuketsu on the River Jōsui in the Province of Honan. It was a disused temple which Fu-ketsu restored, and from which he now gets the name by which he is known. His dates are 896-973. The incident recorded in this Model Subject took place in 949 and occurred in the yamen of an official, probably the chief magistrate of the Hopei Province.

Fu-ketsu was brought up with the intention of becoming an official and was prepared for the Literary Examination. However, he failed to pass this. Thereupon he turned to Zen and 'left the world.' His religious genealogy is from Ō-bakū through Rin-zai, Yō-ka.

There is some doubt whether this subject is intended as a subject for meditation and is not rather just a narrative of an incident in the history and development of Zen in China.

At the end of the Tang dynasty (say the tenth century) in some places a form of Zen called 'Kanna Zen' began to come into prominence. In this the Zen method of Mondo (Question and Answer) was turned into a kind of drama or art. The proper Mondo is of course direct and straightforward, but about the tenth century, instead of using the Mondo for its real purpose of helping towards Enlightenment it became a technique used to impress a third party. En-go has, however, done his best to bring back the original subject to its proper use.

INTRODUCTORY WORD

Introducing he said: Discussing the 'Gradual' method one must come back to the Norm and be united with the Way (Tao). In the noisy markets there are the Seven Verticals and the Eight Horizontals.¹ Discussing the 'Sudden' method, one does not stop amongst differentiations, and so even the thousand holy ones do not perceive it by their searchings. Discussing neither the gradual nor the quick—then what? To the wise man one word, as to the good horse one crack of the whip.

Here is a test illustration. Ponder it.

Interpretation of the Above

En-go introduced the subject by saying: In Zen's questions for meditation one of two methods may be followed. One is the 'Gradual' method; the other is the 'Sudden' method.

The ultimate Way which is Zen's objective may be sought by gradual investigation or instruction, and this is not to be called wrong. This method tallies with eternal Truth and is in accord with the Way (Tao). So, while keeping close to the ultimate Truth, but standing in the noisy market-places of the world, the Seven Verticals and the Eight Horizontals (i.e. all the various schools of thought of

Buddhism) are using a living strategy in their methods of instruction.

If the 'Sudden' method of instruction is planned, this is quite a correct method also, but the search for the ultimate Truth according to this method is really the exclusive possession of the Bodhidharma School. However, if anyone acts on this plan he will find it to be, in Bodhidharma's own words, 'Emptiness, No Holiness' (see Subject No 1), and no number of great and holy men, search the universe as they may, will ever be able to express the ultimate Truth.

Supposing we want to discuss the ultimate Way neither by the Gradual nor by the Sudden method, what ought we to do? For a wise man one word will be sufficient, just as one crack of the whip is immediately understood by a well-trained horse. It is not necessary to compose doggerel *gatha* verses.

Is there anyone who can show his prowess in this matter without making use of either the Gradual or the Sudden methods? Here is a test illustration. Ponder it.

MAIN SUBJECT

Attention! Fu-ketsu was in the yamen (public office) of the Province of Ei. He performed the drama 'Going up to the Temple' and said: The Heart Seal of the Founder Patriarch had an impressed pattern. It is like the activity of the Iron Ox.²

When a seal is pressed down³ its impression is left. While the seal is left (in the clay or on the paper) the seal is ineffective. If the seal is not pressed down and does not leave an impression, would it be sensible to press it down or not to do so?

At this point a monk named Ro-hi came forward and said: I have in me the activity of that Iron Ox. I ask you, Sir, not to press down the seal. Fu-ketsu said: He who fishes for whales is accustomed to cleaning the great ocean, and it is distressing for him to see little frogs crawling about in the mud. Ro-hi stood thinking. Fu-ketsu shouted out: Why do you not go on with your word? Ro-hi went on mumbling. Fu-ketsu waved his whisk once and said: Do you remember your part? Try to get it out, see! Ro-hi opened his mouth but only mumbled. Fu-ketsu again waved his whisk once.

The chief magistrate said: Buddha's Law and the King's Law are of one nature. Fu-ketsu said: What is the truth that you have seen? The official said: When confronted with the duty of making a

decision, if one does not make that decision one will be inviting disturbance.

Fu-ketsu came down from the dais.

Interpretation of the Above

Here we have the account of a kind of Zen drama which seems to have gone wrong.

Fu-ketsu began the ceremony of 'Going up to the Temple.' He did this in the office or yamen of Ei-shu (modern Anlu) in Hopeh Province. In his opening verse he said: The Buddha Heart Seal, which Bodhidharma brought is (metaphorically) in its activity like the activity of that legendary Iron Ox.

(This means that he was not thinking just about Bodhidharma's nine years wall-gazing, but of a silence of long ages, i.e. since the time of the first emperor of the Hsia Dynasty, c. 2100 B.C., which is the time when the Iron Ox was said to have been erected over the Yellow River. For a long, long time the Founder Patriarch's Heart Seal, though unmoved and inactive, had been really active in a wonderful way.)

A seal, when pressed down on clay or on paper, will leave its impression which will be seen as soon as the seal has been lifted off the paper. But if you keep the seal pressed down the impression or design will be spoilt. The seal must be lifted off the paper after it has first been pressed down, for unless the design or impression is visible it would have been more sensible not to have pressed it down in the first place. What do you think, said Fu-ketsu: Should the seal be pressed down or would it be better not to have used it at all?

Fu-ketsu's question was a riddle. Nevertheless, according to previous arrangements for this drama the monk Ro-hi came forward and said: There is in me just the activity as in the case of that Iron Ox, so I do not need to have any seal pressed on me. To this statement Fu-ketsu made a somewhat cryptic reply. He said: When a man has become accustomed to such a big job as cleaning up the ocean by fishing out all the whales, he is such a great person that when he sees little frogs crawling about in the mud he can hardly bear to watch them. They look so funny and miserable.

What Fu-ketsu said came, as it were, irrelevantly, out of the blue.

Ro-hi was so taken aback by this irrelevance that he could do nothing but stand gaping and mumbling. Perhaps it was to cover his confusion that Fu-ketsu shouted at him, but Ro-hi just went on standing there and mumbling. The situation became quite embarrassing, because the official and others were watching. So Fu-ketsu said: Why don't you go on and repeat your part? But still Ro-hi went on mumbling. Fu-ketsu felt so out of countenance that he gave his ceremonial whisk a shake to right and left and said: Have you forgotten what you ought to say? Repeat your verse! but Ro-hi still went on mumbling and Fu-ketsu could do nothing but shake his whisk again to try to cover the awkwardness of the situation.

When the official saw this, he took it that the drama was now concluded, so he said: The Buddha Law and the State Law in their fundamental significance are all the same, are they not? He hoped thus to give the whole thing a show of truth. But Fu-ketsu said: By what sort of reasoning have you come to that conclusion? The official said: Well, you see, in worldly matters it is no use being too soft. When something has to be decided it should be decided sharply and shortly, otherwise it will end in some bad result—even in war.

Thereupon Fu-ketsu came down from the dais.

APPRECIATORY WORD

Having got hold of Ro-hi and made use of the Iron Ox, Ro-hi did not easily respond to his (Fu-ketsu's) threefold mysterious weapons. The waters of the palace of the Emperor's castle—one shout was more than enough to turn back the current.

Interpretation of the Above

Fu-ketsu got hold of the monk Ro-hi and having primed him and dragged on to the dais a big appliance shaped like the Iron Ox, was intending to perform a sort of drama in the yamen of the magistracy of the Province of Ei. But Fu-ketsu's words, his weapons, a mysterious helmet and lance, as they are metaphorically called, were too much for the nervous and timid Ro-hi. Ro-hi did not know how to ward them off, reply to them, so he was not able to counter Fu-ketsu's attack. He forgot his part.

In the yamen with the magistrate were numbers of interested

spectators who had come to see the drama. (They are compared to the hundred rivers which flow into the sea. State officials and others coming from all parts of the country to have audience at the 'Great Sea' or Imperial Court.) But as Ro-hi, who had been primed for the critic's or 'adversary's part,' had forgotten what he was supposed to say at this point, he became flustered and was unable to continue, so the audience became restive—a chill came over it. Fu-ketsu tried to save the situation and recover the attention of the audience. He therefore uttered a Zen 'inarticulate cry,' trying in that way to make the hearers realise or see that there was some inexpressible truth which they should look out for. But his mystic cry had no effect. He could not regain their attention. The 'hundred rivers' which had flowed together here, like courtiers to an Imperial Audience, in order to receive instruction, were now flowing in reverse. Fu-ketsu's drama had failed. It was the magistrate who had the last word.

NOTES

1. 'Verticals and Horizontals.' See note to Subject No 7.
2. 'The Iron Ox.' The reference is to an ancient legend that a great Iron Ox had been erected over the Yellow River on the borders between Honan and Hopenh Provinces, with the head on the north and the tail on the south bank of the river. The reason for its erection there was to prevent floods. It was a protecting deity, never moving yet always operating.
3. 'A seal pressed down.'

The effect of a seal is decision and unchangeability. The use of an impressed seal as proof of authenticity or ownership has its origin in Buddha's enactments. (See Vol. IV of the *Komponsetsu Ichissai Ubu Binaya*, a Scripture of fifty volumes explaining the rules for Bhikkhus' daily and religious life. The Chinese version dates from the end of the Tang period.) Here Buddha, as a means of preventing theft, said that seals should be made. They might be of brass, stone, bronze, nickel, ivory, bone, both for public and private use. On public documents the engravings should be designs of the Wheel of the Law. On private documents they should be of skulls, etc.

The seal shaped like an Iron Ox represents the idea that the Patriarch seal, immovable like that Iron Ox, yet by its very immovability is actively functioning.

The reference to seals in this passage is to the *Nehankyo XXVII* (*The Maha Parinirvana Sutra*). 'When a wax seal is pressed on to the clay, the seal and the clay are joined together, the wax seal perishes but its impress remains. Furthermore, the wax seal is fixed unchanged in the clay. The impression does not come from the clay or any other place, but it is as a result of the wax seal that the design is produced.'

MODEL SUBJECT NO 39

Um-mon's 'Medicinal Flower Garden'

The Introductory Word of this Subject should be compared with the Introductory Word of No 8.

INTRODUCTORY WORD

Introducing he said: He who is 'on the way' to the First Principle is like a tiger in his mountain (lair). He who conducts the current of life in a worldly way is like a monkey in a cage. If one wishes to know the significance of the Buddha Nature he must be on the watch for the time, the cause and the karma-affinities. He who wishes to temper the hundred-times tested gold must make use of the smith's forge. So think for a moment. With the Great Truth before our very eyes, with what shall we identify it?

Interpretation of the Above

En-go introducing the subject said: He who is advancing towards the First Principle and the Absolute by making use of relative knowledge, and is proceeding according to the activities suitable to that sphere of the Relative, may be compared to a tiger standing boldly in his mountain lair. He who is conducting his life by just floating along with the current in the secular world may be compared to a monkey shut up in a cage—he is neither free nor has he full energy.

But if one desires to understand how the Buddha Nature permeates the whole creation of sentient beings and aims at obtaining full comprehension of the Truth one must look for the proper time and occasion. While watching for the opportunity one must also take thought of the causes and karma-affinities. To attempt to apprehend the Truth without that amount of watchfulness will be of no avail. When a man wishes to temper gold he must take it to the expert and use the forge. So, supposing the 'pure gold' of the Absolute Truth, of the Buddha-Nature, is before our very eyes what should we do to enable us to recognise it? How can we identify it? Consider the following.

MAIN SUBJECT

Attention! A monk asked Um-mon: What is this pure clear Law-Body? Um-mon replied: An enclosure of medicinal flowers. The monk said: May I just leave it at that? Um-mon said: The Golden-haired Lion.

Interpretation of the Above

Attention! One day a monk came to Um-mon and said: Please explain just what is this Dharma-kaya or Law-Body of the Buddha? Um-mon gave a very short answer. He said: It is like an enclosure of medicinal flowers. (The medicinal flowers seem to refer to tree and shrub peonies, whose roots were used medicinally, and were of at least four colours and sizes. The flowers are of many natures but may be taken together as representing the one Beauty. Beauty is revealed in many ways. This whole universe is like that garden, full of various objects and phenomena, but its beauty is one. All may be summed up in the one category of the Dharma-kaya or Law-Body of the Buddha. This includes, encloses and transcends them all.)

The monk; however, jumped too quickly to a conclusion and said: Oh, I see. Then I suppose it will be sufficient for me if I just grasp that one truth? But Um-mon said: If you are not enlightened by that garden of flowers you will have to remind yourself that that (famous) Golden-haired Lion is also a symbol of that clear Law-Body.

NOTE

Um-mon is referring to a well-known story about this 'Golden-haired Lion.' The Patriarch Hō-zō, founder of the Kegon sect in China, who is also known as Ken-so Taishi, in 699 co-operated with an Indian scholar, named Siksananda (Jissananda in Japanese) (652-710) in translating the eighty volumes of the Kegon Scriptures (*Maha Vaipulya-Buddha-Avatamsaka Sutra*). In the hall where this great work was carried out there was an ornament, a golden lion. The Patriarch Hō-zō, in his instructions to his disciples, made use of this ornament as a symbol of the Law-Body, and wrote a book called the *Scripture of the Golden-haired Lion*. So Um-mon's short word may be taken as meaning: If the symbol of the Flower Garden is not sufficient to help you towards Enlightenment you will have to consider all the teaching in the Sutra by Hō-zō which sums up the doctrines of the Kegon teaching. Study Hō-zō's Scripture, the *Golden-haired Lion*.

APPRECIATORY WORD

Do not belittle that 'Medicinal Flower Garden.' The stars [set of marks on a balancing scale] are on the balancing bar, not on the tray underneath. That word, 'May I just leave it at that?' was not a clear statement. You, my whole family, look at that 'Golden-haired Lion.'

Interpretation of the Above

In reply to that question about the Dharma-kaya or Law-Body, Um-mon spoke of the Medicinal Flower Garden. Don't any of you, my disciples, make light of those words.

On a weighing machine the sets of marks are of course on the balancing bar, not on the tray on which the things to be weighed are placed. The Medicinal Flower Garden is like the things placed on the tray to be weighed. To discern the truth revealed in that Flower Garden it is necessary to look at the Dharma-kaya. This is like the balancing bar with its set of marks. Whether the great Dharma-kaya is here or there we do not know. You must look carefully if you want to find the marks.

The monk who said, 'Then may I leave it at that?' had not really grasped his teacher's point nor perceived the inner significance of his reference to the garden. He was looking only at the tray underneath the scales and had not taken note of the 'stars' or scale marks on the balancing rod. He had not discovered the Dharma-kaya or Law-Body by which the significance of the Flower Garden might be known. So Um-mon, his teacher, added his final remark about the Golden-haired Lion. Anyone who, like that monk, could still say: Then may I leave it at that? should be advised to go much deeper into the matter and study the whole body of the Vaipulya Scriptures.

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MODEL SUBJECT NO 40

Rik-kō's 'Heaven and Earth the same Essence'

Rik-kō's date is 764-834. He was a high official of the Tang Government, with the specially important duty of inspecting and

reporting on the state of affairs in the provinces. He was a disciple of Nan-sen Fu-gan. (See Subject No 28.) Chō-hō, the third person referred to, was a disciple of the famous Kumarajiva, who came to Changan in 401, and translated many of the Vaipulya Scriptures. Chō-hō was one of the 'Four Philosophers' mentioned in connection with Kumarajiva. He was said to have been indifferent to matters of morality. He kept ten concubines and died, according to one tradition, as a criminal for some unstated crime. His ideas were much appreciated in later eras.

INTRODUCTORY WORD

Introducing he said: Casting away (such mind impressions as) restfulness and exhaustion, from a tree of iron blossoms might open out. Can that be so? Can that be so? It certainly can. So even a very crafty boy may come a cropper. Although one may belong to one of the Seven Verticals or Eight Horizontals [see Notes to Subject No 7] he will not escape the 'piercing of the nose' (i.e. becoming a slave of another). But just think! Whence is the error? Ponder the following.

Interpretation of the Above

En-go introducing the subject said: If a man casts away all the mental ideas which are produced by knowledge in the relative sphere and looks at them from the point of view of Absolute Reality, he might quite well see even a tree of iron bringing forth flowers.

Such a statement, no doubt, sounds ridiculous to people whose ears are open only to the sounds of the world. Nevertheless, such a thing might indeed happen. And if it did happen, no matter how wily or crafty the man might be when he saw such a thing happening, directly he saw it he might in his astonishment come to grief in some way. Even a very crafty boy might fall off his tree! Moreover, people accustomed to the free and easy activities of the Seven Vertical and Eight Horizontal sects, at such a time might find themselves brought under the control of others and be outwitted in every way. It is important that we should know why this should be so. What would be the cause of men making errors of this sort? Consider the following.

MAIN SUBJECT

Attention! The official, Rik-kō, while conversing with Nan-sen, said: Chō-hō says: Heaven and Earth and I are of the same root. All things and I are of one substance. This is very mysterious. Nan-sen pointed to a flower in the front garden, called the official to him and said: The people of this time who see this one flower are like men in a dream.

Interpretation of the Above

Attention! The inspecting official of the Province of Anhui, named Rik-kō, was conversing with the Patriarch Nan-sen and asked him, saying: In days long ago the sage Chō-hō said that the heavens, the earth and we individuals all come from one root and are all of one substance. This is a difficult saying for us men of the world to understand, is it not?

Nan-sen pointed to a flower in the front garden of the temple and calling Rik-kō to look at it said: See there! There is a beautiful flower. Is not the truth that heaven, earth and all things, including ourselves, are of one nature revealed in this little flower, this little thing of beauty? Of course, those who only reason and use worldly arguments are like men in a dream. They are not interested in the deeper truths. But if one can look at things from a higher point of view, and take an interest in searching for the Absolute Truth, there is no doubt that they would all come to the conclusion reached by the old Patriarch Chō-hō.

APPRECIATORY WORD

Hearing, seeing, tasting, knowing¹ are not one, not one. Mountains and rivers are not what is seen in the mirror. The frosty sky, the setting moon, and the middle of the night—with whom shall I share the coldness of the clear depths of the reflected picture?

Interpretation of the Above

Those words of Chō-hō, 'All things are of one substance or root with this individual me,' which is what the monists say, is a strange saying. The six senses, with their corresponding sense objects are not one. Certainly not. Can the old Patriarch really have compressed all the objects of the universe into the mind alone? The

mountains, rivers and other objects which we see reflected in a mirror do not have their real existence inside the mirror—they exist outside it, outside of their own reflections. So, too, the objects reflected in the mirror of my mind exist outside, apart from my senses. What is seen in the mirror is not the actual objects themselves. Can it be that old Chō-hō did not see as far as that? But we must remember that such mystic and dark sayings are difficult for the ordinary man to grasp, and they cannot be expressed in words.

Oh, that I could find someone to share with me the enjoyment of the clarity and calm of a cold autumn night, the sky white with hoar frost, the moon setting behind the hill, the clear restfulness reflected in the depths of a deep pool or lake! Only when we have tasted that delight can we understand the truth of those words about the origin and unity of substance of our self and the great universe around us.

NOTE

Hearing, seeing, tasting, knowing. To these must be added smelling and touching. These are the Six Roots or Senses. The corresponding objects of sense are: things we Taste; Colour or Form; Sound or Voice; The Law or Truth; Scent and material things.

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MODEL SUBJECT NO 41

Jō-shū's 'A sort of Great Death'

The Jō-shū of this subject has frequently appeared before. He belonged to the Southern School of Zen, while To-su (whose personal name was Dai-dō) belonged to the Northern School. He was born in 818 but the date of his death is not known. He was about sixty-two at the time of the incident related in this subject, while Jō-shū was at the very end of his life. He was now one hundred and three.

INTRODUCTION

Introducing he said: Right and wrong are mixed and crossed problems. Even the holy ones cannot identify them. When

contrariness and regularity are lengthwise and crosswise even the Buddha cannot discriminate. The most distinguished man of the age, one who is unique, one who has escaped from the crowd and reveals the ability of a Bodhisattva, one who, when it comes to the point of walking over thin ice¹ or running along the edge of a sharp sword, can actually do so, is indeed as rare as the horns of unicorns² or the lotus which blossoms in the fire.³ Only by looking at a man of such pre-eminence can one begin to know how to make yourself comparable to him. Is there anyone who can be a companion for such a man? Ponder the following.

Interpretation of the Above

En-go introducing the subject said: In the social life of mankind, right and wrong are frequently confused, so that there are many times when one may be in error in one's decisions about these problems. Even a saint may not know how to decide which is which. So, too, when true order and its contrary are, as it were, mixed up, 'lengthwise and crosswise,' even Buddha himself might not be able to say which is the true order and which is the contrary direction, which is lengthwise and which is crosswise. Even a distinguished man, a man like a great Bodhisattva or hero, who has the power exactly suited to the occasion, will find it difficult to succeed in such crises as may come suddenly upon him—such as having to walk over thin ice or to run along the edge of a sharp sword. Those who can succeed in such crises are as rare as the horn of that fabulous creature of legend or as that mythical lotus which is said to blossom in the fire. Such powers of meeting crises may be mentioned in legends and scriptures but they cannot be believed in until the real 'superman' has realised them in action. Only when the actuality of such power has been perceived can any of us even begin to go along with such great men. And now, where are there any such persons? Ponder the following.

MAIN SUBJECT

Attention! Jō-shū asked To-su: What if a man supposed to have been long dead were to come to life? To-su said: One must not go to find out by night. Wait till dawn.

Interpretation of the Above

Attention! Jō-shū asked To-su: Supposing somebody who was dead for a long time came to life; in other words, supposing that somebody who has for a long time been practising only the negative form of Zen teaching suddenly begins to use the positive form of Zen, what would you think about such a man? To-su replied: If the dead man arose in the night, he might be a ghost. One must wait till daylight before trying to discover the true nature of the apparition.

APPRECIATORY WORD

In life,⁴ with eyes—Why! that is the same as death! Did that unpleasant medicine cause reaction in that distinguished man? Even the ancient Buddhas never attained.⁵ It is not known who can disperse the dust (of the relative world).

Interpretation of the Above

'In life, with eyes.' Set-chō thinks that the aged Jō-shū (aged one hundred and three) has claimed, by these words, to have risen again, i.e. to have risen out of the death of relative knowledge to life, i.e. to thorough knowledge of both relative and absolute Truth. He hoped that To-su would accept his claim. But, says Set-chō, to claim such vision is to give proof that one is dead. It is too great a claim. To-su was too great a man to swallow such remarks, such unpleasant medicine. His reaction to Jō-shū's claim was rather to point to the need for examining the claim carefully, by light of day, not in the dark of night. (The person claiming such knowledge might be nothing but a ghost.) Why! says Set-chō, even the ancient Buddhas said they had not yet reached such an advanced stage of Enlightenment that they could explain the Truth with words. Who is there in the whole universe who has reached that stage and would be able to scatter the dust of the relative world by the mere use of outward expressions?

REMARK

Here we seem to have a clash of personalities and schools of thought. On the one hand Jō-shū of the Southern School, more established in tradition, and

MODEL SUBJECT NO 42

on the other To-su of the Northern School, living a more ascetic and hermit style of life, just earning a livelihood for himself by selling oil.

NOTES

1. 'Ice.' The writer is in South China, where the ice is never thick as in the North.
2. 'Unicorn.' The reference is to the *Gusha Ron (Abidharma-Kosa-Sastra)*. 'Learners are as common as the hairs on the hide of an ox,' 'mature persons are as rare as the horn of the unicorn.' (The unicorn is itself extremely rare and its horn is supposed to be still rarer.)
3. 'The lotus which blossoms in the fire.' The reference is to the *Maha-pari-nirvana Sutra*, where we are told that 'Tathagata (Nyo-rai) is rare as the lotus which blossoms in the fire.'
4. 'In life. . . .' Set-chō is referring to Jō-shū's words about coming to life.
5. 'The ancient Buddhas never attained.' The references are to Sakyamuni's word 'No explanation by words' and to Bodhidharma's 'Emptiness, no Holiness' (see No 1, note 6, and No 14, note 1).



MODEL SUBJECT NO 42

Hō Koji's 'Beautiful Snowflakes'

The incident narrated in the Main Subject took place between the years 788 and 806, at the Temple of Yaku-san in Honan Province. The Patriarch (Yaku-san) I-gen's dates are 750-834. The main character of this subject is Hō, who was a 'Koji.' At the time of this incident the term 'Koji' was used of men who deeply studied Zen but did not 'leave the world,' except for occasional retreats to some temple. Hō twice in his life suffered much financial loss, and he at last accepted the advice of two Patriarchs that he should make arrangements for his family (his wife and two children, a boy and a girl) and himself come into retreat at the Temple of Yaku-san, where I-gen was Abbot at the time. This he did and remained in retreat for sixteen years from about 788.

The temple servants who are mentioned (one of whom was named Sen) were what were known in Japan at a later date as

Soshi. There were many rough people travelling about China, not only sponging on the temple hospitality, but sometimes attacking and despoiling them, so that many Abbots employed servants to act as protection for the temple property.

Sen was one of these. He, however, seems to have taken a dislike to the guest Hō, perhaps considering him as one of the 'sponging guests,' one who did not become a member of the temple yet went on living at the temple for many years. This would account for his impertinent manner and words.

INTRODUCTORY WORD

Introducing he said: He who lives independent and straight to the point may seem (to the truly enlightened) to be dragging his feet in mud or girdled about by water [see Subject No 2, Introductory Word]. He who asks about Zen and answers about Zen, and he who suits his teaching to the occasion, may be surrounded by the silver mountains¹ and the iron cliffs. But if he hesitates, then in front of him will be skulls and behind him he will see devils. If he shilly-shallies he will sink down below the Black Mountain² into the lowest hell.

But what about the bright sun and the clear sky, the soft wind blowing so purely? Ponder. The ancients, what were their plans in this matter?

Interpretation of the Above

En-go introducing the subject said: Anyone who discourses about the Absolute Truth in a straightforward way, speaking straight to the point, may not really be doing so, from the point of view of those who are truly enlightened. Rather he may seem to be 'dragging his feet in the mud or hindered by being immersed in water,' his efforts to express the Truth failing. On the other hand, he who uses the method of accommodating the teaching to the occasion and capacity of his hearers, asking questions and answering questions about Zen, may find himself quite as much hindered; surrounded, as it were, by the impenetrable barrier of silver mountains and iron cliffs, unable to stand up to the First Principle of Truth. His method of teaching according to the occasion may be ineffective. Yet one must not hesitate. He who hesitates will be overcome by ghosts—he will find skulls in front of him and devils

behind him. He who shilly-shallies in such matters will himself fall through that Black Mountain, down into the depths of hell.

But surely the bright sun, the clear sky, the cool soft breezes blowing across the land will bring news of the First Principle of Truth. Did the ancients make any mistakes in this matter of the search for the First Principle? Ponder the following.

MAIN SUBJECT

Attention! Hō Koji was retiring from the Yaku-san Temple. Yaku-san ordered ten of his temple servants to escort him to the temple gate and bid him farewell. Hō pointed to the falling snowflakes coming down from the sky, and said: Lovely are these snowflakes. Each is separate but they do not fall in separate places. One of the escorting servants, named Sen, said: Then where do they fall? Hō gave him a slap. Sen said: Hō, you are very rough. Hō said: You may be called a servant of Zen, but Emma (the god of hell) will not release you. Sen said: Hō! What about yourself? Hō again gave him a slap and said: You see with your eyes but you are blind. You speak with your mouth but you are dumb.

(Here Set-chō inserted his comment and said: At the first question Hō should have made a snowball and hit him hard.)

APPRECIATORY WORD

Smite with a snowball. Smite with a snowball! What that old fellow Hō did is not worth considering. Neither gods nor men can know (where each snowflake falls). To all eyes, to all ears it is the totality that is of intense beauty. Even the blue-eyed old monk³ could not discern where each separate flake came down.

Interpretation of the Above

Hō, the Koji, who was so enshrouded in the mysterious beauties of nature and had sung its praises by pointing to the snowflakes, should have made a snowball and flung it hard into the face of the man who tried to dissect the beauty of nature by his question about each separate snowflake. Hō took the temple servant's impertinent remarks too lightly. He should have been much more forceful. He lost a good chance by only giving the man a slap.

The question 'Where do the snowflakes fall?' was a ridiculous one. Neither gods nor men can know that sort of thing. When one is looking at snow falling the whole order of nature is, both to sight and sound, covered in one total beauty, of silver snow. It is all one world of beauty, not a number of little flakes of snow. Even the blue-eyed Bodhidharma looking at such beauty would not wish to make such distinctions between the places where each snowflake fell. At such times the thousand worlds are but one.

NOTES

1. 'Silver mountains. . . .' A proverbial saying meaning beyond one's power.
2. 'Black Mountain.' The reference is to a verse in the *Gusha Ron* (the *Abhidharma-kosa-sastra*, XI). 'A great white snow mountain, with the Black Mountain to the North. This is the entrance to the Avici Hell.'
3. 'The blue-eyed old monk.' A nickname for Bodhidharma, who was said to have had blue eyes.

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MODEL SUBJECT NO 43

Tō-san's 'No Cold and Heat'

This Tō-san is not the Tō-san Shū-sho of Subject No 12, the one who said 'Three pounds of hemp,' but the Founder of the Sōdō school of thought in China, Tō-san Ryō-kai. He was a disciple of Yaku-san I-gen (of Subject No 42). A native of Kwansi Province, he was born in 807 and died in 869.

INTRODUCTORY WORD

Introducing he said: A verse of assurance about the Universe—all the ages would obey it. Even thousands of holy ones cannot decide about the method of capturing a tiger or rhinoceros!¹ By intuition and without any obstructions the opportunity must be seized completely. To make clear the 'hammer and tongs'² method for

advancing to the Truth, implements must be used—the implements of experts [see No 39, Introductory Word.] Consider briefly, from old times till today what sort of ‘trade secret’ is there in this matter?

Interpretation of the Above

En-go introduced the subject and said: If anybody were to compose a verse which gave assured knowledge of the Truth, all men down the ages would obey it. But that is a very difficult thing to do. Even in such a matter as planning to capture a tiger or rhinoceros, no number of saints would agree to the best plan. If, however, anybody were to realise the power of how to set forth the knowledge of the Truth without having to wait for the proper time and place, without any obstructions, such a man’s capacity would be effective universally and for the benefit of all. And so, if you want to see clearly what sort of capacity is necessary for this great purpose, what sort of ‘instruments,’ what sort of ‘hammer and tongs’ to use, you must enter the smithy’s forge—the mind of the enlightened scholar. What do you think? Has there ever been anyone who has shown such capacity and power? Ponder the following.

MAIN SUBJECT

Attention! A monk asked Tō-san: Cold and heat come upon us. How should we avoid these? Tō-san replied: Why not go where there is no cold and heat? The monk said: Is there such a place without cold and heat? Tō-san said: When cold, be thoroughly cold, when hot, be hot through and through.

Interpretation of the Above

Attention! A certain monk asked Tō-san: In this world we continually suffer from extreme cold or extreme heat. Is there no means by which we can escape these extremes? Tō-san replied: Why don’t you, who are an *acharya* (model teacher), go to some place where there is no cold or heat? The *acharya* said: But is there such a place? Then Tō-san said: When you are cold make yourself thoroughly cold and when you are hot make yourself thoroughly hot. Then you will find yourself in a place of no cold and no heat.

APPRECIATORY WORD

(*Note.*—To understand this Appreciatory Word it is necessary to know the story told in the *Book of Military Policy* about a man called Kanro. We are told of a statesman who tried to dissuade his king from going to war with his neighbouring kingdom. This statesman told his master about a man called Kanro, who owned a valuable dog. Kanro wished to catch a hare and set his dog to pursue it. Both hare and hound, however, ran so fast that they at last fell down dead of exhaustion and nobody got any benefit, unless it was some unknown man who picked up the dead bodies of the animals. This story and all the statesman's other efforts to dissuade the king from war, failed. His labour was lost. So had the man Kanro's efforts to get the hare failed. 'The statesman had climbed the stairs of the palace in vain.' So all efforts to find an Emerald Palace outside the sphere of the Relative and Absolute will likewise be lost labour.)

Set-chō's Appreciatory Word was as follows: He lowered his hand, but that was no different from a ten thousand fathom cliff. The idea of the Relative and the idea of the Absolute are not systems set in separate groups. The ancient Emerald Palace is lighted up by the bright moon. The bold and patient Kanro climbed its stairs in vain.

Interpretation of the Above

Although Tō-san 'lowered his hand,' that is, used easy modes of expression to teach his disciples, nevertheless that method of teaching was as difficult to understand as it is to approach the proverbial ten-thousand-fathom cliff. This is because Tō-san placed the Relative and the Absolute in two separate categories (in his book called *The Theory of Five Degrees*). The two cannot be classified in such separate and precise systems of ideas. The *dharmas* of the universe have their existence outside any such systems. The young *acharya* or teacher who asked the question about escaping from cold and heat seemed to think that there might be some place outside the bounds of the universe where the ordinary laws of the universe were not in operation, where there would be no cold or heat. This is extreme folly. Tō-san tried to show him that there is no such place. This place of no cold, no heat, is to be compared to

the ancient Emerald Palace with the moon shining brightly on it, namely the eternally-passing reality of the Universe. To those who can live peacefully in this ancient Emerald Palace there is indeed no cold, no heat, no good, no evil. However, the young *acharya* persisted in asking further, where such a place with no cold or heat could be found. Such bold and patient effort was bound to be waste labour. He was like that man mentioned in the *Book of Military Policy* (*Senkoku Saku*, I), Kanro, who made great efforts to catch the hare but lost his own valuable dog in the effort. He climbed the stairs of the Emerald Palace in vain. All such efforts to find the Emerald Palace outside the Reality of Things will be but labour lost.

NOTES

1. 'Rhinoceros.' The reference is to the *Analects of Confucius*, XVI. 7.
2. 'Hammer and tongs.' The tongs are for pulling out the red-hot metal from the furnace, the hammer is for beating it into shape. To know how to use these properly one must go into the smith's forge and learn from the expert. So also, to know how to advance the Truth, what methods to use, one must learn from those who have already reached Enlightenment.



MODEL SUBJECT NO 44

Ka-san's 'Beat the Drum'

The Ka-san of this subject was born in 891 in the Province of Fukien, and he died in 960. He entered the monastery of Sep-pō when he was seven, when the old Abbot was seventy-six. In his twentieth year he left the Sep-pō monastery and became the disciple of Ku-hō Dō-ken. At the time of this subject Ka-san was in Kwansi Province, where he was Abbot of the school established by himself.

There is no Introductory Word to this subject.

MAIN SUBJECT

Attention! Ka-san introduced a subject by saying: Learning by study is called 'Hearing'; complete learning is called 'Nearness'; transcending these two is 'True Excellence.' A monk came forth and said: What is this 'True Excellence'? Ka-san said: Beat your drum. Again the monk asked: What is the Absolute? Ka-san said: Beat your drum. Again he asked: 'Mind is Buddha'—this I do not ask about, but what is 'Non-Mind which is Non-Buddha?' Ka-san said: Beat your drum. The monk said: If an enlightened man came (and asked you this) how would you meet him? Ka-san said: Beat your drum.

APPRECIATORY WORD

One made them carry stones; another made them carry earth. In shooting an arrow use a bow of a thousand strengths. That old teacher [Sep-pō—see Subject No 22] used to make them roll balls. How do these (methods) compare with Ka-san's 'Beat the Drum'? Let me tell you: Do not be like a floating weed in waste land. What is sweet should be sweet, what is bitter should be bitter.

Interpretation of the Above

One of the old Patriarchs (a disciple of Ma-tsū) used to make his novices carry stones around, to see whether they did it carefully. Another Patriarch (called Zen-dō) used to make them transport earth from place to place, for the same purpose. These methods were intended to test their characters. The very best methods of testing must be used. If, for instance, you want to test the strength of an arrow, you should use an enormously strong bow (a thousand strengths). The old sage, Sep-pō, had a different method. He made his novices roll a ball along. How does that sort of plan compare with Ka-san's method, making his novices beat their drums? The carrying of stones and earth, and the rolling of balls about are artificial jobs, but Ka-san's drum-beating is part of a religious ceremony, part of the regular duty of an acolyte. So much the more careful, then, should a novice be. No carelessness, no idleness, no remissness must be allowed. The beginner must be careful not to become like a bit of floating weed in a marshy piece of ground. He must be careful and do his job as well as he possibly can.

No amount of composing sacred verses and so on can take the place of doing your own job thoroughly well.

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MODEL SUBJECT NO 45

Jō-shū's Seven Pound Hempen Shirt

Jō-shū Shū-nin (for whom see Nos 2, 9, etc.), at the time of this incident, was settled at the Kwannon-In and was already of a great age, living a quiet and retired life. The young monk who came to him was evidently a neophyte and still involved in worldly reasoning.

INTRODUCTORY WORD

Introducing he said: If you speak when it is necessary to speak, then throughout the world there will be no rival to you. If you act when it is necessary to do so, you will never be outdone in any talent. But even if, quick as a spark from a flint stone, or like a stroke of lightning, with power like a roaring fire, a boisterous wind, a raging flood, or a flashing sword, you take hold of the 'tongs and hammer' [see No 43, Introductory Word] of the upward Way, you will still not have escaped from the loss of the spear-point and the tying up of your tongue and the need to open up the One Road. Ponder the following.

Interpretation of the Above

En-go introduced the subject and said: If a man of character, who has laid hold of Zen, feels the compulsion to express his thoughts and does so without hesitation or delay, as quickly as a spark from a flint or as a flash of lightning, he will be an unrivalled speaker. Again, if he feels the compulsion to act and does so without hesitation or reserve, he will never be outdone in any use of his talents, nor will he ever be humiliated by anyone in the whole world.

But to define or express the Reality of Zen is of great difficulty,

and even if he attempts to do so with all the force of a roaring fire, a mighty gale, a raging flood, a flashing sword, when he has seized and made use of the 'tongs and hammer,' the proper instruments of the adept scholar, in order to teach his disciples the upward way, he will still find that he must use one or other of the two main methods. He must use either the negative method, which will seem to him like losing the spear-point of his work, or of finding his tongue tied up so as to be compelled to silence, or on the other hand he may go forth with the positive method and give some clue to the learner, thus enabling that learner to move forward spontaneously. There is no other way. Ponder the following.

MAIN SUBJECT

Attention! A monk asked Jō-shū: All the dharmas lead up to the One,¹ but what does the One lead up to? Jō-shū said: I was in the Province of Sei. I made a hempen shirt. It weighed seven pounds.

APPRECIATORY WORD

A catch question!² He was just taking up a position against the old eminent scholar. Is there anybody who could guess the weight of that shirt? He had now thrown it away in that Western Lake.³ Give that young man a clear North-West or tail wind.⁴

Interpretation of the Above

The young man who came to Jō-shū and asked that question did so with a wrong motive. He knew, or rather he thought he knew, the answer, and only wanted to embarrass the eminent old Patriarch. He put himself up against the eminent scholar, but the old fellow was too sharp for him. So he gave what seemed to be an utterly irrelevant reply, though no doubt his answer contained deep implications. He spoke about his hempen shirt weighing seven pounds. Nobody could be expected to know the weight of that shirt. Similarly, nobody could understand the deep implications of that apparently irrelevant remark. As a reply to the young man's question the remark implied that all the truth about the universal elements and Unity might be discovered through the work of making a shirt.

Old Jō-shū now no longer needed that shirt. He had thrown it into the beautiful Western Lake, and with it he had thrown away all the burdensome problems about the ten thousand dharmas and Unity, for he was now living peacefully in the primary state of 'pennilessness,' where he could be calm and undisturbed by any outward troubles or problems. However, there were many people who were still burdened with these problems, and he would let that north-westerly 'tail-wind' blow to help them on their way upward.

NOTES

1. 'The dharmas (material and immaterial elements of the universe) leading up to the One.' This is a reference to c. XXXI of the *Kegon Kyo* of the 80 sections version.
2. 'A catch question.' There were said to be thirty motives for asking questions of Zen teachers. The ideograms here used point to the fifth of these motives. This was not a nice motive. It was hostile, and the questioner in such cases wanted to embarrass the teacher rather than obtain real information.
3. 'The Western Lake.' This was one of the famous beauty-spots of China in the Province of Chekiang.
4. 'North-West' or 'tail-wind.' Jō-shū himself in another place mentions the North-West wind. It is the wind which he would wish to see blowing to drive away hostile critics from the South. The South-East wind would do the same for critics from the North.

But the North-West wind and the 'tail-wind' may refer to the wind which would help on the cargo sailing boats going down the Yang-tse and other rivers and so helping them, and lightening their labour.

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MODEL SUBJECT NO 46

Kyō-sei's Sound of the Raindrops'

The Kyō-sei of this subject is the same as the Kyō-sei of Nos 16 and 23.

INTRODUCTORY WORD

To accomplish, at one beat of the wooden-clappers,¹ the transcending of both the ordinary and the 'holy'; with one word

and half a verse to rid oneself of every attachment [see No 22, Introductory Word] and obstruction; to walk over thin ice or run along the sharp edge of a sword; to sit amongst the noise and show of the busy market-place, and let it all pass over one's head without being enticed—to have such an unrestricted secret (power), of this I do not speak here. I am not talking of the long 'kalpa'² time of the beat of the wooden-clappers, but of the 'ksana'² instant in which ordinary and 'holy' are transcended. How about that? Here is a test. Ponder it.

MAIN SUBJECT

Attention! Kyō-sei asked a monk: Outside the doors, what is the noise? The monk said: That is the voice of the raindrops.³ Kyō-sei said: All living things are upside down, deceived about themselves and pursuing objects (objectivity). The monk said: What about yourself, Sir? Kyō-sei said: I am near to not being deceived about myself. The monk said: What do you mean by 'near to not being deceived'? Kyō-sei said: Leaving the life (i.e. speaking in the abstract) may not be too difficult, but to explain Reality by words is difficult.

APPRECIATORY WORD

To the voice of those raindrops outside in the emptiness, even an expert will find it difficult to give an answer. If he says the sound has now 'entered the current' (i.e. been perceived by the sense of hearing) then there will be no understanding. Or, will there be understanding? Or will there be no understanding? In the Southern and Northern Mountains the rain is far more terrible.

Interpretation of the Above

Those drops of rain falling outside the temple doors—are they to be called raindrops or are they to be called peacefulness and quiet? If asked this, the greatest sage might find it difficult to give the correct answer. If the answer is that they are raindrops, that will mean that the sound has been accepted by our sense of hearing but has not yet reached the stage of true subjectivity. To a person like that the meaning of those raindrops is not yet understood. Is it understood or is it not understood? If one is so captivated by

those raindrops falling outside the temple doors, what will happen when he is faced with the torrential rains which fall on the Southern and Northern Mountains?

NOTES

1. 'Wooden Clappers.' The clappers or hammer used originally to be struck against a stand or pillar. This stand was made by cutting a post, the size of the main pillar in the Temple Hall, about 4 feet high and octagonal in shape. Later the stand went out of use. The clappers were used to call to almsgiving rounds, to worship, to prayer before meals, to distribution of food and other goods, to meetings for disciplinary action against those who had contravened the monastic code.
2. 'Kalpa' and 'Ksana.' The ksana was supposed to be the sixty-fifth of the 'flip of a finger,' i.e. the shortest measure of time conceivable. On the other hand the kalpa is the longest conceivable period of time. Used here hyperbolically.
3. 'The Voice of the Raindrops.' In this subject the connection of ideas between the 'voice' or sound of the raindrops and Kyō-sei's words 'All living creatures are upside down, deceived about themselves, pursuing objects' is probably to be found by reference to a Scripture published in the Tang era and called (in Japanese) *Shu-ryo-gon*. In that work there are statements about the relation of sounds (objective) and the sense of hearing (subjective). These cannot be easily separated, and men soon find themselves mistaken as to which is which. They are turned 'upside down.' So it may be said that in this subject we are to see reference to the Buddhist theory of knowledge concerning the sense of hearing.

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MODEL SUBJECT NO 47

Um-mon's Six 'All-Pervasives'

INTRODUCTORY WORD

Introducing he said: Heaven—what does it say? The four seasons come and go. Earth—what does it say? All things come to birth.¹ Face to face with what the four seasons are doing, it is essential to perceive the substance, order of nature, reality of all existence. Where all things are coming to birth, it is essential to comprehend the changing mystery. Now, wait awhile. In whatever place he

may be, the monk must see to it that his words and acts, his work and his rest, are 'dismissed,' his throat and lips are 'prepared.'

Interpretation of the Above

En-go introduced the subject and said: As Confucius said, 'Heaven never speaks, yet Spring, Summer, Autumn and Winter follow each other in orderly succession. Neither does Earth speak, yet all things grow and develop.' We men are interposed between this mysterious, secret Heaven and Earth, and we may not spend our time idly and vacantly, but contemplate what the four seasons are doing and understand how the eternal substance of the dharmas and the changing reality of the universe mysteriously move together in entire harmony.

Again we must study how all organisms, men and beasts, trees and herbs, grow and develop, so that we may understand how the fundamental essence and the secret activities of the universe work together in tune.

Now, stop and consider this for a moment. When should the monk transcend all exercise of words, deeds, rising and sitting, put aside the action of throat and lips and, like Heaven and Earth, be without mouth, without words, living in the wordless and actionless state? Is there anywhere where we shall be able to find such transcendental activity? Do you understand what I mean?

MAIN SUBJECT

Attention! A monk asked Um-mon: What is the 'Dharma-kaya'?² Um-mon said: The six 'Ungraspables' (or all-pervasives).³

Interpretation of the Above

A monk asked Um-mon: What is the Dharma-kaya or absolutely pure Buddha Body? Um-mon said: The Law-Body is that which is so omnipresent and all-embracing that even the six all-pervasive elements cannot grasp or contain it.

APPRECIATORY WORD

One, two, three, four, five, six. . . . Even the blue-eyed Patriarch could not number them. Rashly it has been said that Shō-rin

(Bodhidharma) had handed it on to Shin-kō (Divine Light, i.e. E-ka, the Second Chinese Patriarch) or that he had wrapped it in his robes and returned to India. India is a vast land and there is no finding it there. But last night did it not come to lodge in Nyu-bo (i.e. this very temple here)?

Interpretation of the Above

One, two, three, four, five, six—all the fundamental elements of the physical and spiritual universe are too vast even for Bodhidharma to count. They are all-pervasive and cannot be counted. Still more, then, is the Dharma-kaya, the absolute purity of the Buddha Law-Body, uncountable, ungraspable.

There is foolish talk that Bodhidharma handed on this mysterious Truth to his successor, Shin-kō or, as others say, that he wrapped it up in his robes and after his death in the Temple of Shō-rin carried it away with him to far-off India—as though the Truth could be treated in such a way! No, never can the Truth be discovered in such crude ways. And as for India, that is a vast country and men may search it from corner to corner but they will not discover the Truth so. The Truth cannot be contained in any place, even such a vast place as India.

But, wait a moment! Didn't I see it lodging in this very temple of ours this very night?

NOTES

1. The reference is to the *Analects of Confucius*, XVII. 19.
2. For 'Dharma-kaya' see Subject No 39.
3. 'The Six Ungraspables.' The ideogram for 'ungraspable' refers to a passage in the *Maha-Vaipulya Maha-Samupata Sutra*. (When one speck of dust rises, Heaven and Earth are 'grasped' in it.) The Six are the 'six great or all-pervasive elements: earth, water, fire, wind, space (these five are perceived by means of our reasoning powers, and belong to the Womb World). The sixth, or consciousness, belongs to the Diamond World.

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MODEL SUBJECT NO 48

The Incident of Ō-Tai-fu and the Tea

This subject contains the story of an incident which occurred in a Zen temple called Sho-kei-ji, in the Province of Fukien.

There are three persons concerned:

Ō-Tai-fu, a high official, Recorder of the province, who was one of the chief benefactors and patrons of the temple.

Myō-shō, the Vice-Abbot of the temple.

Rō-jō-za, one of the temple acolytes.

None of the dates of these persons is recorded, but they were 'spiritual grandsons' of Toku-san (see Subject No 4). This points to the incident having taken place at the end of the Tang era, and that date is corroborated by Set-chō's interpolated words at the end of the Main Subject.

At that time (as in Japan in later days) there was considerable friction and strain between the state officials and the Zen temple staffs. Many officials used to patronise the Zen temples, not so much for Zen teaching and ideas but merely as convenient places in which to occupy their leisure hours. They used the Zen monks as 'shorn and shaven servants.' Their haughty and often insolent treatment of the temple residents was much resented, especially by the younger men. The official behaviour was generally put up with by the temple authorities, because of the benefactions and income which was paid in to the temple funds.

In this incident, here related, we see an outburst of the indignation felt by the younger men against the haughty attitude of the state officials, and Set-chō's interpolation shows that he, at any rate, agreed with the need for such a protest. We may infer that the particular incident of the subject had occurred not long before Set-chō's time, and had not been carried out as far as he would have wished.

There is no Introductory Word.

MAIN SUBJECT

Attention! Here is what happened in the Shō-kei-ji Temple, in the Province of Fukien (about the years 900-910).

One day a high official (Recorder) of the province came to visit the temple of which he was an important Patron and Benefactor.

The resident Abbot happened to be absent and the great guest was received by Myō-shō (the Vice-Abbot). Myō-shō ordered the young monk Rō-jō-za to make tea and bring it to the guest. Rō-jō-za put the kettle on the charcoal hearth at the side of the room, but as he was beginning to pour the water from the large kettle the kettle fell out of his hand over the charcoal fire. This, of course, filled the room with a tremendous 'snow storm' of ashes and charcoal fumes, blinding the eyes and filling the mouth of the guest with grit.

Ō-Tai-fu instantly began to scold the young fellow, and said: Why did that kettle fall over like that? Was there something underneath it? To this the young man replied: Why, yes! In this temple there is a great God of the Hearth. Did you not see him? It was he who overturned the kettle!

Ō-Tai-fu said: Nonsense! It was entirely your own carelessness. Then Rō-jō-za said: Yes! It was my doing. I am only a human being, you know, and human beings often have accidents, but surely, Sir, there is nothing much to make a fuss about in this matter of some charcoal ashes filling the room and getting in our eyes. That is nothing to what might happen. If some of these high and mighty officials were to break or lose their foot or leg in an accident that would be worse, wouldn't it? Sir, be careful of your feet.

At this Ō-Tai-fu became furious, and stamped out of the temple in a rage. Meanwhile Myō-shō, the Vice-Abbot, had been sitting and watching. Now he said to his acolyte: 'You've gone and done it! Your living and the whole livelihood of this temple, as you know, depends on the benefactions and gifts of Ō-Tai-fu and men like him. He has gone off in a rage and will never come back, and what will happen?' Rō-jō-za said: Yes, Your Reverence, but what would you have done or said if you had been in my place? Ah, said Myō-shō, I would have put it differently. I would have said: 'Sir, it was all my fault. You see, I was nervous in the presence of a great person like yourself, and the Hearth God found a chink in my character, and made me upset the kettle. So in truth it was because you are such an important person that I had that accident.'

(Here Set-chō interpolated his own opinion. He said: Myō-shō was wrong. He should have been glad to overturn the kettle and have made an even greater upset.)

APPRECIATORY WORD

Ō-Tai-fu had come to the temple and was treating it as his own property. When the young fellow upset the kettle and filled the room with ashes and fumes he immediately started criticising his hosts and the young man, Rō-jō-za. This brings to my mind the old story of the man who took an enormous axe to slice off a tiny piece of white plaster which had fallen on a friend's nose. He did so without touching the nose, but made too much of the affair. He used a big axe unnecessarily. Too much fuss was made about what was indeed a very little thing.

The young monk's retort was good, but might have been worded better. But Myō-shō was like that One-eyed dragon—he was afraid of a puny man. Myō-shō should have answered Ō-Tai-fu's insolent criticism of his host's behaviour, which was after all only an accident, by using a big axe himself, coming to his disciple's rescue and showing his own inner force. He should have turned the kettle right over. By such a rebuke he would no doubt have raised a great storm outside the temple building much worse than the 'snow storm of ashes' in the room, and the outside storm might have given rise to floods sweeping to the very gates of the temple. All sorts of complications would have come between the officialdom of the provinces and the Zen temples. The whole sane world would have been enlivened and great improvements have taken place.

Myō-shō lost a good chance.

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MODEL SUBJECT NO 49

*San-sho and 'The Golden Scales' escaping
from the Net*

The San-sho of this subject was a disciple of Rin-zai Gi-ken (see Subject No 20). At the time of this incident he was evidently still quite young.

INTRODUCTORY WORD

Introducing he said: Seven piercings and eight holes, seizing the drums and carrying off the banner. A hundred ramparts and a thousand entrenchments. Watching the front and guarding the rear, or, again, sitting on the tiger's head and seizing its tail. All these things do not make a transcendently great man of enlightenment. Again, to get rid of the ox-headed warders and to turn out the horse-headed warders [see Subject No 5, Appreciatory Word]—this again is not the highest of wonders. But ponder this. When there comes something which is utterly impossible, what to do then?

Interpretation of the Above

En-go introduced the subject and said: In time of war to pierce the enemy's lines in seven or eight places, to capture his drums and banner and at the same time to secure one's own defences even to the depth of a hundred or a thousand entrenchments, keeping watch over both your front and rear lines. Or again, to seize a tiger, sit on its head and hold its tail so as to control the fierce creature effectively, all such great deeds can be done by careful planning and forethought, but they are not comparable to what can be done by a man who meets the imponderable and unforeseeable conditions of the Absolute Truth. Even to destroy the spiritual powers of the ox-headed and horse-headed demons does not compare with such a mysterious power as that of the man who attains to the First Principle of Truth.

So ponder what it means to meet with and overcome those difficulties which are utterly imponderable and surpass man's ordinary senses and reasoning powers. How will one carry on such a warfare as that?

MAIN SUBJECT

Attention! San-sho asked Sep-pō: When a great golden carp escapes from the fish-enclosure, it is doubtful what he should eat. Sep-pō said: I have been waiting for you to come out to tell you what to eat! San-sho said: You, who have fifteen hundred disciples, do not understand a word of what I say. Sep-pō said: This old monk is too busy with the temple affairs to attend to you.

Interpretation of the Above

Attention! One day the young beginner, San-sho, came to his old teacher, Sep-pō, and said: When a full-grown carp is so big and strong that he can get out of the enclosure where the small fish are kept and fed, he may not know what is his proper food now that he is living in the wide expanse of the seas. Tell me, what his food is then?

These words showed that he was hinting that he himself had now outgrown the need for the ordinary discipline and instruction being given to the 'small fry.' He was now ready for the higher and deeper instruction of one who had attained Enlightenment.

Sep-pō at once saw the young man's overweening opinion of himself, so he treated him still as a mere apprentice and beginner and said: Well, when you do come out of the enclosure I'll show you what is your proper food. San-sho thought that his teacher did not understand him, or perhaps that the old scholar was lacking in true insight into his disciple's worth. At any rate he became very discontented and said: You are a great scholar with fifteen hundred disciples and yet you don't understand what I am saying. Sep-pō, however, did not change his attitude but continued to talk to San-sho as a mere beginner and said: My boy, at present I have a great many jobs to do connected with the daily running of the temple, and I haven't time to carry on an idle and useless conversation with you.

APPRECIATORY WORD

The golden carp which has jumped out of the fish enclosure will not stop in the water outside. Loosening the heavens, moving the earth, shaking his fins, opening out his tail, he will spout up water to a thousand feet, like a great whale. He will leap through the flood and with a voice like thunder raise a fierce hurricane. Are there many persons in heaven or on earth who can raise such a great hurricane?

Interpretation of the Above

San-sho had asked: When a fully grown carp has leapt out of his limited fish enclosure and could even roam through the oceans, what sort of food should he expect to find? This was definitely a hint that he himself had risen above the need for the enclosed

discipline of the temple instruction and had reached the condition of Enlightenment, so he should be given more advanced instruction, different food.

But, says Set-chō, if he had really become a great carp he would no longer be swimming about in the waters just outside the enclosure. He would have climbed up the waterfall, the threefold waterfall and reached the place where not fish but mighty dragons were to be found. The very fact that he was asking about the sort of food that he should be given proved that he had not risen to that height. Instead of being a mighty dragon he was still only very small fry.

A real dragon would not talk as San-sho had done. He would be shaking heaven and earth, expanding, 'spouting up water to a thousand feet' like a great whale, causing floods and with a voice of thunder piercing through all obstacles to reach the innermost parts of men.

But even if such fierce upheavals took place, who is there in heaven or on earth who could enjoy or even understand the immensity of such tremendous cleansing power?

NOTES

Two suggestions have been made about the significance of Sep-pō's reply to San-sho in the Main Subject.

1. It has been placed in the category of sayings like that of Ikkyū Osho in Japan. When the Shogun, Yoshimitsu, said to Ikkyū, 'Catch that fierce tiger for me,' and pointed to a painting in the screen of the palace, Ikkyū replied, 'Yes, Sir. I am ready. Please drive the tiger out and I will capture it at once.' There are many sayings like that in China. For example, 'When the sky breaks down how will you build it up?' To which the reply was, 'All right, break it down and I will immediately show you how to build it up.' So when San-sho said, 'Show me what sort of food to eat when I come out,' the reply was 'All right, come out first and I am ready to show you.'
2. The other, and more probable suggestion is that the really enlightened man, who has passed above the normal methods of instruction, will not expect to live in any way different from the ordinary and regular mode of life. He will not expect to be given 'special food.' He will just carry on his life in the ordinary way, doing his allotted chores, 'gathering fire wood, cleansing lavatories or washing people's feet' (see Subject No 1). His Enlightenment is an inward and spiritual condition, transcending the outward mode of life while still continuing in that life. That is why Sep-pō replied that he himself was still engaged in just his ordinary everyday duties and temple chores.

MODEL SUBJECT NO 50

Um-mon and 'Specks of Dust and Samadhi'

(Um-mon has appeared frequently in the previous subjects.)

INTRODUCTORY WORD

Introducing he said: Passing above ranks and grades,¹ transcending the accommodating methods, meeting each opportunity and expressing his mind in each sacred verse, nevertheless, unless there is attainment of the great deliverance and its practice, he will never 'rub shoulders' with the Buddha Patriarch or become an 'oracular mirror' of the Vehicles.² Now, to meet the occasion, to reverse the general order, what word of the normal order of life is to be made use of?

Interpretation of the Above

En-go introducing the subject said: Anyone who walks the great Way of Zen must entirely transcend such trifling matters as the fifty-two ranks and grades of the Bodhisattva Way and the Sramanas.³ He must also pass beyond such measures as those of accommodating the teaching to the capacities of his hearers. To attain such high culture is to come into accord with the First Principle. When he attains to this great 'Deliverance' (the act of self-liberation from all the subjective and objective trammels of Self) he will become an 'associate,' he will 'rub shoulders' with the Buddha and become a model; like the oracular mirror of the ancient legend expressing the Mahayana and the Hinayana truths. This is because he will be practising his deliverance by meeting every occasion and expressing the Truth in whatever sacred verse he composes. But can anyone ever reach such an ideal? Is there any verse which points to such a reversal of the natural order of life as has been lived by men so far?

MAIN SUBJECT

Attention! A monk asked Um-mon: What is the 'dust-speck' of Samadhi? Um-mon said: Inside the (rice) bowl is the rice. Inside

the (water) pail is the water. (N.B.: These words are a quotation from the *Gandhavyuha Sutra*.)

APPRECIATORY WORD

Inside the bowl is the rice, inside the pail is the water. Even that chatterbox monk will find it difficult to put in a word (of doubt) about that answer. In the North the Northern Star, and in the South the Southern stars never change their order or degree. That question was a raising of the white waves of an overflowing flood off dry land! Will he (the young questioner) doubt or not doubt? go on or not go on? Oh those poverty-stricken prodigal sons! (The reference is to the Parable of the Rich Man's Son in the *Saddharma Pundarika*.)

Interpretation of the Above

The rice bowl naturally contains the rice, that is the proper use, and so also the water pail naturally contains the water. So, too, Um-mon says, the dust specks of the universe are the natural place to look for Samadhi. Um-mon's answer was like the cutting of the Gordian knot. It answered the question directly and bluntly, and no matter how much young fellows like that chatterbox of a questioner talked, all they said was no better than open-mouthed gaping at wonders.

That bowl and that pail, the one for rice and the other for water, are signs of a regular and accepted order of things. It is just the same with the great and unchangeable order of the universe. In the North the North Star is fixed and in the South the Southern stars are also fixed in their ordered places, each, as it were, in their natural positions. So, too, is it with the infinitesimal specks of dust which fill the universe—each is there in its own natural and proper position, and it is futile to ask about these specks of dust or the question of the stars, just as futile as it is to ask why the rice bowl contains rice and the water pail water.

To ask, therefore, 'What is the Samadhi in each speck of dust' is an unmeaning question. No logic or ordinary methods of reasoning can be expected to answer such questions. To raise the question at all is to cause unnecessary and unexpected disturbance, worse than raising a storm at sea when no wind is blowing. It is like raising a storm of white waves over dry land, useless and unprofitable indeed.

Of course Um-mon's 'Rice in the rice bowl and water in the water pail' is difficult to understand as an answer to that particular question, but that is because the whole matter is far beyond our powers. Nevertheless some will try while some will just let the whole matter alone; or at least that is what that foolish young questioner will do.

NOTES

1. 'Ranks and Grades.' The ranks and grades are the fifty-two grades of the Bodhisattva vehicle.

The ten ranks of those who *believe*, without any doubts.

The ten ranks of those who *stay* in the Absolute Truth.

The ten ranks of those who *proceed* to the Middle Way.

The ten ranks of those who *bring salvation* to others.

The ten ranks of those called '*ground*,' because, like the ground, which though unmoved itself makes plants to 'move,' i.e. to grow, these though unmoved themselves, by their wisdom make others move into the Middle Way.

The one rank of those who are *equal* to the enlightened one. These are said to 'see the brightness of the moon as through a gossamer veil. Only one illusion is left in them.

The one rank of those who have cut off all illusion and attained *Buddha-hood*.

2. 'Vehicles.' The idea of a vehicle as a method of conveying across the sea of life and death to the shores of Nirvana is given clear expression in the allegory in the Lotus Scripture (the *Saddharma Pundarika*.) One day, a father noticed that his house was on fire. He knew that his children were playing inside, unconscious of the terrible fate awaiting them. He did not dare to shout to them lest he should throw them into a panic. So he produced little carriages drawn by various animals, a sheep, an ox, a deer. Each of these animals had a peculiar attraction to each particular child. When each child saw his own pet animal he immediately came out and jumped on to the carriage, and was safely rescued from the danger and taken to the peace of Nirvana. So the Lord Buddha accommodates his teaching to the special capacities of each individual.

Technically there are three Vehicles for carrying mankind across the sea of life and death to the shores of Nirvana.

These are the Tri-yana.

- (1) The Hinayana, or Small Vehicle. Originally this implied the first degree of sainthood, the Sravakas, compared to hares, which swim only on the surface of the waters, i.e. practise only the elementary virtues and understand only the easier doctrines. Later, the term came to be applied to the primitive form of the Buddhist system.
- (2) The Madhyimayana, or Middle Vehicle. Under this term were included those who were poised between the Hina or small Vehicle and Maha or Great Vehicle. These are the Pratyeka Buddhas, who

have acquired Enlightenment without the help of others and enter Nirvana.

- (3) The Mahayana, or Great Vehicle. This corresponds to the third state of saintship and includes the Bodhisattva, who not only transports himself but carries others on with him into Nirvana.

The word Hinayana was coined by the Mahayanists as a term of contempt for a school of Buddhism of eighteen sub-divisions, only one of which has survived. It is known as the Theravada or Teaching of the Elders, and is practised today in Ceylon, Burma, Thailand and Cambodia. It is therefore sometimes known as the Southern School, to distinguish it from the Mahayana group, to be found in Tibet, Mongolia, China, Korea and Japan. It is not, therefore, correct to refer to this Southern School as the Hinayana, and this term of abuse, but seldom used at any time in the Scriptures, is best dropped from modern usage.

3. 'Sramanas.' This is the general designation for monks who have left the world and all its passions and desires. They have 'stopped their breath' (i.e. their passions) and quietened their hearts.



MODEL SUBJECT NO 51

Sep-pō's 'What is it?'

In this subject Sep-pō and two unnamed 'Travelling Monks' and Gan-tō Zen-katsu are the four *dramatis personae*.

Both Sep-pō and Gan-tō were disciples of Toku-san Sen-kan.

Sep-pō was born in 822 and Gan-tō in 828. Both resided together as enquirers in the monastery of Kin. Both were natives of the Province of Fukien, and they went on pilgrimages together.

Both left Toku-san's monastery in 865, when Gan-tō took up residence at the Gaku-shu in Hopei Province, while Sep-pō started life in his own hermitage in Fukien. Here he continued to reside till 870, which is the year when his old friend Gan-tō died. These facts are important for an understanding of the Main Subject below.

INTRODUCTORY WORD

En-go introduced the subject and said: The Absolute, the Truth, is not hard, but it dislikes the making of distinctions [see Subject

No 2]. So, in so far as it is the Absolute and Ultimate Truth, if the seeker entertains the opinion that yes and no, good and evil, differ from each other, that seeker in his inner mind is already captivated by the idea of differentiation and his mind is already in a state of disorder and confusion.

And yet, from the point of view of the pursuit of knowledge, the scholar who is in the position of associating with learners and makes use of the method of the First Principle in his instructions will, as a scholar, lose the proper sense of direction. He will lose his bearings as to how to carry on his own pursuit of knowledge or how to begin his meditations.

Well, now, supposing one considers it to be unavoidable to lose one's heart in disorder, will it be well to make use of the method of the Second Principle, which is the positive method of instruction? Or, on the other hand, if it is considered that it is unavoidable to fumble and grope in the dark, should one carry on with the plan of instructing in the negative method, and therefore be careful to avoid falling into the distinctions of grades and so on?

Standing at the edge of the straits between going forward and going back, even if one discovers one tiny crack which might open out into a method of explanation, if one is still captivated by words and verses so that one feels forced to take some action owing to the restriction forced on one by the circumstances of the particular case, then it would be found that both the instructor, the one who speaks, and the learner, the one who listens, would be nothing better than a parasitic weed or a ghost. Then, even if that person were living in the land of the Tathagata itself, the chasm between the actual conditions and the Absolute Way would be very wide, and one would have to face a formidable barrier to any means of advancing towards that Absolute.

Well, have you understood what I am saying? If not, here is a Model Subject for you to ponder.

MAIN SUBJECT

Sep-pō, after the death of his teacher, Toku-san, took up his abode in a hermitage on Mount Sep-pō in the Province of Fukien. Soon after he had settled there two unnamed monks heard that this Sep-pō, a firm Taoist, had retired from Toku-san's monastery and was residing in his own hermitage. With the intention of paying their

respects to him they paid him a visit. As soon as Sep-pō saw them coming he pushed open his door and jumped out saying: What is it? What has happened? Then, dreadfully upset by the sight of visitors, without another word and drooping his head, he slunk back into his hermitage. The young men, having received no intelligent word from him went away to Gan-tō's place, for they had heard that Gan-tō was perhaps a point ahead even of Sep-pō in the matter of Zen, and that he was promoting and teaching Zen in the Province of Gaku.

When Gan-tō saw them he asked them: Where have you come from? They said: We have come from Rei-nan. Gan-tō said: Did you see Sep-pō? They said: Yes. We saw him. Gan-tō said: Did he tell you anything? So the young men told him just what had happened when they had visited Sep-pō. Gan-tō said: Then what? What did Sep-pō say? The young men told him exactly what had happened and how Sep-pō had hung his head and without a word had gone back into his hermitage.

Gan-tō, who had always treated Sep-pō as his junior, realised that with regard to his Zen there was still something lacking in Sep-pō. He sighed and said: Oh! what have I done? When I was rubbing shoulders with him at Toku-san's temple I should have let him know that verse of mine which I had composed as I faced the Absolute, the verse of my 'dying bed.'¹ If only I had told him that, he would not have panicked and been thrown into such confusion, no matter what sort of person had come to visit him. He would have become a Zen scholar who could not have been harmed by anyone in the world. Oh, what a pity it is that I did not tell him that 'last' verse of mine!

The two travelling monks received permission from Gan-tō to spend the summer at his temple. At the end of the summer the conversation about Sep-pō was renewed, and the young men asked what Gan-tō thought was the meaning of Sep-pō's strange behaviour. They also asked what Gan-tō had meant by saying: How I wish I had told him my verse composed as I faced the Absolute! Gan-tō said: Why did you not ask me that before? They said: We have been so busy with the temple duties that we have not had time to do so.

Thereupon Gan-tō said: Sep-pō is a fellow countryman of mine. He and I always went on pilgrimage together. We were truly 'birds of a feather' living close together, but just as birds of a feather may

live together yet do not die together, so is it with Zen companions. What each receives from Heaven, our natural talents, differ, so also our Zen 'occasions' and our Zen methods differ, and each produces its own particular features. So it is foolish to try to put every Zen student into any one special mould or pattern, thinking that each Zen person ought to be like this or that.

Unfortunately Sep-pō has not yet learned this and has retained the ancient forms and styles of Zen teachers. So he is still trying to put everyone into one Zen pattern. I am sorry. The 'last words' which I wanted to tell him are nothing other than this: 'Sep-pō, though you and I are companions in life, we are not companions in death.'

APPRECIATORY WORD

Because the 'last word' is that spoken when face to face with the Absolute, it is a word which not even the thousand Holy Ones can hand down. Nevertheless, Gan-tō Zen-katsu, in a time of the light and darkness of the Relative, did manage to explain the 'last word' fairly well. His saying about 'companionship in life' needs no explanation for those who are living in that way of companionship, but when he spoke of 'no companionship in death' his meaning was not so clear. And so, in a world where the logic of 'no companionship in death' is not understood, all sorts of unreasonable things are done. Parents and elder brothers try to force their sons and younger brothers to do what their elders think, and vice versa; statesmen interfere in the most private affairs of the people. And though they do not know when they are going to die each one tries to apply his own fixed rule on others. Gan-tō's 'no companionship in death' was a far-sighted word. It would be well for a Sakyamuni or a Bodhidharma to understand the meaning of the 'last word.'

But aren't you fellows trying to apply your own rules on others? Roaming monks who carry the whole heaven about with them forget their own 'family customs' and learn what they call their teacher's 'family custom.' But you should leave off doing so. Find your own 'resting-place' and there strive to realise your own true duty. Cover yourselves with the mysterious snow which beautifies the eternal rocks and all together give praise to the beauty of the eternal order. In other words, don't go roaming about; settle yourselves in your proper condition and beautify your own surroundings by your own pure, snowlike lives.

NOTE

1. The reference is to Confucius, *Analects*, LV. 2. 'The swan song of birds is mournful. The last words of a man are good,' i.e. My verse which expresses the whole thought of myself in the best form.

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MODEL SUBJECT NO 52

Jō-shū's 'Donkeys cross, Horses cross'

The Jō-shū (Jū-shin) of this subject has appeared in several previous subjects.

There is no Introductory Word to this subject.

MAIN SUBJECT

A monk said to Jō-shū: Sir, that famous stone bridge of Jō-shū—I have just come from it and I saw nothing but some stepping-stones. Jō-shū said: So all you saw was some stepping-stones? Do you mean to say you did not see the stone bridge? The monk said: What do you mean by stone bridge? Jō-shū said: Donkeys cross, horses cross.

[The point of this story is that the moss-covered stepping-stones were so carefully placed that they enhanced the natural beauty of the scenery. This the young monk had not noticed. The whole scene was far better than just having a stone or even a marble bridge there. But the monk did not understand Jō-shū's meaning, so he asked again: What do you mean by a stone bridge? To which Jō-shū replied: It is what donkeys and horses cross over.]

APPRECIATORY WORD

Note.—Several of the ideograms in this text are intended to draw attention to narratives in other Scriptures.

The ideograms for 'Giant turtle.' There is a reference to an old

myth about a giant who went fishing and caught six giant turtles. The point of that story is that such giants might be expected to catch large turtles when they went fishing, but puny little creatures should not expect such luck. The simple travelling monk who came to Jō-shū was not a mighty giant and could not expect to get big results from his questions. He was only like an amateur fisher, but when he put out into the great ocean and came into the presence of Jō-shū's wide wisdom he had the luck to catch a giant turtle; in other words, he was given a magnificent reply to his little question.

'Kan-kei.' The reference is to the *Keitoku Den Roku*, XII. Here there is a story of a scholar named Kan-kei (a disciple of Rin-zai), who died two years before Jō-shū, in 895. The two scholars were thus contemporaries. Kan-kei was asked a question, by a young travelling monk, which was very similar to the one put to Jō-shū in this subject. The question was: I have just come from that famous Kan-kei Valley, but all I saw was a small lake. Oh! said Kan-kei, That is all you saw, is it? Didn't you see the Kan Valley? The young man said: What is that Kan Valley? To which Kan-kei replied: Break the arrow suddenly.

This reply was a deliberate joke, quite meaningless as an answer to the question, and worthless as an explanation of what the Valley of Kan is. It was a sort of practical joke intended to puzzle the young questioner. It resembles the story in our own Subject No 52. Both the story and the two contemporary scholars make us laugh.

In his Appreciatory Word Set-chō says: Though he (Jō-shū) did not set himself up as a solitary peak, his Way was high. When he (the young monk) embarked on that ocean he caught a giant turtle. That old scholar, Kan-kei, contemporary (with Jō-shū), makes us laugh. His words, 'Break the arrow quickly (suddenly)' were useless as a reply.

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MODEL SUBJECT NO 53

Hyaku-jō's 'Wild-Duck'

The Hyaku-jō of this subject appeared in Subject No 26, and the Ba Tei-shi is the Ba-sō of No 3.

INTRODUCTORY WORD

Introducing he said: The Universal is not restricted, its total activity is independent. He who is in contact with the road is not stagnant. He has the opportunity of speedy 'graduation.'¹ If under his verse there is no 'I' there will be the mind of one who 'kills.' Think for a while. The ancients, after all, from what place did they get their restfulness? Here is an example. Ponder it.

Interpretation of the Above

En-go introduced the subject and said: What is called the substance of the Universe, or the great Tao, is not something which exists outside the Universe. It is omnipresent and not contained in one part only. Its total activity is entirely independent.

An enlightened Zen scholar is one who understands this mystery, and under all ordinary circumstances knows how to deal with it. Such a man may be called one who has the rights of a graduate. With regard to his words and verses, if he omits all self-regarding ideas he will attain to the mysterious power of controlling 'life and death' (i.e. the power to bring Enlightenment by the positive, word-using, or negative, silent, methods of instruction). Well, now! In what way did the ancients attain to this ultimate serenity? Here is something for you to ponder.

MAIN SUBJECT

Attention! Ba Tei-shi (Ba-sō) was once out walking with his disciple Hyaku-jō (who was still only a beginner), when he saw a wild-duck fly up in front of them. Ba-sō said: What was that? Hyaku-jō said: That was a wild-duck. Ba-sō said: Where did it go? Hyaku-jō said: It has just flown away. Ba-sō was irritated by such a commonplace answer and suddenly gave Hyaku-jō's nose a sharp tweak. Hyaku-jō cried out with the pain. Ba-sō said: Did it indeed fly off? Why it has been here all the time!

APPRECIATORY WORD

That wild-duck. Just what was it? Ba-sō saw it and started a conversation. The object of his talk would have been love of mountains,

clouds, seas, the moon. And yet he (Hyaku-jō) did not understand. It just flew away. He himself wanted to fly away. Instead he himself was silenced.

Interpretation of the Above

That wild-duck! Who knows what is its true nature? Ba-sō wished to start a conversation associated with his ideas about that wild-duck, about the heart's love for mountains, clouds, seas, the moon and the beauty of nature. That was his reason for asking his question about where the wild-duck had gone. But Hyaku-jō was still too obtuse and bound by his logical mind to see Ba-sō's point. So he tried to silence his teacher by saying that the bird has merely flown away. He seemed to be annoyed at having to talk about such a foolish matter as where a wild-duck had flown to. Ba-sō seemed to him to be talking rather like a senile old bore. To his surprise, however, he got a sharp tweak of his nose, bringing down his pride and self-satisfied attitude. Then it was he who would have liked to fly away. He had nothing to say for himself. What do you think?

NOTE

1. 'Graduation.' The ideograms are used for graduation in the Government examinations. 'Passing the Examination.' A term taken over by Zen to mean 'Attainment of Enlightenment.'

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MODEL SUBJECT NO 54

Um-mon's 'Stretching out both hands'

The Um-mon Bun-en of this subject has appeared in several of the previous Model Subjects.

INTRODUCTORY WORD

Introducing he said: To come forth, transcending life and death, to make practical use of one's Zen knowledge, with ease one will

penetrate iron and cut the nail. Wherever one may be, in heaven or on earth, such a one can be active. Now, think awhile. Who is there who attains to such a strong position?

Interpretation of the Above

En-go introducing the subject said: Men are too much under the influence of life and death—happy in the thought of life, miserable at the thought of death. They waste away their nights and days in useless emotions. If any man has attained even to one true Zen meditation, he will escape from such a condition and make practical use of all his Zen opportunities. If he reaches the position where he controls his thoughts of life and death and really uses his Zen knowledge, he can penetrate the hardest iron-hard problems of life, and cut away the sharpest—nail sharp—crises of life and death, and at all times be free and active, wherever he may be, in heaven or on earth. Think about this awhile. Who is there who is so serene in his life as to have attained to a condition like that? Ponder the following.

MAIN SUBJECT

Attention! Um-mon asked a monk: Whence have you recently come? The monk said: From Sai-zen (a disciple of Nan-sen Fu-gan, and a contemporary of Sep-pō). Um-mon said: Has Sai-zen recently composed any sacred verses? The monk stretched out his hands (dramatically). Um-mon struck him with his fist. The monk said: I was just going to tell you (you are too impatient). Um-mon thereupon stretched out his own hands. The monk had nothing to say. Um-mon struck him again.

APPRECIATORY WORD

To control the head and tail of the tiger at the same time! The imposing sternness is for the four hundred provinces. When questioned he probably did not have the knowledge. How is it? Was he not too precipitate? (The teacher said: Another composition is needed. I will pass it.)

Note.—There is a similarity here with a sentence in the Mumon Kwan No 20. He asked: One more verse to follow, please.

Interpretation of the Above

The way he dealt with that young fellow gives the impression of grasping and taking command of a tiger by its head and tail at the same time. His stern manner was imposing enough to bring all the four hundred provinces under his sway. Um-mon, the founder of the great Um-mon sect, is acting the strong man. But the young fellow who stretched out his hands, when he heard Um-mon's question, 'Has Sai-zen composed any verses recently?' no doubt had not that knowledge. He should not have been so severely reprimanded. Um-mon's treatment was too severe. (Here the teacher, Set-chō, added, 'I ought to add another verse here. It would not be a "seven syllable quatrain," but in any case I shall refrain from doing so, and ask your pardon for the time being.')

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MODEL SUBJECT NO 55

Dō-go and the Family Mourning

Four persons appear in this Model Subject, and Set-chō interpolates his own views.

- (1) Dō-go (whose private name was En-chi).
- (2) Zen-gen (Chu-ko) whose dates are not recorded.
- (3) Seki-so (Kei-sho) born 807, died 835.
- (4) Dai-gen-fu (dates not recorded, but in his old age he became a disciple of Sep-pō (Gi-zon). (See Subject No 5, etc.)

Dō-go was a disciple of Yaku-san, two 'spiritual generations' senior to the other characters in this subject. Zen-gen and Seki-so were his disciples. Dai-gen-fu was a fellow disciple of Um-mon. (See Subject No 6.)

This subject deals with two occasions, separated in time by about thirty years. The first is to be dated about 835, when Dō-go, the senior man, was about sixty-six years of age, and Seki-so about twenty-eight. The second period was probably about 868.

INTRODUCTORY WORD

Introducing he said: It is quiet and secret and entirely the Absolute. In everything Enlightenment is 'proved.' In the 'relative' (world) it brings all phenomena under its control and instantaneous attainment of Understanding (which is the Mind of Buddha).

In the sparking of the flint, in the flash of lightning, getting rid of all indecision, sitting on the tiger's head and catching hold of the tiger's tail, he becomes a 'high cliff of a thousand fathoms.' Here I leave my suggestions for you to think about. When he leaves his one-line road is there room for efficient work amongst men? Now, ponder the following case.

Interpretation of the Above

En-go introduced the subject by reciting four lines which he had himself composed.

- (i) It (i.e. the Self) must be quiet and secret, entirely within the Absolute. Herein is the source of all Zen activity.
- (ii) In everything the 'calming' of individuality and its activities is 'proved' (i.e. is Samadhi).
- (iii) All the activities of Zen within the relative world are turned under its (i.e. the Self's) control.
- (iv) Thus it understands the Truth, i.e. that Mind is Buddha.

In other words the sources of Zen activity are to be found wholly within the secret peace of Samadhi. Here the individuality of the Self is 'calmed down.' Here all the phenomena and activities of the relative world are 'turned back,' as it were, and brought under proper control. And here, too, the mystery of the knowledge that the Mind is Buddha is manifested and becomes operative.

It is sufficient for the Zen scholar to have this active, living, capacity to make decisions in sudden emergencies and in problems which need instant settlement as quickly as the sparking of a flint or the flash of lightning. Also he must know the secret of 'how to sit calmly on the tiger's head and seize its tail' to control the danger. And he will walk independently, and dwell like 'the high cliff of a thousand fathoms,' unapproachable and sublime. All this may be taken as sufficient. So I leave you to think about it. But I ask: Is there such a thing as leaving this 'one-line way of life' and yet being efficient in the world of men? What do you think? Test the following subject which I bring to your attention.

MAIN SUBJECT

Attention! One day, in the neighbourhood of the Dō-go Temple of Changchow, death occurred in a certain home, and Dō-go took one of his disciples, Zen-gen, to express their sympathy with the mourners.

[*Note*—At that date it had not yet become the custom for Buddhist monks to recite the rites for the dead at such times; this visit was an entirely neighbourly affair.]

During the visit Zen-gen touched the coffin and said: Is the man who is in this coffin alive or dead? His teacher, Dō-go, said: One cannot say he is dead, nor can one say he is alive. Zen-gen repeated his question and said: Why can you not say one way or the other? Dō-go persisted, saying: I will not say it; I will not say it. On the way home Zen-gen said: Sir! Please give me an answer about life and death quickly. If you do not answer I shall hit you. Dō-go said: Well, if you must hit me, hit away, for I will not say anything about this problem of life and death.' As Dō-go was so persistent in refusing to answer, Zen-gen, at the end of his patience, struck his teacher.

Long after this incident Zen-gen went to stay at the temple of his 'elder-brother' Seki-so. One day he told Seki-so how years ago he had struck his teacher, Dō-go, after his talk about life and death. He had been troubled in his mind about it all these years. Seki-so said: Yes, and for myself, too, I will not say anything about that sort of problem of life and death. No matter who gives a dogmatic answer about it, that problem will remain unsolved. Zen-gen, however, still persisted in asking why he would not say anything about it. Seki-so, imitating his old teacher's manner said: I will not say anything about it.

As soon as Zen-gen heard this phrase repeated parrot-like, he moved his residence to Seki-so's neighbourhood and became an assistant to his 'elder-brother.'

One day Zen-gen came into the temple carrying a garden hoe and inside the Hall of Worship began to walk up and down, as if searching for somewhere to dig. When Seki-so saw him doing this he said: Whatever are you doing? Zen-gen said: I am searching for the relics of our old teacher. Seki-so said: It is fantastic for you to think of digging up our old teacher's bones. His spirit has not become bones in a reliquary. It is filling the expanse of the

universe. So what sort of relics do you expect to find? (Here Set-chō interpolated, saying: Alas! Alas! How sad! Homage to Samadhi.)

Zen-gen listened carefully to Seki-so's excuses and said: It is in order to repay the kindness of my old teacher that I am doing my utmost from my inmost soul—this is why I am doing this!

Dai-gen-fu, the chief monk of the temple, was much impressed by Zen-gen's earnest behaviour and said: Truly, that is so. Wherever the Gods are worshipped, that is where they are. The reliquary of our old teacher is still here.

APPRECIATORY WORD

Hares and horses have horns. Cows and goats have no horns. The Absolute if small is infinitesimal. If the Infinite is large it is like a mountain-peak.

The bones in the golden reliquary still exist—they are white waves breaking in the sky, and where shall they be found? They shall not be found. One of a pair of his (Bodhidharma's) shoes returned to the West and long ago it was lost.

Note.—'One of a pair of his shoes.' The reference is to an old story about Bodhidharma. It was said that Bodhidharma had been given poison six times. After the sixth dose he died, and his enemies buried his body as quickly as they could in a temple called Yu-bi (Bear's Ear). But three years later an ambassador from the country of North Gi, named Sō-un, came back from a visit to India. He told how when he was crossing the Pass called the Pass of the Onions, because of the onions growing and blossoming in profusion there, he had met Bodhidharma walking along and carrying one shoe. On hearing this report the temple authorities immediately had the tomb opened and found it to be empty except for one shoe.

Interpretation of the Above

If it is said that there are horns on hares and horses, then it must be said that there are no horns on cows and goats, and vice versa. The problem of life and death is like that. Death is not necessarily death nor is life necessarily life. Dō-go and Seki-so both pointed at the dead body and said: I will not say alive and I will not say dead. That is indeed so.

The substance of the Universe, if looked at analytically, is smaller than the smallest conceivable line, but if looked at from the point

of view of its size, it is like a great mountain-peak rising up in front of our very eyes. Zen-gen took that garden hoe into the Hall of Worship and went round searching for the relics of his old teacher. Now those relics, no doubt, exist but they are filling the True World, and are not to be found by looking for them in any specified place. The universalised self, like great white storm-waves breaking against the heavens, has no one place of abode.

Think of Bodhidharma—He became ‘relics’ in that Temple of Yu-bi, and is ‘sleeping’ there, but surprisingly he is said to have taken one of his shoes with him and gone to India. But even though he is said to have returned to India, he is not staying in some particular place there. His individual self has long ago been ‘universalised.’

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MODEL SUBJECT NO 56

Kin-zan and ‘With one Arrow Breaking through Three Barriers’

Kin-zan is the monk Bun-sui of Kin-zan Temple in the Province of Honan. He was a friend of Sep-pō (822–908) and became a disciple of Tō-san Ryō-kai (807–869). He went to the Kin-zan Temple when he was twenty-seven years of age. The dates of his birth and death are not recorded.

Ro-zen Kaku is the name of a soldier-patron of Zen. Nothing is known of him except what is told us below.

INTRODUCTORY WORD

Introducing he said: If all the Buddhas had not come into the world, and if ‘one-piece’ Law had not been given to men, and the Patriarchs had not come West (i.e. to China) [see Subject No 17, Main Subject], there would have been no propaganda about secrets of the mind (telepathy, etc.). It is because of this (i.e. the coming of the Buddhas, etc.) that in these times men have not comprehended. They have rushed around seeking it (the Truth) from

outward sources; and what is at their very feet, even though it happens to be the most important 'cause of all effects,' they neglect. (Though this they might do even though the wise and holy ones have said nothing about it.) Now if such be the case and those who see do not see, those who hear do not hear, those who explain do not explain, those who understand do not understand (this immediate 'cause of all effects' which lies at their very feet), whence shall they obtain the true knowledge? If they cannot thoroughly understand intuitively, let them try to understand through the 'complications' (words, arguments, etc.).

Interpretation of the Above

En-go introduced the subject saying: In this present age the peddling of Buddhism, as if it were some sort of trade ('one-piece Buddhism'), is a flourishing business. If none of the Buddhas had come into the world, it would not have been possible for such a trade to flourish. And in some quarters where this peddling of Buddhism is carried on, a kind of mystical, telepathic teaching is being given. Such worthless teaching should not have been possible. If Bodhidharma had not come 'West' to China the perversion of his teaching could not have taken place. And people living in the world are the ones who have been troubled by it. People have forgotten the treasure that is at their very doors and they have gone searching for other people's treasure. The first and primary cause of all effects lies in their own daily living, and even though all the Buddhas and Patriarchs may be there (right at their very feet), they do not perceive it, and the peddling teachers saying all sorts of clever things are as bad as the common people—they do not perceive that the first and primary cause of all effects is there at their very feet. The ordinary people of the world simply follow after these peddling teachers.

Well now, what about all this? This seeing and not seeing, this hearing and not hearing, this explaining and not explaining, this understanding and not understanding as to the primary cause of all effects which lies at our very feet—from where shall we get deliverance? If you, my disciples, cannot understand what I am telling you, you had better listen to the 'complications'—the words and teachings of the ancients.

So attend and ponder the following.

MAIN SUBJECT

Attention! Ro, the Zen soldier-patron, asked Kin-zan: What if at some time with one barbed arrow I were to break through the three barriers (i.e. What if I were to attain to full Enlightenment, rising above the three barriers to knowledge) by only one effort? What would you say? Kin-zan said: Go and drive out the captain in charge of those barriers and bring him to me. This reply touched a sensitive spot in the mind of Ro, the patron, so he said: If I bring that captain to you, you will apologise for your improper speech. Kin-zan said: Aha! When are you going to bring that captain to me? Ro said: A bald-pated fellow like you is quite impossible! I had intended to shoot a straight arrow but find that I have come up against a bald-pated fellow like this. And now, even if I did shoot a straight arrow it would be nothing but a weariness, and quite useless to me. I'll have nothing to do with such an ignorant fellow. So he went away in a rage. But Kin-zan called out: Wait a bit! That's right what you said about one straight arrow breaking through the three barriers, but just shoot one of these straight arrows and let me see it. Ro, taken by surprise, hesitated. Kin-zan without any hesitation hit the man seven times and said: You rascal! A fellow like you in thirty years' time may have his doubts removed, but till then he will just go on with his worthless doubts and continue on his warlike path.

APPRECIATORY WORD

I will allow you to drive out the lord of the barrier, but, my friend, do not be careless before you have shot your arrow, because if you take to your eyes your ears will certainly become deaf; and if you take to your ears, even with two eyes you will become blind. That word, 'One shot breaking through three barriers,' is a pitiable word. Very clearly visible is the way (you will go) after that word has been said. Friend, do you not know that Gen-sha¹ has a verse, 'Strong men, We are ancestors of our own natural minds.'

Interpretation of the Above

Kin-zan had said to Ro, the Zen patron: Bring me the captain when you have driven him out of his barriers. You (Ro and others

like you) who are so fond of shooting arrows, don't be careless. It is an extremely difficult thing to drive the captain out of his three barriers. Remember that there is a saying that if you concentrate on using your eyes only, you will lose the power of using your ears, and become deaf; and if you concentrate on using your ears alone you will become blind, even though you do happen to have two eyes. This should show you how difficult your plan is. I am sorry for you. You have been repeating those words, 'What do you think of my shooting only one arrow and breaking through the three barriers,' as though you yourself had already attained the Enlightenment of Zen. But what about your words and deeds and whole way of life after shooting that arrow? You have not attained to anything. Have you never heard that verse composed by Gen-sha? He said: You men of strength² (i.e. men who have knowledge more than the ordinary men of the world), each of you should realise that you are the ancestor of your own inborn mind. You must try to purify that Self which is the ancestor of your inborn mind. Of what use is it to go about with that time-wasting word of yours about breaking through the three barriers with one shot?

NOTES

1. Gen-sha (835-908), a disciple of Sep-pō, a fisherman. See Subject No 22.
2. 'Men of great strength.' The reference is to Mencius. "The rich man may not be licentious, the poor man may not move from place to place, the good warrior may not bend; such are "Men of strength."'

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MODEL SUBJECT NO 57

Jō-shū and 'The Country Bumpkin'

For the Jō-shū of this subject, see No. 2.

INTRODUCTORY WORD

Introducing he said: Before one has pierced through it is like a silver mountain or an iron cliff. When one has finished piercing

through, the Self is essentially that iron cliff and silver mountain. There may be some who say, 'How is that?' (How is the True Way so difficult?) I would say to others that from the point of view of Absolute Truth, to make manifest one's opportunity, to perceive one's objective state, to 'cut off' one's 'Second Principle methods,' to stop intercourse with ordinary as well as holy men—all this is not anything extraordinary.

But there are no doubt some of you here who are not yet so. Therefore ponder the activities of the ancients—things like the following subject.

Interpretation of the Above

En-go introducing the subject said: If one has not yet grasped the substance of the Absolute Truth, that Truth will seem to be like a silver mountain or an iron cliff—something too hard to pass through. But when one has comprehended the nature of that Absolute he reaches the knowledge that there is nothing other than the Self which can be called the Absolute. The Self is indeed that very iron cliff and silver mountain.

If anyone asks why that Absolute is such a difficult thing I would say that is as it should be. From the point of view of the Absolute it is a matter of indifference that one opportunity of attainment comes into our view, or that a man should be able to perceive facts, or objects of consciousness, or if the scholar can 'cut off' (give up) Second Method principles of teaching, or even that he can stand in the world without intercourse with ordinary or holy men, and thus be like a 'Cliff of a thousand fathoms,' totally independent and sublime. None of these things are of importance or value from the point of view of the Absolute. One must say that one has merely touched the fringe or edge of the Truth.

But amongst you there are some who cannot understand and do what seems to be an impossible thing. Those must ponder carefully the doings of the ancients—like the following.

MAIN SUBJECT

Attention! A monk asked Jō-shū: Those words of yours, 'The Absolute is not difficult, only it dislikes the Relative' (see Model Subject No 2). I understand what is meant by 'It dislikes the

Relative' but just what is meant by the 'Non-Relative'? Not to be relative—what is that? Jō-shū replied: Non-Relative means that, above heaven and under heaven, the Self is the only reality. It is revered unconditionally and is uncontrolled by anything outside itself.

The questioner, quite a philosopher in his way, was not satisfied with Jō-shū's reply, so he said: To talk of the Self as being alone in all heaven and earth, to be revered unconditionally, seems to involve a distinction between that self and the outer world of the self, and so it would seem to fall into the category of the Relative, would it not? It seems to me that to talk about 'above heaven and below heaven, self alone and others,' and so on involves the ideas of 'other and I.' Jō-shū said: What a country bumpkin! How can the only Self, revered unconditionally in heaven and earth, be relative? The monk could not answer.

APPRECIATORY WORD

His (i.e. Jō-shū's) insight was as deep as the sea. His method was as high as a high mountain. That young fellow who paraded his foolish arguments was like a gnat or horse fly trying to play with the fierce gales blowing in the heavens, or like ants trying to move a pillar of iron. They could never take hold of that storm or move that iron pillar. They could do nothing other than wriggle and writhe. (A cloth drum under the eaves of that gate.)

NOTE

To come to a great scholar (like Jō-shū) and talk foolishly about the Absolute and the Relative was like beating a child's cloth drum compared with that enormous drum being beaten under the eaves of the Thunder Gate at the White Horse Temple in the great capital of the ancient world (Lo-yang in Honan Province, capital of the Chu Empire).

(The reference is to an ancient Chinese book. The big drum, it says, could be heard all over the city while the child's drum, being made of cloth, made no sound at all.)

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MODEL SUBJECT NO 58

*Jō-shū's 'Five Years (I) have not
reached Discernment'*

Model Subjects Nos 57, 58 and 59, together with No 2 (q.v.), are all based on the *Records Concerning Belief in the Mind*, by Seng-ts'an (Sō-san in Japanese), the Third Chinese Zen Patriarch (d. 606). There is no Introductory Word to the subject.

MAIN SUBJECT

Attention! A monk asked Jō-shū: With regard to those words (so often quoted by you from Seng-ts'an's *Records Concerning Belief in the Mind*), 'The Real Way is not difficult, only it dislikes the Relative'—are not the men of this time like birds whose nests are underground and snakes which live underground? Are not people today groping about in the dark and unable to understand them? To which Jō-shū replied: It is five years since that question about Seng-ts'an's words was put to me, and to this day I am not able to make them clear.

APPRECIATORY WORD

The yawn of the King of the Elephants, the roar of the King of the Lions—these may be meaningless sounds; they have shut the mouths of men. In the North, South, East and West the crows fly about and the hares run freely.

Interpretation of the Above

Jō-shū, like a great King Elephant, might merely yawn, or roar like the King of the Lions; what he said might seem to be quite meaningless. Nevertheless, so great was his understanding of the Truth that his very lightest remarks could stop the critical mouths of argumentative questioners. In very truth, in this matter of the reality of the Absolute, there is no necessity to argue about the Relative and the Non-Relative, for wherever you go, North, South, East or West, crows go on flying about and hares run about as usual; and is not that most desirable? The way of nature points to the truth that the Real Way is not difficult.

NOTE

The Elephant was often used of the Buddha who discomfited the ninety-six heretical sects. The implication here is that Jō-shū was skilful, like the Great 'Elephant' Buddha, in stopping the mouths of foolish arguers.

One commentator points out that it would have been more true to nature to say that the lion did the yawning and the elephant the trumpeting, but there does not seem to be any particular point in Set-chō's order of the words.

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MODEL SUBJECT NO 59

Jō-shū's 'Why did you not complete the Context?'

This is another in the series of Jō-shū's Model Subjects. In the previous one a monk spoke of men being like birds in underground nests, groping in the dark and so unable to understand the Truth. Here we have an example of the sort of monk who was groping in the dark. Many commentators see in this series of Jō-shū subjects examples of what they call the 'very cream of the Buddha nature.' This is illustrated by a story from the Goto E-gen about Jō-shū. The story is as follows: An old lady sent her messenger to Jō-shū with her alms money and told her servant to ask the Patriarch to 'revolve' the Scriptures on her behalf. Jō-shū accepted the alms in his alms bowl. Then he came down from his meditation seat, turned himself completely round and said to the old lady's messenger, 'The revolving of the orthodox Scriptures has been completed.' (The implication was that as he had frequently read the Scriptures through they were now contained in his body as thoroughly as they are in the revolving cases containing the actual volumes.)

INTRODUCTORY WORD

Introducing he said: Possessing the heavens, tying up the earth, surpassing the holy and transcending the ordinary—this points to the 'Nirvana secret' discovered in any of a hundred flowers. Even though surrounded by armies of spears, he determined the 'life-

pulse' of monks. Now, ponder awhile. Whose strength does he receive to be able to do such things? Test the following and see.

Interpretation of the Above

En-go introduced the subject, saying: If anyone holds the key to the Absolute, comprehends Heaven and Earth, transcends both ordinary and 'holy,' he has entered into the very secret of Nirvana—a wonderful thing. And because such a man's activity is both harmonious and unhindered he can, even through a nameless wayside flower, comprehend the heart of nature and appreciate it all. The arguments about right and wrong, yes and no, may envelop him like an army of ten thousand spears, but in the midst of it all he can determine the true worth of his opponents and silence them. Now, on what power is this secret activity based? Ponder the following.

MAIN SUBJECT

Attention! A monk asked Jō-shū: With regard to that verse from Sō-san's *Records Concerning Faith in Mind*, 'The Absolute is not difficult, only it dislikes the Relative,' you have told us that if anybody tries to explain its meaning even a little that man is already within the Relative and far removed from the Absolute, and that it is useless to make use of words or to say things about the Absolute. But if you do not make use of words and verses how would you yourself teach about it? You yourself use words, so what is the meaning of your own attitude in this matter? To this, Jō-shū replied: What I say is not only what you have just said. You have only quoted half my verse. On no account should you speak as you have done in attacking anyone's opinions. Why do you not quote the whole of what I said, and then question me about the whole of my teaching?

To this the young man replied: All I remember of your words is what I have said—that is all I have heard. Jō-shū said: 'The Absolute is not difficult, only it dislikes the Relative'; if that is all you remember that is evidently enough for you.

APPRECIATORY WORD

Even if you pour water on It (the Absolute) it does not get wet. Even if the wind blows on It, the wind does not blow through It.

MODEL SUBJECT NO 60

He (Jō-shō) walked like a lion, moved like a dragon, cried out like a demon (spirit) and rebuked like a god. The length of his head was three feet. Do you know who this was? Even if you stood in front of him he would keep silent and just stand gravely there.

Interpretation of the Above

In answer to the question about the Absolute being not difficult but only disliking the Relative, Jō-shū had told the young man that in his case that was quite enough for him to hear. No further argument would be of any avail. And that is so. The Absolute does not get wet if you pour or sprinkle water over It, nor can the wind blow through It. Jō-shū's attitude, his front, was splendid. He walked like a tiger, moved like a dragon, and his speech was firm, severe and reprimanding like that of the spirits and divine beings. His words really fit a great personality such as he was. Not only was he above the ordinary in his spiritual power, he was even above the ordinary in his physical nature. His head was three feet long. [The reference is to an old philosopher who lived to a great age, and who is said to have had a very long head (three feet).] And Jō-shū lived to be one hundred and three years of age, outliving even Sakyamuni. (The old Chinese philosopher was deified and became, in Japan, one of the Seven Gods of Happiness, Fukurokuju, who is God of Longevity and whose head is of great size.) Yes, if you ask Who is this long-lived leader of his generation, it is indeed Jō-shū. And if one stands in front of his statue he will remain silent.

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MODEL SUBJECT NO 60

Um-mon's 'My Staff transformed into a Dragon'

For Um-mon see Model Subject No 6 and elsewhere. His private name was Bun-en.

INTRODUCTORY WORD

Introducing he said: All Buddhas and all living things, in their fundamental nature, are not different. Mountains and rivers and

one's own Self, how are they distinct? Why do these all appear as two sets of phenomena as if they are placed in two categories? If anyone can give expression to this matter, even if one cuts off the Second Principle methods of teaching, it is not right to live negligently. And if one does not live negligently the great universe will not need even one twist of your finger. Just ponder awhile. Whence comes the giving expression to this problem? Here is a subject to think about.

Interpretation of the Above

En-go introduced the subject and said: The Buddha and all living things are fundamentally, in their real nature, one. So, too, mountains and rivers and this world are not different in kind. The Mind, the Buddha and all living creatures are three undifferentiated entities. But to our eyes these three undifferentiated things appear in distinct forms—and why is that? Now even if a man can explain this problem by cutting off all relative methods of speaking (using the methods of the Absolute, i.e. silence only), he must not live his daily life in the world in a negligent or careless manner. If, in so far as he has cut himself off from the Relative method, he can live his life carefully, then he will become a clear-minded monk. To him will the whole universe belong, and he will not even have to give one twist of his hand to control it. It is worth stopping and asking how a man gets such power as to be able to express the truth in such a way.

Here is a subject for you all to meditate about.

MAIN SUBJECT

Attention! Um-mon, with his staff¹ in his hand, said to his assembled disciples: This staff, which I am holding in my hand, has transformed itself into a dragon and has swallowed the universe. Oh! where are the mountains and rivers and the great world?

APPRECIATORY WORD

Note.—In order to understand the following Appreciatory Word, it is necessary to know the old story of the Great Flood. In ancient times there was a devastating flood, and the Emperor ordered great engineering works to be carried out, in order to relieve the flooded

districts. As a result the mountain called the 'Dragon Gate Mountain' was cut in two, and the rivers Yangtse and the Yellow River were formed. In this Appreciatory Word it is the 'Dragon Gate' of the Yellow River which is referred to. Every spring-time, when the peach blossoms were in full bloom, large numbers of fish collected here, below the Dragon Gate Waterfall. The strongest and finest of these fish jumped up the fall and reached the waters above the Dragon Gate. But on their way up it was said that these great fish had their tails burnt off by flashes of lightning. The weaker and smaller fish could not face the fierce flow of water, and either died or were swept away down to the lower reaches of the river. Those which died were the ones who 'exposed their gills.'

In his Appreciatory Word Set-chō began by quoting Um-mon's words. Set-chō said: 'The staff swallowed the universe.' After these words of Um-mon his next words were idle, 'Peach blossoms floating on the flood.' 'Creatures with their tails burnt off' are not necessarily limited (in their activities) to 'seizing the clouds and grasping the mists.' Nor is it only fish who expose their gills, who lose their courage and destroy their spirits. Here (said Set-chō), I have finished with his (Um-mon's) words.

But for you who hear and do not understand, there must be utter selflessness. There must be an end to disorderliness. Seventy-two strokes and I will let you off lightly for a while. One hundred and fifty² would be too hard; I will let you off. (Then he, Set-chō, came down from his dais waving his staff furiously. The whole crowd of his disciples fled precipitately.)

Interpretation of the Above

Set-chō said that Um-mon had spoken about his staff becoming a dragon, about dragons rising above the Dragon Gate and carrying on wonderful activities like 'seizing the clouds and grasping the mists.' He had also spoken about the lesser fry seeing nothing but the peach blossoms floating on the current of the river. But such words are really idle words, because great dragons, with their tails burnt off by lightning on their way up, do not limit themselves to such mysterious activities. Nor is it only the lesser fry who expose their gills, lose their courage and destroy their spirits. There are plenty of dull dragons in the world, and there are some

smaller fry who can and do attain to 'dragon-like' activities. This is the end of my critical remarks about the Main Subject.

But now, you fellows here. You hear with your outward ears but do not understand the deep meaning. What you must learn is that our daily lives must always be serene and orderly, and, I repeat, leave off being disorderly. I have no patience with you all, but I will let you off lightly. Instead of the one hundred and fifty blows with my staff which I might lawfully give you, I will only strike you seventy-two times. So saying he came down from his dais, waving his staff furiously. The crowd of young men fled precipitately, for they were afraid of that 'staff which had become a dragon and swallows the universe.'

NOTES

1. For the meaning of the 'Staff' see the Main Subject of No 18, note 6.
2. One hundred and fifty lashes of the whip were allowed during the Tang and Sung Dynasties (618-1279).

REMARK

This subject should be compared with Nos 5 and 19. These contain the main ideas of the Kegon Scriptures (*Avatamsaka Sutras*). These Scriptures claim to give the teaching of the Buddha which was delivered in a supernatural way, and many of the books were said to have been 'kept in the Dragon Palace under the sea.' They purport to give teaching adapted to ordinary people, but rising in stages to the highest, i.e. Absolute identity between mind and the Buddha. In the *Hekigan* the teaching is, of course, presented in Zen form.

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MODEL SUBJECT NO 61

Fu-ketsu and 'The Perfecting of the State'

For Fu-ketsu (En-sho) see Model Subject No 38. His dates are 896-973. The anti-authoritarian tone of the following subject may be due to the fact that Fu-ketsu received unjust treatment from the officials, but it is more likely due to some of the ideas of Taoism which he had learnt in his pre-Buddhist days.

INTRODUCTORY WORD

Introducing he said: He who can set up his banner¹ and promote his own principles is certainly an enlightened teacher who discharges his duty. He who can discern the difference between 'dragons' and 'snakes' and black and white² is certainly a wise and enlightened scholar. To be able to decide questions as to when to use the sword and dagger, to put to death or to give life, or again, questions about the disciplining (of disciples), as how many strokes to give with the rod, such persons are not ordinary men of the world.

Let us leave such questions for the moment, but consider: Can there be one verse in which all (Zen) teaching about the phenomena of the Universe is wrapped up, and if so how is such a verse prepared³? Ponder the following.

MAIN SUBJECT

Attention! Fu-ketsu introduced a subject by a word: If one speck of dust arises, the state is perfected. If one speck of dust does not arise the state perishes.

(Set-chō, holding his staff, here interpolated and said: Are there any monks who will live together and die together with Fu-ketsu?)

Interpretation of the Above

Fu-ketsu once introduced a subject to his disciples. He said: A speck of dust, for that is all (from the Zen point of view) which is meant by the state organisations, military, judicial, cultural, etc., if all these things are established then the state prospers. But if that 'speck of dust' does not arise (if the state is not organised) the state will perish.

(Set-chō seized his staff and said: Are there any Zen monks here today who sympathise with Fu-ketsu, who will live and die with him?)

APPRECIATORY WORD

There are simple peasants who knit their brows, yet a strong foundation for the state is established. But, wait a moment! Where are the scheming officials and the bold generals (who organised the state) now? Only the pure winds blowing over ten thousands of miles know their whereabouts.

Interpretation of the Above

If it is thought to be necessary to establish the nation's policies by organisations, and to strengthen the nation's defences by military works, the nation may be strong, but the simple peasants will suffer (owing to the heavy taxation, etc.). If, nevertheless, it is said that the peasants must suffer, so that the strong foundations of the state may never be moved and the peasants brows must continue to be furrowed, then consider. What has happened to all those state organisers and military men and the plans which they prepared³ and carried out? Nobody knows where they are now. Only the fresh winds which blow over the face of the land for thousands of miles know what has happened to them.

NOTES

1. 'Set up his banner.' See Introductory Word to Subject No 21, note 1.
2. 'Black and White.' See Introductory Word to Subject No 35.
3. 'Prepared.' The ideogram here rendered 'prepared' is used for bargaining in the market, but it came to be used in Zen for arguing and stating the teaching.

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MODEL SUBJECT NO 62

Um-mon's 'One Treasure Within'

Um-mon (Bun-en) has appeared frequently in previous Model Subjects. His 'verse' in the Main Subject of the present Model Subject is based on the teaching of Sō-chō (who was also known as Chō-hō, and has been mentioned in Model Subject No 40). He was a disciple of the famous Kumarajiva, the translator of so many of the Buddhist Scriptures. The date of Sō-chō's death is given as 414. He was put to death by the Emperor for unknown reasons.

INTRODUCTORY WORD

Introducing he said: He who has the wisdom (which comes) without a teacher;¹ he who gives forth the uncreated secret; he who

has the compassion of the unrelated;² he who becomes a true friend even though not requested,³ and who with a single word wields the power of killing and giving life, and can within a moment make free or make captive, has all the characteristics of a true Zen scholar. But who ever has been such an extraordinary person as that? Ponder the following test case to which I draw your attention.

MAIN SUBJECT

Attention! Um-mon said to his assembled disciples: Within this whole enormous universe there is One Treasure. It is concealed within the mountain forms. Seize the (dedicatory) lanterns⁴ and enter the Buddha Hall. Bring the Three Gates⁵ and place them on the lanterns.

Interpretation of the Above

Um-mon introduced a subject to his assembled disciples and said: There is a precious Treasure within this vast, infinite Universe. It is the Buddha-nature, capable of rising to all heights of the Absolute. This Treasure is concealed within the 'mountain' of our fleshly bodies (or under the *skandhas*, the five psychological constituents of human nature, i.e. form, sensation, perception, activity and consciousness). Or, again under the five great Elements (earth, water, fire, wind and space, all of which belong to the 'Womb World,' containing the secrets of the Diamond World).

In other words, we exist by virtue of possessing within ourselves this wonderful Treasure.

Daily, morning and evening, we take our lanterns into the Hall of Worship, but this wonderful Treasure will not remain within us just because we perform our regular acts of worship. We should bring in with us the 'Three Gates' and place them on top of our lanterns. If we cannot do such a miraculous thing as that it will mean that our wonderful Treasure has rotted away.

APPRECIATORY WORD

Look! Look! On that ancient (river) bank, who is it that has thrown in the fishing line? The clouds are swiftly passing, the water is endlessly moving. The bright moon is shining on the flowers of the rushes.

Interpretation of the Above

Look well at that man (Um-mon) who has cut himself off from this transient world and taken up the position, as it were, of a fisherman on the bank of the venerable but decaying stream of life. Is not he, with his word about the Treasure hidden within the body and the Universe, a veritable manifestation of that One Treasure? Look at the beauty of nature which enfolds him. Note the lovely clouds floating in the sky; note the water passing through the solid ground and the bright moon beautifying the flowering rushes on the river bank. Here that One Treasure is sleeping peacefully. It will be well for those who have eyes to see, to perceive the spiritual activity within that man and the beauty of nature which surrounds him. Here lies the secret of 'piling up the gates on top of the little lanterns.'

NOTES

1. 'Wisdom without a teacher.' The reference is to the *Hokke-kyo* (the *Saddharma Pundarika*) where General Wisdom, Buddha-Wisdom, Natural Wisdom and 'No-Teacher Wisdom' are mentioned.
2. 'Compassion of the unrelated.' There are three kinds of mercy, love or compassion. (i) Love as between all living things, which includes the five Human Relationships (father and son, master and servant, husband and wife, brother and brother and friend and friend), and the five Cardinal Virtues (humanity, justice, politeness, wisdom and fidelity). (ii) The mercy or compassion of the 'Dharma Relationship,' which includes the social duties and the love towards the community as felt by the 'Holy Ones.' (iii) The Unrelated Compassion, as here, which is the Absolute, Universal Love of Buddha.
3. 'Become a true friend, even though not requested.' This idea occurs fairly frequently in several of the Scriptures (such as the *Mu-ryo-ju-Kyo* or *Aparimitayus Sutra* and the *Yui-ma-Kyo* or *Vimalakirti-nidesa Sutra*).
4. 'Lanterns.' The ideograms usually mean the large stone lanterns which are arranged on each side of the paved way leading from the outer gate to the inner entrance of the temple. But here it is the small oil lamps (often flimsy ones) carried into the Hall of Worship every morning and evening by the monks and used to enable them to read the Scriptures. To bring the 'Three Gates' and place them on top of the flimsy little lamps is of course not to be interpreted literally.
5. The 'Three Gates.' This does not mean three separate gates. It refers to the main gate with its two side entrances, so common in temples. This Main Gate with its three entrances is often called the Gates of Deliverance. Symbolically, the temple is looked upon as Nirvana. The Three Gates or entrances are: (i) Knowledge that the Self is void, and knowledge of how to advance to this knowledge and never to turn back. (ii) Mercy or

MODEL SUBJECT NO 63

Compassion—to save others from pain and sorrow and give them joy, and (iii) Sincerity and Selflessness.

To bring these three gates and place them on top of the little reading lamps would be miraculous for ordinary people. Those who have passed through the Three Gates of spiritual knowledge must take that knowledge in with them and see that it overshadows the outward forms of worship represented by the little lamps.



MODEL SUBJECT NO 63

Nan-sen killing the Kitten

This subject is considered to be rather un-Buddhist, as it tells of Nan-sen killing a kitten. It must, however, be read in connection with the next subject (No 64) which is a kind of supplement to it. It is said, in defence, that some of the Mahayana Schools were not as strict about the prohibition to kill as the Hinayana Schools. They allowed it if it prevented worse calamities (such as the fighting and endangering of life which was taking place in the Temple of Nan-sen).

For Nan-sen (Fu-gan) see Model Subject No 28. He was a teacher of Jō-shū, who appears again in the next subject (No 64).

INTRODUCTORY WORD

Introducing he said: Without attaining a way for thought one must learn to 'take it up.' By words and speech it cannot be reached. This should be speedily taken notice of. When a man can act like the flash of lightning or the shooting meteor he will empty the abyss and overturn mountains. Are there any amongst you who understand? Here is an example for you to ponder.

Interpretation of the Above

En-go introduced the subject saying: We shall surely come up against a place where our meditating powers are not effective to

perceive the Absolute Truth if we only use those powers of thought which pertain to the relative world. Yet, although that way does not reach the proper destination, it is truly the way which Zen scholars must use. The scholar must begin by studying this very point, viz. the unattainability of Truth by the relative method alone. But, as the words and speech which we use are the product of this relative world, even though we try to express the truth about the Absolute by means of them, we shall most surely come up against something which will be entirely inexplicable. However, as that which cannot be expressed is just what the 'open-eyed' Zen scholar is looking for he must be careful to look at both sides of the problem—both subject and object, both self and other.

If the Zen scholar is able to attain to the secret, and act as in a flash of lightning or in the shooting of a meteor, he will then be able without difficulty to turn up and empty the very abyss and overturn mountains. Is there amongst my disciples anyone who has laid hold of this mystery? Here is something for you to ponder over.

MAIN SUBJECT

Attention! At the Temple of Nan-sen, one day the east and west wings (of the monastery) fought about a kitten. Nan-sen noticed this. At long last he spoke out: If you can say a 'word,' say it, and I won't cut. The assembled monks made no answer. Nan-sen cut the kitten in two.

Interpretation of the Above

Attention! One day at the monastery of Nan-sen a fierce quarrel broke out between the monks who lived in the east wing and those who lived in the west wing of the temple. The quarrel was about the ownership of a kitten which had strayed into the temple court. Nan-sen did all he could to stop the quarrel, but it only grew worse, and ended by becoming a downright fight. Seeing that all his efforts to stop the quarrel were useless, Nan-sen at last called out: It is shameful to see you men fighting over a small matter like that of the ownership of a kitten. You who pretend to be enlightened are not enlightened. If you are, say some word which will show me that you really understand the Way, and I won't kill this kitten. They had nothing to say so he cut the kitten in two.

MODEL SUBJECT NO 64

APPRECIATORY WORD

Both wings of the monastery were filled with clumsy and foolish men, meditators! What a lot of smoke and dust they raised and how useless! Fortunately Nan-sen was able to make a decision. He cut in two, but was impartial.

Interpretation of the Above

The foolish monks of Nan-sen monastery began a fight over an unimportant thing. They were hot-headedly grabbing at a thing, making a lot of dust and smoke, without doing any good at all. Fortunately Nan-sen was there, and he settled the matter with one single blow. He cut the kitten in two (and let who will criticise); he was impartial, and so saved a lot of ill-feeling and even bloodshed.

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MODEL SUBJECT NO 64

Jō-shū putting his Sandals on Top of his Head

This Model Subject is a supplement to the previous one (No 63) and the two must be taken together.

(The incident of the fight and the killing of the kitten is narrated also in *Keitoku Dento Roku*, VIII, and *Goto Egen*, III, and *Mumon Kan*, XIV.)

There is no Introductory Word for this No 64.

MAIN SUBJECT

Attention! Nan-sen told the (whole) story of the previous word [i.e. of No 63] and asked Jō-shū's opinion. Jō-shū took off his straw sandals, put them on his head and went out. Nan-sen said: If you had been here truly the kitten might have been saved.

Interpretation of the Above

By putting his sandals on his head Jō-shū meant to show that everything was upside down. His action was intended to show this in a somewhat dramatic way.

APPRECIATORY WORD

Having told the subject fully he asked Jō-shū's opinion. He might freely and quietly walk about even in the castle of Chō-an [modern Si-an, capital of Shensi Province, the ancient capital of China]. Ordinary people will not understand why he (Jō-shū) put his sandals on his head. Let him (Jō-shū) now return to his own temple and be at rest there.

Interpretation of the Above

Nan-sen concealed nothing from Jō-shū, who had been absent while the fight was taking place. What Nan-sen had done was right and the killing of the kitten was not a criminal act. He could if he wished go with a good conscience and walk about publicly through the streets of the capital city. What Jō-shū meant by taking off his sandals, putting them on his head and going out is very difficult for ordinary people to understand. His act did have a deep significance. It hinted at so much. There was not a single man in either the east or the west wings of that monastery who would understand.

Say, old Jō-shū, your age is just right for you to get back to your own temple in the North and leave this worthless company of monks who have not understood the true principles of Zen. Wouldn't it be better for you to return and end your days in the peace and quiet of your old home?

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MODEL SUBJECT NO 65

*The Heretic, 'A good Horse and the
Shadow of the Whip'*

There is no Chinese Patriarch in this Model Subject. The three persons who appear in it are Buddha, a heretic and Ananda.

The heretic is a representative of the Tirthakas or Brahmin opponents of Buddhism. (For the ninety-six 'heretical Schools of Thought' see note 1 in Model Subject No 13.)

Ananda is one of Buddha's chief disciples, famed for his kindly disposition. He is said to have been the one who 'opened the door' for women to leave the world and enter the monastic life.

INTRODUCTORY WORD

Introducing he said: That which appears but has no form; that which fills the ten directions¹ and is infinitely encompassing. Not Mind² yet it responds. Though it covers land³ and sea it is not complicated. Taking up one⁴ and inferring three, glancing at a thing and judging its weight; coming down with the staff of correction like drops of rain,⁵ and with the scolding voice like claps of thunder—not here is the activity of the advanced meditator attained. What then is the activity of such an advanced person? Here is something for you to ponder.

Interpretation of the Above

En-go introducing the subject said: The reality of the dharma is formless. It has no appearance or shape. This reality of the dharma fills all the 'ten directions' so that the whole is full of dharmas. As this dharma is fundamentally without form its comprehensiveness is infinite.

Though the activity of the dharma is mindless² there is a response to it in time and space. ('Heaven does not speak yet the seasons follow on in due succession. Earth does not speak yet growth takes place—there is a response visible to our eyes.') And all this activity goes on quietly and without confusion, both on land and sea. It is not complicated and confused like man's fidgety work. It is seen in the beauties of the world scenery. Man may indeed 'take up one and infer three, weigh the tiniest thing at one glance, rain down blows of discipline on his disciples like heavy drops of rain and scold with a voice like thunder,' yet none of these things prove him to have attained to the knowledge required for seeing the Absolute Truth of which I have spoken above. What, then, does make a man a truly enlightened man? Here is something for you to ponder.

MAIN SUBJECT

Attention! A heretic asked Buddha: I do not want to ask about the 'existence word,'⁶ or the 'non-existence word.'⁶ The World Revered One⁷ remained silent for some time. The heretic spoke praise of him and said: Your mercy is great, your compassion is great. You have opened my clouds of bewilderment. Now I have been able to enter (Enlightenment). The heretic then went away.

Ananda asked Buddha: What testimony enabled him to enter Enlightenment as he said he had done? Buddha said: Like a swift horse⁸ in this world, when he saw only the shadow of the whip he started off.

Interpretation of the Above

One day a member of one of the ninety-six heretical schools of thought came to Buddha and said: There are some, in today's world of thought, who say that these selves of ours are eternal and will be reincarnated (in the same forms as they are now in this world), so that these individual selves are eternal. There are others who say that in death these individual selves will become absolutely void and cease to exist, thus denying any moral responsibility to them. (The 'word of existence and the word of non-existence.') I do not want to trouble you about these two views. They both seem too extreme and out of touch with Truth. But by my own thinking and reasoning I cannot discover any other explanation.

Buddha made no reply, but for a long time just looked at the despairing face of his questioner. After a while the heretic perceived the meaning of Buddha's look and attitude. He said: World Revered One! By your kind help I have attained to Enlightenment. You have been very kind and compassionate. He then went away.

Ananda, one of Buddha's chief disciples, was amazed at what had happened. He said: That heretic did not hear you say anything or give any proofs of any truth, and yet he was extremely grateful. What exactly did he learn from you? Buddha said: That heretic is truly an intelligent man. He is like an excellent horse, which only has to see the shadow of the whip to go in whatever direction his rider wishes. That man knew instinctively what was in my heart.

APPRECIATORY WORD

The mental attitude or mind not yet having been activated, when activated it will certainly run to one or other of those two extremes (permanence or impermanence of the individual self). And so, when it approached the clear mirror on its stand it immediately discerned beauty and ugliness. The beauty and ugliness were separated, the clouds of illusion were opened up. At the gate of his (Buddha's) compassion where can dust⁹ gather? And that raises the thought about looking for the 'excellent horse' and the 'shadow of the whip.' Can I call back that 'thousand-league-pursuing-wind' horse? Call it back! Just three snaps¹⁰ of the fingers.

Interpretation of the Above

In answer to the heretic's question, Buddha said nothing. He just remained silent for a long time looking at the questioner's face. Doubtless that was the best plan, because there are no words to explain the Absolute. If words are used it will no longer be the Absolute; it will have become the Relative.

The heretic had done quite a lot of thinking about the permanence or impermanence of the individual self. Buddha was like a great clear mirror in front of him, and he saw his own character reflected there. His true character was seen through and he could distinguish the beauty and ugliness immediately. And because of that the clouds of illusion which had surrounded him were driven away, and he could see the Truth.

The Buddha's mercy and compassion are so infinite that whoever comes into his presence (before his mirror) will never be put to confusion by him. He will be admitted into the true state of Enlightenment.

Now Buddha had said to Ananda: That heretic was like an excellent horse. As soon as he saw only the shadow of my whip he started running and went off home. He was indeed like a swift horse who, on noticing the shadow of the whip, knows directly in what direction his rider wants him to go. He was no ordinary man of the world.

He who understands Buddha's silence and quickly goes off home is like that famous horse whose name was 'Thousand league pursuit of the wind.' Oh, yes (added Set-chō). Shall I try to call that swift

horse back to me? If I try to do so it won't be necessary to chase after it; just three snaps of the fingers will be enough.

NOTES

1. For the Ten Directions see note 4 in Subject No 6.
2. See Main Subject in No 44.
3. 'Land.' The word is a transliteration of the Sanskrit word Kchetra-Buddha-Land. Used later for temple grounds.
4. See Introductory Word in Subject No 1.
5. See Introductory Word in Subject No 2.
6. 'Existence Word' and 'Non-Existence Word,' i.e. the word which asserts the permanence of the individual self, or that which proclaims its total annihilation after death. This is more usually called the 'View of Permanence' (Jo-ken) and its opposite, the 'Cutting-off View' (Dan-ken).
7. 'World Revered One.' One of the Ten Titles of Buddha, amongst which are Tathagata, Arhat, Sugata (or Svagata), etc.
8. 'Swift horse.' The reference is to the Samyuktagama where bhikkhus are compared to various horses. In the Appreciatory Word above, this horse is given the name of a famous horse which was believed to have belonged to the first Chinese Emperor. The name was 'Thousand-League-Pursuing-Wind.'
9. For 'Dust' see note 6 in Subject No 5.
10. For the meaning of 'Three Snaps of the fingers' see the Appreciatory Word in Subject No 6, note 6. Commentators are divided as to the actual meaning of this 'snaps of the fingers.' Some consider that Set-chō was criticising the heretic, the sign being interpreted as a mark of disrespect (using the fingers to throw away a dirty piece of paper). Others think that the 'snaps of the fingers' is merely a signal to call him back and learn more from him.

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MODEL SUBJECT NO 66

Gan-tō and 'Seizing the Kō-sō Sword'

The characters in this subject are Gan-tō, Sep-pō and an unnamed monk. Sep-pō has appeared frequently in previous subjects. For Gan-tō (whose private name was Zen-katsu) see No 51. Gan-tō was born in 828 and Sep-pō in 822; both were disciples of Toku-san Sen-kan.

The episode dealt with in this subject arose out of a superstitious idea current at the time of one of the great rebellions which finally brought the Tang Dynasty to an end. This particular peasant rising was started by a man called Wang Hsien-chih, in 874. Afterwards the lead was taken by a man called Huang-chao of Tsao-chao (Kō-sō in Japanese). The rebellion was very successful at first, and the Tang capital, Changan, was captured by them. But in 883 it collapsed and Huang-chao committed suicide. The armies of the rebels came to be called by the name of their second leader. The Huang-chao (Kō-Sō in Japanese).

The story current at the time was that a precious sword had fallen into the hands of Huang-chao and given him success.

The date of the episode narrated in our Main Subject is, therefore, between 884, the date when the rebellion collapsed, and the death of Gan-tō Zen-katsu at the hands of the rebels in 887 (as recorded in the *Goto Egen*, VII).

INTRODUCTORY WORD

Introducing he said: Whatever the occasion and whomsoever you meet, seizing the opportunity of putting the fierce tiger in a cage, whether attacked from the front or from the flank, accomplishing the plan of capturing rebels either in the light or in the dark, and using either the positive or the negative methods (of instruction), if one understands how to sport with a deadly snake—such an one is truly a terrific fellow.

Interpretation of the Above

En-go introduced the subject and said: If anybody knows the secret of how to take up a deadly snake and play with it, no matter where he may be, no matter what persons he may come up against; if he has plans good enough to trap a fierce tiger and put it in a cage, and whether he is attacked from in front or from the flank, and at the same time can attack his foes from front and flank, and knows how to capture a great rebel in the daytime or at night, and if that man can use both the positive and the negative methods of giving Zen instruction, widely and freely in exact accord with the occasion—such a person is indeed a competent Zen teacher. And here is the activity of such a Zen scholar for you to ponder.

MAIN SUBJECT

Attention! (At the end of the Tang period, when the great Kō-sō rebellion had been put down) a travelling monk came to Gan-tō's temple. Gan-tō asked him: Where have you come from? He replied: From the Western capital (Changan). So Gan-tō said: It is said that those Kō-sō rebels had possession of a precious sword which had fallen from Heaven, but now that Kō-sō has had his head cut off it is of no more use to him. Did you pick up that ancient sword, or perhaps the Emperor gave you a new one? To this the monk replied: That precious sword! Oh, yes! I have it in my own possession. Gan-tō suddenly stretched out his neck, went up close to the monk and straining his voice called out: Ah! If you are prepared with that precious sword, cut off my head (as those rebels would have done). The monk, taken aback by the suddenness and the menacing tone of Gan-tō's voice, assumed the attitude of one who already possessed the secret of Zen and said: Sir, your head is off! To Gan-tō the childish and boastful acting of the monk seemed so ridiculous that he burst out laughing.

Soon after this the monk appeared at Sep-pō's temple. Sep-pō asked him where he had come from and the monk said he had come direct from Gan-tō. Sep-pō then asked him: What sort of things is Gan-tō saying (in these dangerous times)? Is he talking about peace and security first and foremost? The monk told him what had happened and what he himself had done at Gan-tō's temple. Sep-pō saw what sort of man he was dealing with and realised that he could not admit such a person into his own temple. So he gave him the thirty blows and sent him off.

APPRECIATORY WORD

That monk, after the Kō-sō rebellion, said he had possession of the sword. Gan-tō stretched out his neck saying: Well, then, cut off my head. The monk had said: Your head is off, at which Gan-tō laughed loudly. But the monk did not perceive the meaning of that laughter, and left Gan-tō's temple and hurried to Sep-pō's place. Sep-pō, like Gan-tō, saw through the man's character and gave him those thirty blows and sent him away.

Thirty blows, says Set-chō, were too cheap a present! The

MODEL SUBJECT NO 67

monk repeated in Sep-pō's presence what he had done in front of Gan-tō, intending to add lustre to his character, even to the extent of imitating the laughter of Gan-tō, but Sep-pō saw through it all, and realised the foolish arrogance of the fellow, who was pretending that he knew the secrets of Zen and could act as he thought a Zen teacher would do. So Sep-pō gave him those thirty blows.

REMARK

The unnamed monk in this subject is undoubtedly one of the large number of men who in the Tang period went round trying to sponge on the hospitality of Zen temples by pretending that they knew the secrets of absolute knowledge. The great Zen scholars, however, easily saw through the false pretensions of such men.

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MODEL SUBJECT NO 67

Bodhisattva Fu concludes his Lecture on the Scriptures

The characters who appear in this Model Subject are the Emperor Wu, Prince Shi and the Bodhisattva Fu. (The Emperor Wu and Prince Shi appeared in Model Subject No 1.)

The Bodhisattva Fu, whose personal name was Fu-kyu and proper title (as Bodhisattva) Zen-e, was born in 497 and died in 569. At sixteen he married. His wife's name was 'Wondrous Light' and he had two sons. He became a fisherman. One day, while fishing, he met an ascetic hermit of Mount Su (on which was the Shō-rin-ji Temple, where Bodhidharma spent his last years and whence he left for the Western Gate). After his talks with the hermit he looked into the water, saw a reflection of himself, and noticed a nimbus of light round his shoulders and head. He realised that he had attained Enlightenment and that he was a Bodhisattva. Immediately he changed his mode of life, making the salvation of others his chief aim. He took the title of 'Bodhisattva Zen-e who reached deliverance under the Sala trees.' For the space of seven years he and his wife hired themselves out as agricultural labourers, working in the fields by day.

At night he expounded the Scriptures in his own small hermitage. Then he sold all his possessions and with the proceeds called together a great Assembly for Expounding the Way. His fame spread, and hundreds of monks and others came to him for instruction. Then the Emperor heard of him and called him to the capital, where he was made Abbot of a temple. Here he 'saved' many by giving them material alms as well as the spiritual alms of the Way. He is said to have read the *Saddharma Pundarika* twenty-one times. At his great Assembly for Expounding the Way he lectured on the *Maha Parinirvana Sutra*. Two Scriptures are attributed to him. His portrait is 'revered' in many copies of the Scriptures.

There is no Introductory Word to this Model Subject.

MAIN SUBJECT

Attention! The Emperor Wu of Ryu (Liang) asked the Bodhisattva Fu to expound to him the Diamond Sutra (the *Vajra-cchedika Prajna Paramita Sutra*). The Bodhisattva went up to the dais, sat down on the seat, struck the lectern once with his staff and came down from the dais. The Emperor was dumbfounded. Prince Shi asked him: Your Majesty, have you understood? The Emperor said: I do not understand. Prince Shi said: The Bodhisattva has concluded his exposition of the Scripture.

APPRECIATORY WORD

He let his body rest here. He was not looking towards his Sala Forest. Rather in the Ryu (Liang) country he was restless in the dust. If old Prince Shi had not been present, here again there might have been a restless man leaving the land.

Interpretation of the Above

He (the Bodhisattva Fu) should have looked at his own quiet Sala hermitage and not let himself be enticed to stay at the Imperial Court. There he found 'worldly dusts.' Was there some trace of ambition in his mind, which made him restless in the capital city of the world? His dramatic action may have been an imitation of Bodhidharma's attitude towards the Emperor. It was fortunate for

him that the ascetic-minded and quiet Shi was present; otherwise that meeting, which concluded so quietly, might have given rise to a difficult situation; he might have had to escape to his own hermitage.

REMARK

In this Appreciatory Word Set-chō is more critical than appreciatory in his estimate of Fu. He evidently thought he could see a blot in Fu's character. According to Set-chō, Fu should have remained in his hermitage, refused the offer of the Abbacy and the Imperial requests to give 'lectures before the throne.' (Besides this, Fu had chosen perhaps too grandiose a title for himself. Why Sala Trees?) Also Fu's behaviour in knocking the Lectern seemed to Set-chō a rather feeble imitation of Bodhidharma's behaviour, as recorded in Model Subject No 1.

The point about the Sala Trees is that these mighty trees rise above all others. They were the ones in whose shade Sakyamuni was conceived, born, and under which he entered Nirvana. When Sakyamuni died under them they also died and became white and took the shape of storks (or Sala birds).

However, Set-chō recognises that Fu was 'restless' in his new surroundings. The ideograms he uses for this word come from the *Analects of Confucius* (XIV. 34), and are used of the restlessness of farm birds before they finally settle down to roost.

The *Diamond Sutra* mentioned is Kumarajiva's version, made in 401. This is the version favoured by Zen.

There is some difficulty in reconciling the dates of Prince Shi, Fu and the Emperor Wu. (See note on Model Subject No 1.)

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MODEL SUBJECT NO 68

Gyō-zan's 'What is your Name?'

Gyō-zan (E-jaku) appeared in Model Subject No 34. San-sho appeared in No 49. San-sho (whose personal name was E-nen) came from North China. Gyō-zan was a native of the South. E-nen was senior in age. They knew each other and therefore, no doubt, knew each other's personal names quite well.

THE BLUE CLIFF RECORDS

INTRODUCTORY WORD

Introducing he said: To lift up (the star) Altair,¹ to overthrow the axis of the earth, to capture a tiger or rhinoceros, to distinguish between a dragon and a snake—one who can do this is a fellow active like a darting fish. He can instantly meet the opportunity and express his mind in verse [see Model Subject No 50, Introductory Word]. From of old has there been anyone like this? I ask you to attend and ponder the following.

Interpretation of the Above

En-go introduced the subject and said: The truly enlightened man will be able to 'lift up Altair' (i.e. to promote the orderliness of heaven) and 'overthrow the axis of the earth' (i.e. destroy the worldly order). He will capture alive the tiger and the rhinoceros. He will know the difference between the dragon and the snake (the truly enlightened man and the beginner). He will be as active and swift as the fish darting about in the water. Moreover, he will be able to express his mind clearly in his words and verses and will always seize the psychological moment. Are there any men like that in our day? I ask you to ponder the following.

MAIN SUBJECT

Attention! Gyō-zan E-jaku asked San-sho E-nen: What is your name? San-sho (E-nen) replied: My name is E-jaku! Gyō-zan E-jaku said: Why! that is my name! San-sho (E-nen) said: Well, then, if that is so, my name is E-nen. Gyō-zan roared with laughter.

APPRECIATORY WORD

Either the Negative or the Positive—how splendid the methods of instruction! In order to ride on a tiger there is need of fundamental and absolute ability. That roar of laughter! I do not know where it will cease. But surely for a thousand ages a lonely wind will have to blow.

Interpretation of the Above

When San-sho (E-nen) was asked what his name was, he replied by giving the name of his questioner. When the questioner rebuked

him he instantly gave his own name. From whichever point of view—the negative or positive methods of instruction—the reply was apt and prompt. San-sho was indeed a strong man who could answer and act quickly. He was a strong and super-normal man who knew how to get on the back of a tiger. But what about Gyō-zan's roar of laughter at his friend's answer? That roar of laughter died out in thin air. How far did it go? It will go on for a thousand ages. It will be like a lonely autumn wind—for ever the despair of all who hear it.

REMARK

The two men knew each other's names well, so it was not necessary for E-jaku to ask his friend's name. This was like asking a man to call black by some other name. If one is to do that, one may as well call it white or blue or anything you like. So, if you want another name for me you may as well call me by your own name! E-jaku's laughter is a laugh at E-nen's quibbling and sophistry.

NOTE

1. 'Altair.' Probably this bright star (whose magnitude is 0.9) is mentioned because at the time when En-go was writing (the eleventh century) the star would be quite close to the equator, opposite to the sun, and therefore due south at midnight, and would culminate at approximately the time of the summer solstice. It is possible that the Chinese observers may have noticed that at the culmination of Altair in the summer months its altitude above the horizon was increasing, though this slow process would have required patient observation for a long period of years.

(The translator is indebted to Dr Porter of the Royal Greenwich Observatory for the astronomical information about Altair.)

Altair may thus be taken as a symbol of the orderly progression of the heavens. The star has two names in Chinese: 'The Barrier of Heaven' (which the enlightened man will be able to 'lift up' or remove), and 'The Star which leads the Ox.' The Ox is one of the leading constellations in the Chinese signs of the zodiac. The enlightened man will be a leader in promoting Heaven's order.

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MODEL SUBJECT NO 69

Nan-sen draws a Circle

There are four characters in this subject:

Nan-sen (Fu-gan), who appeared in Subject No 28.

Ma-goku (Ho-tetsu), who appeared in Subject No 31.

Chū Kokushi, whose full name was Nan-yo E-chū, who appeared in No 18.

Ki-su (Chi-jo). This Ki-su was a disciple of Ba-sō Dō-ichi and therefore a fellow disciple of Nan-sen and Ma-goku. These were all 'spiritual grandsons' of E-no (Hui-neng), the Sixth Zen Patriarch of China. The date of his birth is not recorded, but he was given the title Kokushi (Tutor to the Imperial Court) in 759 and he died in 775.

It is not unimportant for the true understanding of this Model Subject to remember that Nan-sen, Ma-goku and Ki-su were all quite young (hardly more than children) at the time of this episode. They were all beginners under their famous teacher Ba-sō.

INTRODUCTORY WORD

Where there is no mouth or beak (nothing with which to get hold of food), that is the Buddha's Heart Seal. That is because it (the Heart Seal) is like the activity of the Iron Ox [see Subject No 38, Main Subject]. Those who get beyond the forest of briars and thistles [see Subject No 16, Introductory Word], i.e. the Black-Robed monks [see No 1, Introductory Word], whose words and expressions are like a flake of snow (falling) onto a furnace. On level ground (i.e. in their ordinary every-day life) there may be the 'seven piercings and eight holes' [see Introductory Word to Subject No 49]. We may leave it at that, but what is meant by not falling under the affinities (use of words, etc.)? Here is an example for you to attend to and ponder.

Interpretation of the Above

En-go introduced the subject and said: The Buddha Heart Seal is something which we cannot grasp with our organs of sense. It

is too hard for the teeth to bite into. Its activity is to be likened to the activity of the Iron Ox. That mythical creature, always straddling across the great river, was itself immovable yet it was always operating as a protecting deity to prevent the river from flooding. So is the Buddha Heart Seal. There are some men, some Black-Robed monks, who transcend the relative use of words and outward expressions—the forest of briars and thistles—but even when they use such expressions to try to express the Truth, their words leave no trace. Their methods of relative instruction are like a flake of snow falling into a furnace. Now these men in their daily lives may be ever so successful—they may pierce the enemy's lines in seven and eight directions, and that is excellent. But just what is meant by saying that they do not 'fall under the affinities,' that they are not captivated by the use of words and outward expressions? Here is what I mean, an example for you to attend to and ponder.

MAIN SUBJECT

Attention! Nan-sen, Ki-su and Ma-goku set out together. They were going to pay their respects to Chu Kokushi (E-chū) [E-chū was 'brother' of their own 'spiritual grandfather' E-jō (the Fifth Patriarch), who was at the height of his influence as Kokushi (Tutor) in the Imperial Court at Changan, the then capital of China]. They had gone about half-way (from their own Teacher's Temple) when Nan-sen drew a circle on the ground and said: If anyone can give expression to anything near the truth of the meaning of this circle let us go on to Changan and see E-chū, but if not, I for one will not go there. Whereupon Ki-su sat down in the middle of the circle. Ma-goku, seeing this, at once made a deep obeisance to him, just as women bow before Kwannon (Avalokitesvara). Nan-sen said: If you two are going to do that sort of thing I am not going on to Changan. Ki-su said: Having come so far, what is your intention? Why will you now give up going to Changan?

APPRECIATORY WORD

Yu-ki's arrow¹ shot the white monkey. Though going round the tree in circles, how straight it went! Out of the thousands and ten thousands, who has ever hit the mark? The one called, the other called, 'Come, let us go back.' But on the Sō-gei² Road there is a

cessation of ups and downs. And yet wait! The road to Sō-gei was smooth, so was it not a pity that they did not go on?

NOTES

1. 'Yu-ki's arrow.' Yu-ki was the retainer of a lord in South China, famed as the best archer in the land. One day the lord went hunting monkeys. There was one monkey, a white one, which none of the archers could hit, so the lord ordered Yu-ki to come and try his luck. When Yu-ki raised his bow and aimed at the monkey, the creature began to cry out and to move rapidly round and round the trunk of a tree. But when Yu-ki shot his arrow the arrow followed the monkey round the tree till it hit him. Not only was the monkey no common monkey, the arrow was no common arrow. In the subject above, the monkey represents the circle drawn on the ground by Nan-sen. The arrow which hit the monkey may have had to go round and round but it went 'straight' to its mark. Nan-sen's circle on the ground is like that mysterious monkey, it represents E-chū's insight into the Truth, which the travellers were hoping to discover when they saw him at Changan. But who of the thousands and ten thousands of inquirers have pierced that mysterious circle? What use, then, would it have been for the three to have gone on to the Capital?
2. For 'Sō-gei' see Model Subject No 5, Appreciatory Word. Sō-gei was the title of Hui-neng (E-nō, the Sixth Patriarch). It was to get near him (through his 'brother,' E-chū Kokushi) that our three travellers were going to Changan. But just as on Sō-gei's mirror there was no 'dust,' so on the road to Sō-gei, along which they were travelling, there were no unevennesses, no 'ups and downs,' that is, no illusions, no comings and goings. They could expect no easy explanation of the truth. They were wise, therefore, to turn back. Otherwise all their labour would have been in vain. But, says Set-chō, as a sort of aside, after all, perhaps it is a pity they did not go on. The road was so smooth and level that they might have received some reward for their trouble.

REMARK

Nan-sen drawing the circle, and Ki-su sitting in it may be compared to Ho-fuku, pointing to a hilltop and saying: 'Surely this is Mount Myō-hō' (see Main Subject of No 23). There was a certain arrogance in these young fellows thinking that they were at the centre of the truth.

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MODEL SUBJECT NO 70

I-zan's 'I ask Your Reverence to say'

Four persons appear in this subject:

I-zan (Rei-yu), who appeared in Nos 4 and 24.

Hyaku-jō (E-kai), who appeared in Nos 26 and 53.

Go-ho (Jo-kan). He was a native of Kwangsi and a fellow disciple with I-zan, both under Hyaku-jō. The dates of his birth and death are not recorded.

Un-gan (Don-jō) was a native of Honan Province. He was born in 782 and died in 841. At first he was a disciple of Hyaku-jō, but after that Patriarch's death he moved to I-zan's temple where he studied under Yaku-san (I-gen) (see No 42). He was quite a child when he began serving Hyaku-jo in 794, when I-zan was twenty-four and Hyaku-jō was seventy-five. Hyaku-jō died at the age of ninety-five in 975. At the time of the episodes related in this subject and the two which follow, Hyaku-jō was eighty-nine, I-zan thirty-eight and Un-gan twenty-seven. Go-ho's age is not known. No doubt he was about the same age as his fellow disciples.

It would seem that the Main Subjects of this subject and of Nos 71 and 72 are connected. They all happened at the same time but were divided by Set-chō in order to give separate Appreciatory Words to each.

INTRODUCTORY WORD

Introducing he said: To the wise man one word, to the wise horse one flick of the whip [see Subject No 38]. Ten thousand years, one thought; One thought, ten thousand years. It is necessary to know how to discriminate on the instant, before matters (affecting one) occur. Now, say! Before such matters occur how does one search? I ask you to attend and ponder.

Interpretation of the Above

Introducing he said: As the ancients used to say, 'Just as one flick of the whip is sufficient for guiding a good horse, so one word is sufficient for guiding a wise man.' When needing guidance in the

search for the Absolute Truth it is not a question of time and space, for one thought comprises all time (ten thousand years). Ten thousand years are included in one thought. So the monk who would find true Wisdom must know how to discern on the instant and make his decision about all matters and 'complications,' such matters as what words, etc., to use, everything which may affect life and progress towards the Truth, and he must do this before the difficulties and complications, and any matters which may affect him, have come upon him. To wait till they have come upon him before knowing what he should do, or say, is not the part of Zen wisdom. (Before he needs the chisel he should have it ready to hand.) Now how are we to search for and prepare for the necessary things before the difficulties and complications have come upon us? I want you to ponder this matter, and here is an example.

MAIN SUBJECT

Attention! I-zan, Go-ho and Un-gan were together, standing at attention at Hyaku-jō's side. Hyaku-jō asked I-zan: If you stopped up your mouth and lips, how would you express your thoughts? I-zan said: Sir! rather may I ask you (who have long experience) to show me how you would do it? Hyaku-jō said: I might well show you, but if I did so, afterwards I should have to mourn, for my 'spiritual line' would perhaps die out [i.e. If I were to attempt to show you some way of expressing the Truth by outward means my Zen teaching might become nothing better than a technique, and no true learners would come. My school of teaching would come to an end].

APPRECIATORY WORD

Rather may I ask you, Sir, how you would express yourself? I-zan (whose words these were) was bold as a tiger who has grown a horn on top of his head and has sprung out of the jungle. But in those 'Ten Lands'¹ the spring is over, the flowers have faded. But there are the trees and forests of coral where the sun never ceases to shine.

Interpretation of the Above

I-zan had asked his teacher to show him how he would express his own enlightened knowledge of the Absolute Truth without using his sense organs. This was a bold thing to do. I-zan was

like a great tiger with a horn on the top of his head springing out of the jungle. But what he did (his reply) was wrong. Hyaku-jō's question was of much deeper significance. The attempt to express the Truth by means of the words of one's mouth is like the flowers of those 'Ten Lands' of men's imagination, which fade away in the light of Truth. The flowers of those lands wilt and pass away when the springtime has passed. But that which transcends the words and deeds of men, the *Tathagata*, may be compared to those islands where the sun ever shines on the trees and forests of coral, shining with an eternal light.

NOTE

1. The 'Ten Lands.' These are the imaginary lands of ancient Chinese mythology. They were supposed to be islands far out in the ocean surrounding the world.
 - (1) The Patriarch Land (Soshu) where souls are seen through the scented smoke of holy incense.
 - (2) The Land of the Great Ocean (Eishu) where sacred herbs and divine wine spring from the ground.
 - (3) The Dark Land (Genshu) where is found the elixir of life.
 - (4) The Long Land (Choshu) where jewelled flowers are found.
 - (5) The Land of Flames (En-shu) where clothes indestructible by fire or water are provided.
 - (6) The Land of Origin (Genshu) where springs of honey are found.
 - (7) The Land of Life (Seishu) where there is no cold or heat.
 - (8) The Land of the Phoenix and Heavenly Dog (Ho-rin-shu). These creatures only live where the Way of Heaven is kept.
 - (9) The Land of Caves (Shukotsu-shu) where animals of kind and good nature are found.
 - (10) The Land of Scented Trees (Tanshu). The land of precious stones.

All these are evanescent and ephemeral and are contrasted by Set-chō with the warm and ever sunny coral islands of the South Seas.

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MODEL SUBJECT NO 71

Go-ho's 'Sir! Close (your own Mouth)'

This Model Subject is really a continuation of the episode narrated in the previous subject (No 70). Hyaku-jō turns from I-zan, whom

he had questioned, to Go-ho. Go-ho was perhaps a little junior to I-zan. He was standing by the side of I-zan.

En-go has therefore not added any Introductory Word to this subject, nor indeed to the following (No 72), which is a further continuation of the same episode.

MAIN SUBJECT

Attention! Hyaku-jō now asked Go-ho: How would you express your mind with your mouth and lips closed? To which Go-ho replied: Sir! Should not you (so much more advanced in this knowledge) keep your own mouth and lips closed? Hyaku-jō said: In the place where no man is I will put my hand to my forehead (shading my eyes) and watch for you (i.e. You are too clever by half). It would be too much to talk with a fellow like you in this relative world of speech, but I will wait and look out for you where no man speaks, that is, in Maitreya's Land, where no speech (no mouth and lips) is needed.

APPRECIATORY WORD

Your Reverence! Should you not keep your own mouth and lips closed. He (Go-ho) showed the strategy of the Dragon-Snake battle-lines. For a long time men will think of him as a General Li. He shot down that osprey (Hyaku-jō) who was flying in the ten thousand leagues of heaven.

Interpretation of the Above

In this Appreciatory Word Set-chō praises Go-ho and says that his answer to Hyaku-jō may be compared with the military strategy known as the Dragon-Snake strategy, which was supposed to be so thorough that it 'cut down right from the head to the feet.' Hyaku-jō had, by his question, made a kind of strategic attack upon his pupil, but the pupil had shown how to break it down. This was clever of him, and Set-chō says he will long be remembered for it. He may well be compared with that famous General Hi-ki (see Model Subject No 4). This General, who is here called by his personal name, Li, is said to have remained calm even when on a galloping horse he had to shoot at stationary or moving foes. In the Historical Records there is a reference to the osprey. (A

MODEL SUBJECT NO 72

General is said to have killed a man who was shooting ospreys.) Set-chō here compares Go-ho to the General and calls Hyaku-jō the osprey (not the man who was killing ospreys). Set-chō's words, therefore, are based rather on the association of ideas than on any direct quotation from the old story.

REMARK

It would appear that Set-chō thinks I-zan's answer (in No 70) is slightly less courageous than Go-ho's answer in this subject (No 71). Hyaku-jō did not disapprove of either answer, but evidently thought there was room for improvement and progress in the young men's actual practice of Zen.

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MODEL SUBJECT NO 72

Un-gan's 'Sir! Have you any (Mouth and Lips)?'

This Model Subject completes the trilogy dealing with Hyaku-jō, I-zan, Go-ho and Un-gan. There is no Introductory Word by En-go.

MAIN SUBJECT

Attention! Hyaku-jō next asked Un-gan: How would you express your mind with your mouth and lips closed? Un-gan said: Your Reverence, have you still got a mouth and lips? [i.e. How is it that you are still going on talking after all you have said to us?] Hyaku-jō said: Yes (I keep on using them), and I shall have to mourn for my school of thought. (I have been talking so much in trying to explain things that my teaching is in danger of becoming nothing better than eloquent speech-making, in which case nobody will want to come to learn from me.)

APPRECIATORY WORD

Your Reverence, have you still got them?' He (Un-gan) was like that Golden-haired Lion,¹ but he had no place (on which to crouch).

Those two and three [i.e. I-zan, Go-ho and Un-gan] only walked over ancient tracks. The scholar of Mount Tai-yu [i.e. Hyaku-jō] had 'snapped his fingers'² in vain.

NOTES

1. The Golden-haired Lion is the lion on which the Bodhisattva Manjusri (Mon-ju) rides. Mon-ju represents the Wisdom of the Buddha. For the Lion and its standing-place see Model Subject Nos 8 and 39.
2. 'Snapping the fingers' refers here to symbolic actions by teachers, and means simply 'Giving instruction.'

REMARK

Set-chō here praises Un-gan for his answer and compares him to the Golden-haired Lion of the Bodhisattva Manjusri, the symbol of Wisdom, but he adds that Un-gan did not have any firm foundation for his remark.

Set-chō, having given all the praise he could to the young men, now gives his final criticism. He says that the three disciples had merely walked along the old paths. They had showed no signs of originality, but had said what any unenlightened student might have said. To Hyaku-jō's rather unconventional question they had given nothing better than commonplace replies. So, no wonder that old Hyaku-jō was disappointed with them. He had taught them for many years, 'snapping his fingers' to keep their attention fixed. He feared that his whole method of teaching might come to an end.

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MODEL SUBJECT NO 73

*Ba-sō's 'Four Affirmations, One Hundred
Negations'*

The Ba-sō of this subject, who is here called the Great Teacher Ba, is the same as the scholar of Model Subject No 3.

Kai-hin is the name here given to Hyaku-jō E-kai of Nos 26 and several other subjects.

Chi-zo (Sai-do) appears here for the first time. He was born in

735 (sixteen years after Hyaku-jō and twenty-seven after Ba-sō). He began his temple life in 759, and became Abbot of Saido Temple in Kwangsi Province in 788. The incident related in this Model Subject took place about 789, not long before Ba-sō's death.

INTRODUCTORY WORD

Introducing he said: Look! The man who expounds the Dharma cannot expound it and he does not reveal it.¹ 'The man who hears the Dharma does not hear it and does not perceive it.' The Dharma cannot, by its very nature, be set forth in detail, and It is not perceptible. In what way, then, can It possibly be interpreted? As It is not audible nor perceptible, in what way can It possibly be heard or perceived? Therefore it is rather he who does not expound and who does not hear who attains to 'being a somebody' (i.e. to true Enlightenment. [For 'being a somebody' see Introductory Word to No 7.]

But here and now, all of us monks, being as we are, expounding and hearing, what have we attained? (Our answer is, 'Nothing.') How shall we escape from this 'mistake' [i.e. of not having attained to true wisdom]? Can we become persons who have prepared their eyes to 'pierce the barrier'? Here is an example for you to attend to and ponder.

MAIN SUBJECT

Attention! A monk asked the Great Teacher Ba-sō: Separating ourselves from the Four Affirmations,² and cutting ourselves off from the Hundred Negations,² please tell me clearly what was the reason for his (Bodhidharma's) coming West' (to China). Ba-sō said: Today I am very tired and I cannot explain this to you. Go and get an answer from Chi-zo. So the monk went to Chi-zo and asked him the same thing. Chi-zo said: Why did you not ask the Great Teacher? The monk said: I did, and he told me to come to you. Chi-zo said: Today I have a headache and cannot explain the matter to you. Go and ask Kai-hin (Hyaku-jō). So the monk went and asked Kai-hin, who said (bluntly): I do not understand that sort of question. The monk then went back to Ba-sō and told him the whole story (of how both Hyaku-jō and Chi-zo had behaved). Ba-sō said: Chi-zo had a white head-gear, Hyaku-jō had a black head-gear. (Hyaku-jō's was the better answer.)

APPRECIATORY WORD

Chi-zo was 'White Head,' Kai-hin (Hyaku-jō) was 'Black Head.'³ So Ba-sō had decided. But even clear-eyed monks could not understand this. The colt (Ba-sō) was the one man under the whole heaven who trampled down and slew. Rin-zai was not a robber of that calibre. Those words 'Separating from the Four Affirmations and the Hundred Negations' are not to be understood by anyone in Heaven or on earth—they are to be understood only in a man's own inward self.

Interpretation of the Above

Set-chō said that Ba-sō's decision about Chi-zo being a White Head and Hyaku-jō being a Black Head was correct. Hyaku-jō was clear and to the point, and he made no excuses about his health and so on. However, it is not easy, even for experienced monks, to perceive the exact and deeper meaning of Ba-sō's decision. Hannyatara (Prajna-tara, a teacher of Bodhidharma in India) spoke of a colt coming forth and trampling down all men under heaven. This colt, says Set-chō, was Ba-sō. (Note: The ideogram for Ba, in Ba-sō, means horse.) Ba-sō's decisions were such that everybody was compelled to acknowledge their correctness. This colt trampled down all opposition. And Set-chō continues: Why even Rin-zai (founder of the great sect which bears his name) who was, as I (Set-chō) have said elsewhere, a clever robber (a skilful teacher, etc.), cannot be compared in this respect to Ba-sō. The travelling monk who talked about getting away from the Four Affirmations and the Hundred Negations was asking an unreasonable and foolish question about why Bodhidharma had come to China. No answer can be given to such a question by anyone in Heaven or on earth. It is something which can only be perceived intuitively.

NOTES

1. The reference is to the Yuima Kyo. The Vimalakirti Sutra.
2. The 'Four Affirmations and the Hundred Negations.' This is San-Ron doctrine (i.e. Nagarjuna's teaching. Severely metaphysical.) The Four Affirmations are: Both Being and Non-Being and neither Being nor Non-Being. The Hundred Negations are the repetition in many forms of the affirmative 'verses.'
3. 'Black and White Head-gear.' The reference is to an old story about two robbers, who knew each other but did not work together. One wore

MODEL SUBJECT NO 74

a black and the other a white hat or cap. One day 'Black' took a woman to a well and there the two stood looking disconsolate until presently 'White' came along. Seeing the pair standing so disconsolately 'White' asked what was the matter and why they were looking so miserable. 'Black' said that the woman had dropped some very valuable jewels into the well. She was offering to give half their value to whoever recovered them for her. 'White' took 'Black' aside and said he would recover them but that the two of them should keep the whole for themselves and leave the woman. To this 'Black' agreed. So 'White' went down the well. But when he came out he found that all his own possessions, clothes, etc., which he had left at the well-side had gone and the woman and 'Black' had disappeared too. He said: Well, I knew I was a pretty bad fellow, but 'Black' is certainly cleverer than I. So Ba-sō says in our text above that Hyaku-jō was to be compared to 'Black.' His answer was better and more to the point than was Chi-zo's.

REMARK

The travelling monk who asked that question was undoubtedly one of the men who went about expecting hospitality from Zen temples and trying to start arguments. The wiser Zen teachers saw through them at once. Perhaps Ba-sō was justified in pleading weariness, for he really was of a good age, but Chi-zo was younger and his excuse about a headache was not a good answer. In either case they left the way open for the questioner to return and trouble them again. Hyaku-jō's straightforward, blunt answer was by far the best. It gave no opening for the arguing traveller to come again.

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MODEL SUBJECT NO 74

Kin-gyū and the Rice Pail

The Kin-gyū of this subject was a native of Chensi Province and a disciple of Ba-sō. Nothing else is known of him except what is told us in this and in Subject No 93. His date is about 750.

The incident related in this subject occurred at a temple where Kin-gyū was a monk. It would seem that he was a man of great wealth, who had perhaps built and established the temple and was giving his whole life and wealth to the service of the temple and its resident monks. He was not the menial servant doing his chores. His name Kin-gyū (Gold Ox) is intended to be a hint of his wealth.

INTRODUCTORY WORD

Introducing he said: If the mystic sword [Yabaku, for which see Introductory Word to Subject No 9] is freely brandished in all directions, in front of its blade all 'complications' and all 'hidden plots' (caves) will be cut to pieces. If the 'clear mirror' is raised up high the 'Seal of Vairocana'¹ will be drawn forth in verses (expressions) and conclusive arguments.

In 'Fields of mystic peace' [for which see Introductory Word to No 16] the wearing of apparel and the eating of food may be simple matters, but in the realising of divine states how is true peace to be found?

Now, have you understood? The words which follow are worth pondering.

Interpretation of the Above

En-go introduced the subject and said: In very truth one who is a Zen teacher brandishes that mystic sword, Yabaku, freely in all the world, and with its sharp edge cuts down all the complications, all the traps of words and verses and relative expressions. He sets up the clear dustless mirror of Prajna-Wisdom and therein is seen the Seal of Vairocana's Wisdom brightening and illuminating all verses and other modes of expression by which men attempt to describe and explain the Ultimate Truth. That, at least, is what should be the case.

Where all is the quiet 'field of peace,' in other words where true Enlightenment has been attained within the mind, there the ordinary, everyday duties and activities of life, such matters as putting on and off one's clothes, eating and drinking, may be done with ease and with one's enlightened mind. But what about those times when situations of emergency arise, such for instance, as the activation of divine or occult practices²—how are we to seek that true peace then?

Have you understood what I have just said? Look at the words which follow and ponder them.

MAIN SUBJECT

Attention! The reverend Kin-gyū, whenever meal-time came, used himself to bring the rice pail and in front of the refectory dance

and laugh joyfully aloud, saying: Dear Bodhisattvas, come and take your food.

(Here Set-chō interpolated, saying: Although he (Kin-gyū) did that sort of thing, was his purpose good or not?)

Later a certain monk asked Chō-kei E-ryō [853-932, see Subjects Nos 8 and 22] and said: Long ago an old monk (meaning Kin-gyū) used to call his 'dear Bodhisattvas' to come and eat the food which he had himself prepared. What was his purpose? Chō-kei said: Oh! that was a sort of purificatory rite with thanksgiving (a sort of grace before meals).

APPRECIATORY WORD

That laughter was like the reflection of white clouds. With both hands he (Kin-gyū) brought it and nourished them. If he (the questioning monk) had been that Golden-haired Lion³ he would have understood. But he (Chō-kei) saw through the whole matter, even to the error of his questioner, and even though he was three thousand miles away.

Interpretation of the Above

Set-chō says that Kin-gyū's behaviour, his joyful laughter, his use of endearing terms and his active service of his fellow monks was delightful. It was like the reflection of white clouds in the sky. Kin-gyū took great pains and served his friends (pupils?) wholeheartedly. He used both hands.

But, says Set-chō, it is not easy to see the inner meaning or purpose of that behaviour. The monk, who years later went to Chō-kei to ask about it, had not seen below the surface. He was certainly not like the 'Golden-haired Lion' for he lacked the true wisdom and insight, of which the Lion is the symbol. What Kin-gyū did was to show that he was not 'attached' to his own outer and worldly possessions. He rejoiced in giving and serving as much as, or even more than, people do when they receive and are served. Kin-gyū's behaviour is an example of utter detachment from self and from the world. This, that questioning monk had not perceived, but Chō-kei did perceive. He could see the Truth although he was three thousand miles away both in time and space. He also saw through the self-centred error in the mind of the monk who came to question him.

NOTES

1. 'Seal of Vairocana' (Dainichi). The 'One Original,' the Source of Light and Wisdom.
2. 'The divine or occult practices' referred to are the six miraculous powers as follows: (i) The Heavenly Eye (Supernatural Vision); (ii) The Heavenly Ear; (iii) Supernatural Intuition; (iv) Supernatural Perception (of events especially in the future); (v) Levitation; (vi) Supernatural Deliverance (*vimokcha*) or detachment from the relative world.
3. For 'The Golden-haired Lion' see Subject No 72.
The association of ideas here probably comes through the word 'Gold.' Kin-gyū means gold ox and the gold lion (symbol of wisdom), which Set-chō uses to link this subject on to the previous ones.

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MODEL SUBJECT NO 75

U-kyū's 'An Attack in the Dark! An Attack in the Dark!'

The U-kyū of this subject was a southerner, and a disciple of Ba-sō. The Jō-shū (Seki-zō) was a northerner, and must be distinguished from the Jō-shū of previous subjects (e.g. No 2 and No 30, etc.). Their dates are not recorded, but they lived in the middle of the eighth century A.D.

There is also an unnamed monk, probably a northerner.

INTRODUCTORY WORD

Introducing he said: The mystic spear, the treasure sword—if these are always carried close to one, ready to kill, ready to give life, whether here or there, whether gaining or losing, and when necessary to retain, freely retaining (self-reliantly, without relying on others), or when necessary to drive away, driving away freely (self-reliantly) (such is the Zen way). Now, just consider! How is one to avoid falling under (becoming bound under) such distinctions (of class) as honoured nobility, or again how (is one to avoid) being captured by the differentiations of the Relative? Ponder the following.

Interpretation of the Above

En-go introduced the subject and said: The truly enlightened man always holds the sharp cutting edge of the mystic sword, his treasure sword, his true knowledge, close to him in readiness for any event. He can use it freely without waiting for help or advice from others, either to 'kill' or to 'give life,' in other words, to instruct by the negative or by the positive methods of instruction, and he does not think of time or place. If he wishes to retain he does so of his own free will, or if he wishes to release, he does that too of his own free will, without relying on the will of others. And in his Zen life he must avoid being made subject to or even conscious of such class distinctions as that of 'honoured nobility.' How is he to do this? And again how is he to avoid being 'captured' under the ideas and differentiations of the Relative? Ponder the following.

MAIN SUBJECT

Attention! A monk came from Jō-shū's temple to U-kyū's place. U-kyū asked him: What sort of Zen spirit is there at Jō-shū's place? The monk said: There is nothing different there. So U-kyū said: If there is nothing different there from what there is here and in other Zen places, go back to Jō-shū. And he gave the fellow a blow with his staff. The monk said: If your staff had eyes to see, you would not strike me so wantonly. U-kyū said: Here is a fine fellow come to me, and he again gave him three blows with his staff. The monk went out. U-kyū called out after him and said: I have unexpectedly well smitten that fellow who attacked me from 'the jungle.' At this the monk turned back and said: A monk with a dipper handle in his hands [a derisive remark about the monk's staff] should not talk so roughly. U-kyū said: If you need this, Sir jungle monk, I will let you have it. The monk turned, came back and seized U-kyū's staff and gave him three blows with it. U-kyū said: Oh! an ambush attack, an attack in the dark. You are well beaten, You are well beaten. U-kyū added: You said it was wrong to strike a man wantonly, but here you are hitting me without good reason. Why is that? The monk immediately made obeisance to him. U-kyū said: Oh! so that's it, is it? You are beaten, are you, and our contest is ended, is it? When the monk heard that he went out roaring with laughter.

APPRECIATORY WORD

It is easy to attract by calling.¹ It is difficult to scatter afterwards. Look carefully at that equally matched contest of the monks' staffs. The kalpa-stone² is hard but even that may be worn away. The ocean may be very deep but even that may be dried up. Oh! aged U-kyū, aged U-kyū, you did too much. If only you had not given that dipper-handle to him!

Interpretation of the Above

Attracting and sending away—these are the two methods of instructing enquirers. The one is the negative and the other is the positive method. It is easy, says Set-chō, to use the positive method, as easy as it is said to be to attract snakes by blowing the gourd-flute, but it is very difficult to use the negative method, to 'release' men's minds from the relative world.

Pondering over that contest between U-kyū and the monk, it seems to have been a fairly well-matched battle between them, their weapons were well matched. So evenly, indeed, that there was no hope of their ever bringing their quarrel to an end. The kalpa-stone is very hard, but no matter how hard, it might be finally worn away by that gentle once-a-century rubbing; and no matter how deep the ocean bed might be, in time it might dry up, but not so this dispute between U-kyū and that monk. Oh! U-kyū, did you not make a mistake in your dealings with that man? Were you not too considerate? If only you had not let him have your staff. You lent it ungrudgingly but that was a wretched mistake.

[The point of Set-chō's Appreciatory Word would seem to be that here, in the Main Subject, there were two Zen 'right moments.' U-kyū was the mature scholar, and the monk was still a less advanced student who hoped to gain his point by rough methods of outward strength. Set-chō thought that there were two evenly balanced moments of activity. His sympathies, however, were clearly with U-kyū. U-kyū was, he thinks, more kindly disposed, but gave way too much. He should never have allowed his opponent to make use of his (i.e. U-kyū's) own weapons. Nevertheless, here we have the case of a man having been apparently beaten and yet being, in the long run, the final victor.]

NOTES

1. 'Calling.' The ideogram is used with reference to the ancient Chinese method of snake-charming. Snakes were 'called' by blowing a kind of flute made of gourds, and there was a saying that it was easy to gather the snakes together but difficult to get rid of them afterwards.
2. 'The kalpa-stone.' This refers to one of the famous parables to describe the length of eternity. The kalpa-stone was supposed to be forty miles square. Every hundred years it was lightly rubbed by a divine being with a soft cloth till at last the whole stone was worn away.



MODEL SUBJECT NO 76

Tan-ka's 'Have you had your Dinner?'

The Chō-kei (E-ryō) and Ho-fuku (Ju-ten) of this subject have appeared before. See Nos 8 and 23.

Tan-ka (Ten-nen), a native of Shen-chao, was born in 739 and died in 824. So he was a contemporary of I-zan, Nan-sen, Yaku-san and others who have appeared in several of the previous subjects. He was a Confucianist who went to Changan, the then capital, intending to become a Government official, but on the way he met a (unnamed) Zen scholar who persuaded him to 'become a Bodhisattva rather than an Official.' He was advised to go to Ba-sō's temple, and Ba-sō put him under Seki-to for instruction.

The following story is told about him. One cold winter he took the wooden image of the Buddha and was going to burn it. One of the temple monks asked him what he was doing and he said: I am going to burn this image and you, in this temple, will then have some valuable relics of the Buddha, such as all seem to reverence so much. The monks were angry and said: How ridiculous to think that you can get valuable relics out of an image. So Tan-ka said: Well, if there are no relics to be got out of this, of what use is the image? The purport of this story is, no doubt, to show how some of the Zen scholars attacked the superstitious use of images which was beginning to flourish in that age.

INTRODUCTORY WORD

Introducing he said: Looking at It (the substance of the Universe) from the point of view of its size, It may be considered as being as tiny as the dust of a grain of rice [see Introductory Word to No 13]. Think of it from the point of view of its coldness and it is colder than ice and frost. Think of It as ubiquitous or packed full in space, It is 'separated from light and cut off from darkness' (i.e. It's brightness is so great that it fills all the Ten Worlds—It is the Buddha Body, filling the whole Dharma world) [see Introductory Word to No 7]. It transcends light and no matter to what depth one penetrates, the Vision of the Absolute can never be exhausted. Its heights and depths can never be brought down to one's own level. The enlightened man's methods of instruction, whether 'positive' or 'negative,' must be carried on within this Absolute World, so that every 'lifting of the hand' and every 'putting down of the foot' are all activities of this Absolute.

Now, you here, have you thoroughly understood this, so that you can say something worth while when addressing men of the world or enquirers? Ponder the following.

MAIN SUBJECT

Attention! Tan-ka asked a travelling monk: Where have you come from? The monk said: I have just climbed up from the foot of this mountain. Tan-ka said: Have you had your dinner? The monk said: I have had it. Tan-ka said: Can there be anybody in this world with opened eyes who would bring food to a fellow like you? The monk could make no reply.

[*Note.* The above refers to an incident which occurred at Tan-ka's temple early in the tenth century. The following passage deals with the argument which arose afterwards about the import of Tan-ka's word. The argument recorded below took place at the end of that same tenth century.]

Chō-kei at Sep-pō's temple said to Ho-fuku (Ju-ten): I find it hard to accept what Tan-ka said to that travelling monk. Surely doing a charitable thing, like giving a meal to a travelling monk, was praiseworthy. It is as charitable to give a meal to a poor monk as it is to make large donations to temples, etc. The giving of alms must be judged by the needs of the receiver as well

as by the capacity of the giver. So surely it was wrong for Tan-ka to have said that nobody with open eyes would have given food to that travelling monk? What do you think was in Tan-ka's mind? What was the basis of his argument?

Ho-fuku replied: Surely there are in this world many people who do no work but stay idly doing nothing, and look for alms and help from others. Such people are shiftless and good for nothing, wretched fellows, but then so are those who give to them—these are only one-eyed men. To this Chō-kei answered: Are you saying that those who have done their best, and used their opportunities to do kind acts, are all 'one-eyed people'? Ho-fuku said: You are quibbling. Are you putting me into that category of the 'one-eyed'?

APPRECIATORY WORD

He who has 'seized his opportunity' (done his best) is not to be considered as 'one-eyed' (or blind). There was a man¹ who held down his dead ox's head to try and make him eat grass.

The four times seven² and the twice three Patriarchs bringing the treasure vessel made a big mistake! Beings both divine and human are similarly trying to drown themselves on dry land!

Interpretation of the Above

If a man has done his best, given in accordance with his means, he is not to be given a discreditable name, such as 'One-eyed man,' which means a man who cannot discern or estimate human character aright. Tan-ka does seem to have estimated men's characters aright, even of that travelling monk. There is that old fable of the herdsman holding down the head of his dead ox to try to make it eat grass. Even such an absurd folly as that at least reveals a kind heart. No doubt that man was making a foolish mistake, but he must not be censured for it. Think of the far more important matter of the handing down of the Patriarchal succession, by means of the sacred bowl and robes. The twenty-eight Indian and the six Chinese Patriarchs did this. They are now being widely criticised for doing so. Everywhere men are saying that it was great folly to think that the Heart of Buddha could be handed down by such material methods. Nevertheless it is entirely wrong to say that those Patriarchs were mistaken. It is their inner mind

that is to be considered. But, today, there are great numbers of men on earth and gods in heaven who criticise the Patriarchs in that way. Heaven and earth are full of such critics. It's these critics who are the fools. They are like people trying to drown themselves on dry land, criticising where no criticism is called for.

NOTES

1. 'There was a man.' The reference is to an old Indian fable. In ancient times there was a man who took many gifts of fruit, etc., to the graves of his ancestors to offer them to the departed spirits. One day he met a herdsman in the cemetery who was holding down the head of his dead ox trying to make the dead creature eat the grass. So the man with the gifts said to him: How can a dead ox eat grass? The herdsman replied: Why! you are doing the same sort of thing, are you not? How can the spirits eat the gifts of fruit you are putting by their graves?
2. 'The four times seven' are the twenty-eight Indian Patriarchs of Zen, and the twice three are the six Chinese Patriarchs.

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MODEL SUBJECT NO 77

Um-mon and 'This Sesame-Rice Cake'

The Um-mon (Bun-en) of this subject has appeared frequently before (see No 6, etc.). The unnamed monk is, as usual, one of the travelling monks who often sponged on the hospitality of Zen temples.

INTRODUCTORY WORD

Introducing he said: If a man conducts his life by basing it on the First Principle (cf. Bodhidharma's method of dealing with the Emperor Wu in Subject No 1), he will be able to 'lead others by the nose,' outwit them, which means to control them [see Introductory Word to No 40 for 'piercing the nose,' or leading by the nose]. He will be like the crested eagle capturing a pigeon.

If, however, he conducts his life by basing it on the Second Principle [like Sui-gan in the Main Subject of No 8, who lectured

all the summer, using the methods of the Relative world], then he will be 'led by the nose' by others, brought under the control of their hands and made subject to the outside world. He will be like a tortoise which has to hide its body under a hard shell.

Now, if one of you comes out and asks: What are you talking about, for in the Absolute World there is no such thing as conducting one's life by the First or by the Second Principle—to say that sort of thing is pure nonsense? to such a man I will say: I know that your reasoning may seem to be sound, but you are really living amongst dead spirits.

Well! my disciples, think awhile. How will you discern between White and Black, that is, between First and Second Principles, or between spirits and humans?

(Here a later editor inserted a word, saying that at this point En-go paused for quite a while and then continued with words which he had used once before [see Introductory Word to No 10], 'If there is a rule, go by it; if not, go by precedent,' i.e. if anyone thinks that he can base his argument on some premiss which is outside both the Absolute and the Relative, he will have to begin by looking for some rule about it and following that rule. If he can find no such rule he must try to find some precedent. Ponder this, my friends.)

MAIN SUBJECT

Attention! A monk asked Um-mon: What about saying something which transcends Buddhas and Patriarchs? [i.e. get away from this interminable talk about Buddha and the Patriarchs]. Um-mon said: What about this sesame-rice cake?

REMARK

The point is that this travelling monk was sponging on Zen, and yet here he was grumbling about the teaching he received. Um-mon's reply was in effect: Well! you grumbled about what you have to listen to but you don't grumble about the cakes you get—are they also too Buddhist or Zen for you?

APPRECIATORY WORD

That question about 'transcending the Buddha and the Patriarchs' may sound tremendously sublime. Have any of you here perceived the inconsistency in that monk's behaviour? He (Um-mon) stopped

the crack, the inconsistency, in that monk's argument by inserting a sesame-rice cake. But that rice cake has not stuck! [i.e. many monks still do not perceive what was Um-mon's motive, and what he did stopped the monk's grumbling argument]. There are still many who remain self-indulgently in error, who do not discern the Truth.

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MODEL SUBJECT NO 78

The Bodhisattvas in the Bath

There is no Introductory Word to this subject by En-go. Moreover, it is one of the few subjects where Set-chō's comment after the Main Subject is entirely critical. Here we have no 'Appreciatory' but a 'Critical Word.'

The Main Subject is a short paraphrase or excerpt from a late Indian Scripture, known in Japanese as the *Sura-gon Kyo*.

In this Scripture a man called Bhadrapala and fifteen of his companions, all Indians, are said to have entered the temple bath (a large square tank) at the usual time. As soon as they got into the water they one and all claimed to have attained to full Enlightenment by perceiving the mystic beauty of the water.

The Bhadrapala here mentioned is said to have at first despised and slighted the Buddha, though afterwards he was converted.

The title given to these sixteen men, Kaishi, is not the ordinary one for Bodhisattvas. It means the 'Opened Ones,' i.e. men who have very great minds. They do, however, rank as Bodhisattvas.

In olden times sixteen 'Opened Ones' entered the temple bath at the regular time. When they were in the water, what had first seemed mere water suddenly seemed to them a revelation of real purity. They felt as if they had entered heaven itself and were filled with high spirits.

Here Set-chō spoke out his own mind. He called upon Zen scholars everywhere to ask themselves what those sixteen men really meant and what were their real feelings. Why did the mere feel of the water on their naked bodies make them claim that they

had suddenly attained to Enlightenment? Unless, says Set-chō, those sixteen men, and indeed any others, have reached the stage where they can 'pierce the seven and eight places in the lines of the enemy' they will not be able to experience that wonderful joy. (For this phrase see Subject No 49, Introductory Word.)

After this Set-chō added his usual Word of Comment, this time entirely critical. Set-chō says that to have one person at a time attain Enlightenment is quite enough; to have 'swarms' of them at one and the same time is altogether too much. A crowd in that bath all enjoying the feel of the water on their naked bodies, and shouting out that they 'felt' the mystery of the water and had thereby had their eyes opened, such ideas were only a dream in the bath. Though they said they had washed themselves in the deliciously-scented waters of the heavenly ocean, I do not think so, says Set-chō. I could spit in their faces.

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MODEL SUBJECT NO 79

To-su's 'All are Voices of Buddha'

This To-su is the same as the To-su mentioned in Subject No 41.

INTRODUCTORY WORD

Introducing he said: The Great Activity is before us [see Introductory Word to No 3] and it is not under regulations. To activate it or to bind it needs no special exertions (on our part). I ask you, has it ever been made subject to anyone? Ponder the following.

Interpretation of the Above

En-go introduced the subject by saying: As you know, the spiritual activity of the Absolute is not subject to any rules or regulations of man. It is perfectly free and man cannot regulate its course. But men seem to think and behave as if the activities of this Absolute Universe are directed towards them. This is shown by

what they say about the course of events in the natural world, e.g. how they grumble about storms, floods, etc., or speak of 'nice' weather and so on. This is foolish, and it is useless for men to expend energy on trying to control the Absolute activities of the world. They cannot help it work or restrain it from working. It pervades and fills the world. Look back on history and see whether anyone has ever subjected this Absolute to their own wills. Ponder the following.

MAIN SUBJECT

Attention! A monk asked To-su: It is said that all voices (sounds) are voices of the Buddha. Is this so or not? To-su said: Yes. It is so. The monk then said: Sir, is there not the sound of breaking of wind? To-su gave him a blow with his staff. The monk persisted and said: It is said (in the *Maha-Parinirvana Sutra*, XVIII, 5) that in the Buddha's teaching there are rough words as well as soft words, and that both sorts lead to the First Principle. If this is the case then there are no words which can be called insulting or demoralising or defiling. Is this so or not? To-su said: Yes, it is so. In the Buddha's teaching there is no deceptiveness. Then the monk said: Then would it be all right for me to call Your Reverence a kind of donkey? To-su gave him another blow with his staff.

APPRECIATORY WORD

To-su! To-su! There was no one who could break you! With one shot two gains. That blow and this blow were both alike.

To be pitied is the man who persisted in mocking at the incoming tide. At last he will fall into it. If suddenly he had come to life, the hundred rivers might have turned back with a mighty rush and roar.

Interpretation of the Above

To-su, To-su! How eminent he was! His ability was such that no one could hinder him. With that one word 'Yes' he smote that insolent monk twice, and each of those strokes with his staff had the same effect. He was sole victor in that argument.

That monk is really to be pitied. His arguments about the voices and sounds of the Buddha were trivial. His behaviour was like that of the man in the story who mocked at the incoming tide and

because he disregarded it was sucked into it and drowned. So this monk, and all reckless arguers like him, will be lost. But supposing that monk had come to life and been strong enough to continue the argument, and had even seized To-su's staff and given To-su a bit of a beating, what a commotion would have been started in the world! What arguments there would have been everywhere! All the rivers of the world would have seemed to have turned back in their courses with a mighty rush and roar. It would have been quite exciting!

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MODEL SUBJECT NO 80

Jō-shū's 'The New-born Babe'

Jō-shū (Jū-shin) and To-su (Dai-do) have both appeared in earlier subjects. The episode recorded in this subject probably took place when Jō-shū was at the very end of his long life, and To-su was also of a good age.

There is no Introductory Word.

MAIN SUBJECT

Attention! A monk asked Jō-shū: A new-born babe—is it provided with all the six wisdoms?¹ Jō-shū said: Throw a ball on to a swift-flowing stream. The monk later asked To-su: What is the meaning of 'Throw a ball on the swift current'? To-su said: Moment by moment it flows on without stopping.

APPRECIATORY WORD

Those 'Six Wisdoms'—that question about them was futile. Such an Advanced thinker as Jō-shū (and To-su) at once and thoroughly discerned the intent of the question. Endlessly flows on the ball which has been cast on the swift current. Is there anyone who does not realise that where it fell it will not stay?

Interpretation of the Above

That monk shot a question at Jō-shū about a new-born babe and the Six Wisdoms. If he hoped to start an argument he made a great mistake. Jō-shū knew the answer. He did not need to reason it out logically or from a philosophical point of view. He answered at once, 'Throw a ball on to a swift flowing stream and see what happens.' That ball will not stop in the place where it was thrown. It will move on relentlessly with the current. Surely there is nobody who does not know that. And so, too, life flows on from instant to instant, from thought to thought, and there is nobody in the world who can foresee or ascertain its destination.

NOTE

1. The 'Six Wisdoms' are the fourth set of 'Sixes.' (The Six Senses; the Six Dusts; the Six Roots; the Six Wisdoms; and the Six Visions. See the Appreciatory Word to No 40. These are the Sixes which are taught in the *Abidharma-kosa-sastra* of Vasubandhu.)

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MODEL SUBJECT NO 81

Yaku-san's 'The King-Deer among the King-Deer'

This Yaku-san (I-gen) has appeared before in Subject No 42.

INTRODUCTORY WORD

Introducing he said: If a man seizes the flags and captures the drums [see Introductory Word to Subject No 49] a thousand Holy Ones cannot depress him. If a man 'cuts off' (causes to cease) disrespectful and inaccurate words, even the most resourceful (opponent) will not be able to touch him. Here is the mystery of the divine power. And is it not the Absolute Reality itself? Now, by what means can such wondrous activity be attained?

Interpretation of the Above

En-go introduced the subject by saying: If a man has the strength to capture his enemy's flags and drums (i.e. who can overcome the imponderable and unforeseen arguments of his opponents) he will be invincible. Not even a thousand Holy Ones could hinder him or depress his spirits. And again, if such a man can silence all disrespectful and inaccurate arguments (in the way, for instance, that Bodhidharma silenced the Emperor Wu, when he answered the Emperor's question 'Who are you?' by saying 'I do not know') then he will be impregnable and entirely independent, so that no matter how resourceful his opponents may be they will not be able to outwit him. This 'capturing of the enemy's flags and drums' is the secret of divine inspiration, is it not? Is it not in itself a revelation of the Absolute? And how do you think such a wondrous activity can be attained?

MAIN SUBJECT

Attention! A monk asked Yaku-san: On the grassy plain (round the monastery of Ten-dai) there is a herd of deer with great King-deer amongst them. How would one shoot down the biggest King-deer amongst many King-deer? [The monk was hinting that he himself was a great King-deer, i.e. that he had already attained to fullest Enlightenment.] Yaku-san said: Look! the arrow. The monk fell down, sprawled out on the floor (acting as if the King-deer (himself) had been shot). Yaku-san called out to the temple acolytes: Come and carry out this dead fellow to burial. The monk, hearing this, fled. Yaku-san said: You country bumpkin of a fellow. Is there any limit to fellows like you?

Set-chō finished the sentence saying: Even though he might run for three paces and have remained alive, he could not have lived for as far as five paces (i.e. he had enough courage to get up and run away but he could not get far).

APPRECIATORY WORD

'King-deer among King-deer.' You (i.e. Yaku-san) saw through that fellow and shot him down with one arrow. The fellow ran for three paces. If he could have kept alive for five paces he would have been the sort of man who could lead a herd of deer to attack a tiger. But those piercing eyes of Yaku-san never

left looking into his mind. Such eyes are necessary for a hunter, and Yaku-san had them.

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MODEL SUBJECT NO 82

Tai-ryū's 'The Unchangeable Law-Body'

Tai-ryū (Chi-ko) was the 'spiritual great-grandson' of Toku-san (Sen-kan) (for whom see Subject No 4). No dates are recorded of Tai-ryū, but he must have been born in the second half of the ninth century. He was a native of Honan Province and lived near Changteh, where he was a neighbour of Ha-ryō (for whom see Subject No 13). He and Ha-ryō both seem to have chosen sites on the banks of the famous lake which is one of the beauty-spots of China, and retired into hermitages there.

One or two of his 'mondo' are recorded. When asked: What is Buddha? he replied: It is in yourself; and when asked: What is the subtle secret? he said: The wind blows the sound of the water till it reaches the pillow. The moon moves the shadows of the mountain till it reaches the bedside.

INTRODUCTORY WORD

Introducing he said: The cat-gut line at the end of the rod—the one (the fish) with eyes will know. The activity which is outside the ordinary procedure (of teaching)—the one who is advanced in Enlightenment will discern. What, then, is the right sort of line to attach to the end of the rod, and what is the right sort of plan (for teaching) outside the ordinary methods in common use?

Interpretation of the Above

En-go introduced the subject by saying: A teacher (of Zen) is like a fisher who uses the usual cat-gut line to catch fish—he uses the ordinary well-known methods of instruction; but if the pupil is advanced in knowledge he will see through the teacher's plan and will not easily be 'caught,' any more than a wise old fish will be

caught by the ordinary cat-gut line hanging down from the rod. But, if the teacher uses unusual, unexpected methods in trying to 'catch' his pupil, if that pupil is somewhat advanced in his thoughts, he also will not easily be 'caught.' So what is this 'cat-gut' at the end of the rod? What is the usual method of instruction, and what, again, is the unusual method of trying to bring men to Enlightenment? Ponder the following.

MAIN SUBJECT

Attention! A monk asked Tai-ryū: The world of form is disintegrating (as we all know), but what is the unchangeable Law-Body? Tai-ryū said: The flowers on the hillside open out like a beautiful brocade. The rivulets between the hills never cease being a violet blue.

Interpretation of the Above

Attention! a monk asked Tai-ryū: There is no doubt that this phenomenal world in which we are living is continually changing and disintegrating. What about its 'Law-Body'? (see Subjects Nos 39 and 47). Tai-ryū replied: Look at the flowers blossoming on the hillsides round this beautiful lake. They are like a lovely brocade. And look at the rivulets in the mountain glens, how blue they are! These are the revelation of that Law-Body about which you are asking me.

APPRECIATORY WORD

He (that monk) did not know how to put his question. How then could he expect to understand the answer? The moon is cold, the wind is strong on the ancient cliffs and rocks and the evergreen trees.

When one unexpectedly meets a 'Way-Enlightened' man should one speak or be silent? (The question is laughable.)

Holding in his hand the 'white-jewel whip' he (Tai-ryū) entirely broke the 'black-horse pearl.'¹ If he had not broken it he would have made many flaws and tangles. There are laws and rules in the land and three thousand clauses about crimes.

Interpretation of the Above

From the words of that monk it would seem that he thought of this phenomenal world as if it were melting snow and of the

Law-Body as if it were a diamond; but he did not know how to put his thoughts out clearly, so it is not likely that he would understand Tai-ryū's answer. Tai-ryū wished to explain the Law-Body from its cheerful, warm aspect. Set-chō shows that there is also a cheerless and gloomy point of view, as well as many other points of view in looking at this problem. Think of the cold moon and the strong winds shining on and blowing over the ancient rocks and evergreen forests. Such words (verses) should be enough to enlighten the eyes of any earnest seeker.

Set-chō now quotes the words of an ancient patriarch (Ko-gen) who said: When one unexpectedly meets a man who is enlightened about the Way, should one speak to him or keep silence? (Shouldn't he be able to express his mind by some instantaneously-composed verse?) Such an idea, says Set-chō, is laughable in the case of Tai-ryū. This Patriarch is like the man who held the 'white jewelled whip' in his hand, who broke the 'pure-black-horse pearl.' His words (about the lovely flowers and the blue rivulets) were enough to enlighten the mind of a true enquirer as to the mystery of the Law-Body. If he had not done so he would have committed a crime, punishable like the crimes mentioned in the three thousand clauses of the law of the land.

NOTE

1. The white jewel and the pure-black-horse pearl.' Set-chō's idea is derived evidently by an association of thoughts. He is thinking of Tai-ryū's name, which means Great Dragon. This word Dragon is connected by Set-chō with the well-known fable about a dragon living in a deep cave. This pure black dragon guards a mysterious jewel, which represents the wonderful Truth, the Absolute, or the Law-Body of which the questioning monk had spoken. The white-jewel whip represents the *cintamani* jewel, the possessor of which can obtain anything he wishes. Tai-ryū's answer was like that whip of white jewels. It opened the secret to the knowledge of the infinite. It would bring Enlightenment. (For the parable of the dragon and the jewel see Model Subject No 3.)

If by any chance Tai-ryū had not been able to show the way to true Enlightenment by his answer, that would have been a crime. He would have caused distress to many people in the world. Such a blunder would have made him liable to punishment under the laws of the land. [The reference is to the laws established in the time of the Chou Dynasty (eleventh century B.C.). The three thousand articles are those which deal with such matters as military insubordination, and with wrongful behaviour towards parents and the public in general. Five kinds of penalty were decreed for different classes of such 'crimes.']

MODEL SUBJECT NO 83

Um-mon and the 'Ancient Buddha Image and the Exposed Pillar'

The Um-mon of this subject is the Um-mon Bun-en of Subject No 6, etc.

There is no Introductory Word to this subject.

MAIN SUBJECT

Attention! Um-mon spoke to his disciples and said: The association of that old Image of Buddha with the exposed pillar¹ in the Hall of Worship—what is the exact connection (between them)? (As no one replied) he himself answered for them and said: Clouds rise over the Southern Mountain (Mount Ko in Honan Province); Rain falls on the Northern Mountain [Mount Ko in Shansi Province].²

APPRECIATORY WORD

'Clouds on the Southern Mountain, Rain on the Northern Mountain.' The four times seven and the twice six [The Zen Patriarchs, see Subject No 76], knew exactly what this meant. It was knowledge before their very eyes. The Dedication ceremony of the temple in Shiragi (Korea)—before the drum signal that the ceremony should begin [from the land of Tang (China)]. 'In the midst of pain, Joy; in the midst of joy, Pain,' and somebody also said, 'Gold is the same as dung.'

Interpretation of the Above

Those words of Um-mon, 'Clouds rising on the southern mountains of Honan bring rain on the northern mountains of Shansi.' These words mean that time and space are transcended. This truth is self-evident to the twenty-eight Indian Patriarchs and the six Chinese Patriarchs of Zen. It is, indeed, the plain teaching of the *Ganda-vyuha Sutra*, widespread through all schools of Buddhist

thought. It is the ordinary 'tea and cake' fare of Zen temple hospitality.

Before the signal drum, ordering the holding of the ceremony of the dedication of the temple, before that signal drum is beaten in China, the ceremony has already been held in Korea. In other words, thought transcends time and space. No sooner has the incentive to hold a dedication ceremony arisen in China than it is actualised in distant Korea. Time and space are of no account. An old sage may have said 'Pain is Joy, and Joy is Pain,' but I (Set-chō) say, 'In the midst of pain there is Joy, and in the midst of joy there is Pain.' And some old fellow said, 'Gold is dung, and dung is gold.' Such things are not matters of time and space. They are all transcended within the mystery of the universe.

NOTES

1. 'The plain exposed pillar' means one that is unlacquered and standing out from the wall of the Hall.
2. The Provinces of Honan and Shansi have a common border. The thought is that the South and North mountains, the clouds and the rain, the Image and the Pillar all exist within the mysterious Substance of the Universe, and are therefore closely associated with each other.

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MODEL SUBJECT NO 84

Yui-ma's 'The Law Gate to the One and Only'

This Model Subject is based on the *Yui-ma-Kyō*—the *Vimala-kirti-nidessa Sutra*. (Yui-ma is the transliteration of the Sanskrit name.) There were several translations of this sutra. The first appeared about 200. The best known is the version by Kumarajiva, c. 400.

The sutra is a sort of spiritual drama, and it is not necessary to take it as actual historical fact. It has a sub-title, 'The Sutra of the Law-Gate explaining the Mysteries.'

The hero is Yui-ma-kitsu (Vimala-kirti) who is said to have been

a contemporary of Sakyamuni. He was a 'House-holder' (i.e. a man who practised the Bodhisattva Way without entering a monastery, living in his own home). He was a wealthy man, but at the time of the story told in this sutra he was old and ill.

Manjusri (Mon-ju in Japanese), the Buddha of Wisdom, came to visit him in his sickness, bringing with him thirty-one fellow Bodhisattvas. Yui-ma performed many miracles in their presence. Then he and his visitors conversed, asking each other questions and giving their own answers (Mondo) until they had 'erected an entire total teaching out of an "uninhabited temple"' (the householder's home). They revealed how out of the totality of the phenomenal world the 'Law-Gate into the One and Only' can be discovered in one Dharma or Law. But Manjusri and Yui-ma themselves both remained silent and revealed how the Truth is to be found in utter silence.

The central section of the Scripture tells of what occurred in Yui-ma's sick room. Its fifth section is entitled, 'The Law Entrance into the One and Only.' This is the title of our Model Subject No 84.

INTRODUCTORY WORD

Introducing he said: To say Yes does not make it necessarily Yes. To say No does not necessarily make it No. Get away from yes and no, forget receiving and losing, and become utterly naked. Now, what is this in front of me and behind me? Some monk may come forth and tell me: In front of you is the Worship Hall and the Temple Gate, and behind you is the Sleeping Room and the Guest Room; could you say that that monk had 'open eyes'? If any of you think you can discern the thoughts of such persons, it will be well for you to examine carefully the doings (characters) of the ancients.

Interpretation of the Above

Introducing the subject En-go said: There have always been men who take an affirmative or positive view of existence, who say, 'Yes, this is thus.' There are others who take the negative view and say, 'No, this is not thus.' But the mere fact of saying that a thing is so or not so does not decide the question. On the one hand, 'all is vanity' and on the other there are beautiful phenomena. It were better to forget affirmation and negation, and put away all thought

of gain and loss. Then you would become utterly naked, and would have nothing to lose.

Now what is this in front of me? What is this behind me? No doubt one of you will stand up and tell me, 'In front of you is the Worship Hall and the Temple Gate, and behind you is the Temple Dormitory and the Guest Reception Room.' I ask you whether you think a monk who said that really has open eyes? If any of you think you can see into the mind of a man like that you'd better go and examine the characters of the ancients.

MAIN SUBJECT

Attention! Yui-ma (Vimala-kirti) asked Manjusri: What is the Bodhisattva Law-Gate entrance into the One and Only? Manjusri said: In my mind every 'complication' (words, verses, teaching, etc.) in every element of the universe should be eliminated, all 'mondo' should be put aside. This I would make the Law-Gate for entering into the One and Only. Then Monju asked Yui-ma-kitsu: We have all of us finished giving our explanations; what is your explanation of this Law-Gate entrance into the One and Only? (Here Set-chō said: Yui-ma, what will he say? Later he added: Our discernment is finished.)

Interpretation of the Above

Attention! Yui-ma asked Monju, who had come to visit him with thirty-one fellow Bodhisattvas, when Yui-ma was lying on his bed in his sick room: What is the Law-Gate entrance to the One and Only? The thirty-one Bodhisattvas each gave their own answer. Finally Monju himself said: In my opinion all the complications of words, verses, doctrines and so on should be eliminated and we should enter into a deep silence. This, I think, is the Law-Gate entrance into the One and Only. Those who use words and verses, who say This and That, Yes and No, have not yet really entered that gate. Monju then said: All of us have now given our opinions. Will not you, Sir, Mr Householder, tell us what you think is the Law-Gate entrance to the One and Only?

(Here Set-chō, after reading the Model Subject, said to his disciples: Now here comes something worth listening to! What will Yui-ma say? Then Set-chō paused for a minute and added:

Yui-ma said nothing. Silence. Without hearing any word from him we know what his mind was. Our investigation is complete.)

APPRECIATORY WORD

What folly! That aged old Yui-ma, grieving that he had been born and distressed in mind, lying there in Viyali (Vaisali), his whole body was withered and exhausted. When the Patriarch-Teacher of the Seven Buddhas came he thoroughly tidied up his sick room, and earnestly asked about the entrance to the One and Only. But that Gate had already been broken down. And even if it had not been broken down when the Golden-maned Lion visited him, that lion would not have deigned to consider it.

Interpretation of the Above

What folly! That aged Yui-ma making himself ill by worrying about life in the world, lying down tired out in body and mind in that sick room in the hall at Vaisali. When the great Buddha of Wisdom, Monju, who was the teacher of all the seven precursor Buddhas of Sakyamuni, came to visit him, he, Yui-ma, cleaned and tidied up his room in preparation for the visit of such an important guest. As soon as that guest arrived, however, he could not refrain from asking that question about the Law-Gate entrance into the One and Only. This question was not explicable by himself or by anyone else. He should have known that that Law-Gate question was no better than a dream in his own mind. It had been broken down long ago. But even supposing it had not been broken down long before him, it would not have seemed a useful question to Monju, who came riding on his Golden-maned Lion. Monju would not have thought the question worth considering.

NOTE

Monju is usually pictured as riding on a lion with a golden mane.

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MODEL SUBJECT NO 85

Tō-bō An-ju Roars like a Tiger

Nothing is known of this Patriarch Tō-bō except that he was a 'spiritual descendant' of Rin-zai, and perhaps a native of Honan Province.

INTRODUCTORY WORD

Introducing he said: To control the world, not omitting the most trivial affairs, so as to destroy the weapons and tie up the tongues of all men is the right rule (activity) for black-robed monks. From his forehead beams of light^t which can pierce through the four universes (surrounding Mount Sumeru)—this is the black-robed monk's diamond-clear eye, and it can turn iron into gold and gold into iron. It instantaneously captures or releases at will. This is his true staff. Cutting off the tongues of all men in the world, so that they cannot become active but are driven off three thousand miles—such should be the black-robed monk's ability. If one has such ability and wonderful power, nothing more need be said. But if not, what are we to say about such a man?

Interpretation of the Above

En-go introduced the subject to his disciples by saying: In truth, the enlightened monk can by one word have the whole world under his control, with nothing, not even the most trivial matter left out. He will seize every weapon that men possess, from sword to tongue, and control their very freedom. Such words of power are the rightful activity of the man who is truly enlightened. Moreover, just ordinary sight and vision is too little, the truly enlightened man must have those beams of light shining forth from between his eyebrows which Buddha had, so that with one glance he can immediately pierce through to the reality of things. He who has this supreme, diamond-hard and absolutely clear vision is the truly enlightened monk.

Not only so, he can change iron into gold and gold into iron. He can 'capture' or 'release' men (use positive or negative methods

of instruction at his discretion). To be able to do all this is his real monk's staff.

Again, he must have the courage to 'cut off the tongues' (stop the arguments) of all his opponents, and as it were drive them away three thousand miles, making it impossible for them to defeat him in argument. We need say no more about a man who can do all that. But what shall we say about a man who just cannot attain that height? Ponder the following.

MAIN SUBJECT

A monk going to Tō-bō An-ju's place asked him: What would you do on the instant if you met a great snake (e.g. like me). Tō-bō roared out like a tiger. The monk pretended to be frightened. Tō-bō roared with laughter. The monk said: You old robber! Tō-bō said: No matter how many bad names you call me, you cannot really do anything to me. The monk went away.

Set-chō said, after reading this episode: Yes! what they did was all right, but the way they did it was bad. Both were robbers. Both were in the same category as that thief who stopped his own ears while stealing the bell.

REMARK

The points which Set-chō draws attention to are the pride of the monk, pretending to be a great snake, i.e. a fully enlightened man, and the difference of Tō-bō's reaction to this monk from the reaction by Sep-pō in the somewhat similar incident related in Model Subject No 22.

The concluding verse refers to an old Chinese joke about a thief who stole a bell and stopped up his own ears, thinking that as he himself could not hear it tinkling nobody else would hear it as he carried it away. Neither Tō-bō nor the monk came up to scratch in the way in which they performed their little drama.

APPRECIATORY WORD

To have this (opportunity) and not seize it, when one thinks (of seizing it) it is already a thousand miles away. Tō-bō wanted (to catch) the stripes (i.e. the striped tiger), but the monk's nails and claws were not strong enough.

Do you not see! Those two who once met at Mount Tai-yu²—their frank and open-hearted act with its famous lustre shook the world.

You here, and all Zen disciples, don't you understand what happened there (at Mount Tai-yu)? That man was holding the tiger's tail and pulling his whiskers too.

Interpretation of the Above

There is a psychological-moment which must be seized at once. If you do not, then later when you want to do so, it will have fled a thousand miles away, and be far beyond our reach. Tō-bō just failed at the proper moment. And that monk, too, pretending to be a great snake or tiger, he outwardly seemed to have shining stripes but he was only a baby tiger; he could not make proper use of his nails and claws. So he made no real impression on Tō-bō.

But now, you my disciples here, and all later monks who read this, remember that incident on Mount Tai-yu, where Hyaku-jō and Ō-baku performed their little drama, which was so open-hearted and frank. As you know, what they did that day was a famous sound which shook the world. As you are all men with confidence and courage, you, no doubt, have seen and understood the promptness of Hyaku-jō's activity. He was a man who seized the tiger's tail and pulled its whiskers at the same time. No matter how fierce and difficult the occasion, to him it was nothing more than a toy to play with.

NOTES

1. 'Beams of light.' The reference is to the thirty-first of the thirty-two marks of the Buddha's body. These beams of light coming from between his eyebrows pierce through to the deepest hell and also to the highest heaven.
2. The reference is to a kind of 'mondo' drama between Hyaku-jō and Ō-baku, his disciple. (For Ō-baku see No 11 and for Hyaku-jō see No 26.) One day Hyaku-jō was working at the temple gate when his disciple, Ō-baku, came in from the woods. Hyaku-jō asked him where he had been and Ō-baku said: I have been gathering mushrooms. Hyaku-jō said: Didn't you see an enormous tiger in the woods? Ō-baku, in reply, roared out like a tiger. Hyaku-jō, holding up the axe which was in his hand said: If you are that tiger I will cut you in pieces. Ō-baku, seeing his teacher coming at him with the axe, stepped out and gave him a great blow with his hand. That evening at the service of worship, Hyaku-jō addressed the great congregation and said: On this Mount Tai-yu there is a great snake, look well at him. I came across him today. This was high praise for Ō-baku. 'If you are going to fight, fight as Hyaku-jō and Ō-baku did,' says Set-chō.

MODEL SUBJECT NO 86

Um-mon's 'Store Room and Temple Gate'

For Um-mon see Nos 6, etc.

INTRODUCTORY WORD

Introducing he said: To control the world, do not omit the slightest detail. To detach oneself from all the elements of the relative world, let there be not one drop of complications (use of words, etc.). If one opens one's mouth there will be error. In order to take decisive action let there be no hesitation. Now here we have the eye which penetrates the barrier. Ponder the following.

MAIN SUBJECT

Attention! Um-mon introduced a subject to his disciples and said: Although all men have the light within themselves, when they want to see they do not see. Their darkness is dark, dark. Now, where is your light? As no one answered he himself spoke. He said: The Temple Store Room and Gate.¹ Then, after a pause, It would be better not to have your good work.²

Interpretation of the Above

Attention! Um-mon introduced a subject to his disciples and said: Although all men have the Light of the Buddha nature within them, they do not let it shine or make it real, so they cannot see even though they try to do so. Therefore all around them is deep darkness. Not one of you fellows seems to be trying to make your light real. All are moving about in the darkness. Tell me, What is your light? Can none of you let me see it? Not one of his disciples spoke, so Um-mon himself said: The place for showing the Light is the Temple Store (Work) Room and the Entrance Gate. It is in the daily coming in and going out, and in the daily chores, that is in the Store Room and the Gate where the light should be made real. You talk about the 'good work' (i.e. the Temple Services and reading of the sutras), but there is no shedding forth of the light in those formal duties.

APPRECIATORY WORD

The Light in oneself must be absolute. I have toiled along one (narrow) road (of positive instruction) for your sakes. I am grateful for the flower (i.e. Um-mon's instruction) but the tree throws no shade (you disciples are as graceless as a tree which does not throw any shade from the heat). However, says Set-chō, when anyone wants to see, who will not see? It is only when one sees that one does not see!

But, on the other hand (there are those who) go riding on their ox³ and reach the Temple of Buddha worship.

Interpretation of the Above

Um-mon's words, 'Every man has the light within himself,' are true. Um-mon, says Set-chō, in his desire to make that clear and to explain the nature of that light went very carefully (along the narrow road of positive instruction). But his disciples did not understand. Um-mon's teaching is a flower for which we are thankful, but his disciples were unenlightened and seem as graceless as a tree which gives no shade, and can be of no help to those seeking rest in the heat.

But, says Set-chō, when Um-mon went on to say that he who wants to see does not see, is dark, dark, he goes too far. He is mistaken. Those who really want to see will surely see. It was only Um-mon's unenlightened disciples who did not see, and that was because they thought they already did see. On the contrary, says Set-chō, look at those monks who go quietly to their daily work in the fields and come back riding on their oxen in the evening. These men manage to reach the worship hall. They see clearly enough. They are men who know that 'he who does not work shall not eat.' They have the light in themselves. You who think you can get the light by the formal reciting of sutras and performing what you call 'the good work' had better change your ways.

NOTES

1. 'The Store Room and the Gate.' In a 'Seven Building Monastery' the Store Room was on the East and the Gate on the South. The Hall of Worship was at the back (North) and in the centre, and the Living Rooms

- were on the West. Um-mon is, therefore, drawing attention to the importance of work.
2. 'Good Work.' The reference is to a conversation between the Patriarch Jō-shū and a disciple. Jō-shū asked one of his disciples what he was doing. The disciple said, 'I am doing a good work.' 'Oh,' said Jō-shū, 'what is it?' 'It is the worship of Buddha,' said the disciple. Jō-shū said, 'That is not the sort of thing "good work" is.'
 3. 'Riding on their ox.' It must be remembered that in the days of Um-mon the Zen monks used to live like peasants, going to their work in the fields every day riding on their oxen.



MODEL SUBJECT NO 87

Um-mon's 'Medicine and Sickness, Mutual Cure'

For Um-mon Bun-en see No 6, etc.

INTRODUCTORY WORD

Introducing he said: The clear-eyed fellow is rid of all hidden obstructions. At one time he is on the summit of Mount Ko, with the jungle thick around him. At another time he is at the centre of the noisy market-place, quite naked (utterly exposed to the world). If his wrath is roused he will look like Na-ta, with three heads and six breasts (Na-ta was the prodigy son of Vaisramana (Bishamon in Japanese). Or again he may become a Sun-faced Buddha or a Moon-faced Buddha [see Main Subject in Model Subject No 3] and spread forth the brightness of his mercy throughout the world, and in every speck of dust [i.e. every human being and occasion] he will reveal all his 'bodies' [i.e. will appear like Avalokitesvara (Kwannon) in thirty-three different forms, suiting his teaching to each person according to that person's capacity]. In order to be in accord with men he will associate with 'mud' or mix with 'water' (mix with all and sundry kinds of people). Again, he may take up the Absolute (First Principle method of instruction) and approach men, when even the eye of the Buddha would not be able to penetrate his mind. Yes, even if the thousand Holy

Ones came to him they could not get within three thousand miles of him.

Are there any of you here who feel attracted by an enlightened person like that? Ponder the following.

MAIN SUBJECT

Attention! Um-mon spoke to his disciples and said: Medicine and sickness mutually control or cure each other. All this whole universe is a medicine. Which side do you belong to?

Interpretation of the Above

Um-mon spoke to his assembled disciples and said: In this world men call some things medicine and other things sickness (or poison). In reality medicine heals sickness (counteracts poison) and sickness (poison) counteracts medicine. It is only because we look at these matters from the human point of view that we talk about medicine healing and poisons killing. From the point of view of the Absolute all the elements and phenomena of the Universe are medicines. Sickness is nothing other than the misuse of this or that element. And what about you fellows here, if you have participated in the great secret of the Universe are you encouraging the function of the medicine or the function of the illness? Which?

(*Note.*—This subject may be compared with No 6, which gives Um-mon's philosophy of life, as this one gives his view of the Universe.)

APPRECIATORY WORD

Um-mon's words, 'The whole Universe is a medicine,' are true. How is it that the ancients and the moderns made such a great mistake (saying that the Universe is not so, that there is a Yes and a No, a good and an evil, a medicine and a poison in it). Do not shut the door and build the carriage; the highway itself determines the width. They have erred, they have erred. Though their noses were stuck up to high heaven, they over-reached themselves.

Interpretation of the Above

Um-mon's words about the Universe itself being a medicine are true. But men are always talking about it as if there were some

parts good and some parts bad, as if some things are medicine while others are poison. This is because they look at the universe from their own self-centred point of view. When men build carriages they can do the work inside a building, with the door shut, because they know just what width they may make the carriage. The width of the highways is fixed by law, so the builders know what width to make the vehicles.

But to think of the Buddha Way in that narrow sense is wrong, quite wrong. No measurements, whether in the building or outside, are necessary, for the Buddha Way is broad as the universe. Just as there is no medicine or poison, so there is no boundary to the truth of the Way. Men have centred their thoughts too much on themselves—their noses have been poked up to heaven in their pride; but they have over-reached themselves. Surely Um-mon's words have outwitted them, and shown them how wrong they are.

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MODEL SUBJECT NO 88

Gen-sha and the Three Kinds of Disability

Gen-sha is one of the characters who appeared in Subject No. 22. He was born in 835 and died in 908. He was a disciple of Sep-pō. By trade he was a fisherman till he 'left the world' in 864.

INTRODUCTORY WORD

Introducing he said: In the management of temple affairs in the relative sphere, it is necessary to be able to cut up two things and make them into three (makeshift contrivances are necessary). But in the sphere of the Absolute what is needed is the 'seven piercings and eight holes' [see Subject Nos 49 and 69] (i.e. one must be prepared to meet every circumstance with instant and absolute freedom). Every occasion must be met and answered instantly. Every hard and mysterious difficulty must be broken down. And in acting in accord with the true principles of Buddha, all trace of

the self must be expunged. Where and how does one go wrong in such activity? Let him who has active and enlightened eyes (amongst you) ponder this matter.

MAIN SUBJECT

Attention! Gen-sha speaking to the assembled disciples said: Today all experienced teachers, Zen and other, are always talking about how to approach men and how to benefit sentient beings. If you suddenly came upon the three kinds of disability, how would you deal with them? Gestures, hammering things, lifting up the fingers, waving the ceremonial whisk and so on are useless in the case of blindness; talking, even if you talk with as much concentration as you use in striving to attain to Samadhi, will be useless in the case of the deaf, and try as hard as you will, you will not be able to make the dumb speak. How will you approach these ailments? But if you cannot approach them there will be no spiritual experience for them. (Surely the power of Buddha's teaching is evidenced by its ability to approach just such people!)

A young monk, who had listened to Gen-sha so far, went off to test Um-mon by asking him some questions on this point. He tried to make out that he himself was blind, deaf and dumb. Um-mon told him first of all to go and perform his worship. The young man did so (but in a very perfunctory way) and came back. As he was coming back Um-mon thrust his staff at him and the young man jumped back out of the way briskly. Um-mon said: So you are not blind then! Now, come close to me. The young fellow did so and Um-mon said: So you are not deaf then. Then Um-mon said: Have you understood what I mean? The young man said: No, I do not understand. Um-mon said: Well you are not dumb either. In this way Um-mon unmasked the young man's true intentions, and perhaps he really did receive some enlightenment.

APPRECIATORY WORD

'Blind, deaf, dumb,' dark indeed, their opportunity is cut off. There is laughter throughout the world, and unbounded distress. Ri-ro could not distinguish (the mystic) colour (i.e. the Absolute colour). Shi-ko could not know the (mystic) sound itself.

Why not sit alone at the open window and watch the fall of the autumn leaves and the blossoming of the spring flowers? Then Set-chō

added: Have you understood? This sort of problem is one of solid iron (hard to solve).

Interpretation of the Above

Gen-sha's words about the blind, deaf and dumb are not to be taken as referring to individual invalids. They refer to those who do not perceive what is the real sight and hearing required for true insight into the deep truths of the universe. Those who think that sight in the relative world is sufficient are blind as to the true vision. Those who think that hearing (words, teaching, etc.) is sufficient, are deaf to the real hearing required for listening to the Buddha Voice. Such persons are indeed in the dark. There are many such in this world. It is laughable and yet it is extremely distressing.

Ri-ro [(Li-lou in Chinese) was famed for his wonderful eyesight, and said to be able to see tiny things at great distances] may certainly have been open-eyed in the world of relative things, but he could not thereby see the ultimate mystery, 'Colour in the Absolute World.' Shi-ko (Ssu-kwang in Chinese) was a man famed for his wonderful sense of hearing (he was said to be able to hear ants fighting on the far side of a mountain), but he could not thereby hear the Buddha Voice. So, do not you worry about sight and hearing or lack of sight and hearing in this relative world, but why not sit at your open window and watch the beauty of the falling leaves in the autumn and the spring flowers as they come into blossom? (You are more likely to see and hear the Ultimate Truth through that insight into the beauty of things.)

And Set-chō called to them and said: Have you understood? Then (after a pause) he said: This is a hard problem—hard as solid iron, not easily broken or solved.

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MODEL SUBJECT NO 89

Un-gan's 'The Whole Body is Hand and Eye'

Un-gan Don-jō has appeared in Subject Nos 70 and 72, and Dō-go En-chi in No 55. They were both disciples of Yaku-san I-gen (see No 42).

INTRODUCTORY WORD

Introducing he said: The whole body is the eye, but it does not attain to being conscious of vision; the whole body is the ear, but it does not attain to being conscious of hearing; the whole body is the mouth, but it does not attain to being conscious of speech (teaching the way); the whole body is the mind, but it does not attain to being conscious of thinking. The body being so, is satisfied. But if there were no eye, what? If there were no ear, what? If there were no mouth, what? If there were no mind, what? If one has to face such circumstances and knows how to act then one is in the company of the ancient Patriarchs and Buddhas. Anyone in that company is satisfied. And if he is not in their company, in whose company is he?

Interpretation of the Above

When men see things they think they are seeing it with their eyes, but that is an unenlightened idea. The enlightened man knows that he sees with his whole body, his whole self. His whole body is the organ of vision for him. It is within the eye, realised as the whole body, that the whole universe becomes bright and clear to him. As the whole universe is thus, as it were within him, he does not feel any consciousness of seeing anything, of outward vision. So it is in the case of hearing, of speaking and of mental activity. The enlightened man in facing the universe through his eye, his ear, his mouth, his mind, brings his whole self into harmony with that universe and all his senses are drawn into a unity, or harmony of One-ness.

So far, all is well, but supposing there is no eye, no ear, no mouth, no mind, what is to be done then? If anyone knows how to answer that question, and knows how to meet that difficulty he is certainly an enlightened man. He is not an ordinary man of the world. He is a companion of the Patriarchs and Buddhas. Where else could one find any person to compare with him?

MAIN SUBJECT

Attention! Un-gan asked Dō-go: That great Bodhisattva of Mercy (i.e. Avalokitesvara, Kwanyin or Kwannon)¹—how does he manage to use those many hands and eyes? Dō-go said: It is like when, in

the dark night, we straighten out our pillow with our hand (though not being able to see with our eyes). Un-gan said: I understand. Dō-go said: In what way have you understood? Un-gan said: Oh, is it not that there are hands and eyes all over (the surface of) his body? Dō-go said: Yes, what you have said is quite right. But you have only given eight-tenths of the true answer. Un-gan said: Brother teacher,² What is your way of saying it? Dō-go said: The whole Body is hand and eye.³

APPRECIATORY WORD

'All over the (surface of the) body,' that is all right; 'The whole body,' that, too, is all right. But bring out that Bodhisattva (Kwannon); he is a thousand miles away (from the Absolute). When that Garuda bird spread its wings it soared through the six regions of cloud, and by the beating of its wings it disturbs the four regions of the sea. But all this (sort of thing)—what a trifling dust it is which arises, what tiny hairs are still floating about! As you all know, that net of pearls (in Indra's Palace) was suspended in row under row of (varied) shapes. Where do the hands and eyes from the tops of your staffs come from? Oh! what do you think?

Interpretation of the Above

Concerning that Bodhisattva (Avalokitesvara, Kwannon) Un-gan had spoken of 'hands and eyes all over the surface of the body.' Dō-go had gone one better (or so he thought) and said 'The whole body is hand and eye.' Both are right. But bring out that Bodhisattva (Avalokitesvara, Kwannon). He, with his thousand arms and eyes, is not to be considered seriously as a symbol of the Absolute. He is far removed from the Absolute. The wonders of his thousand arms and eyes may be compared with other wonderful things. There is, for instance, that mystic bird, the Garuda bird, with its golden wings, which is said to be able to soar over all the six regions of cloud with only one beat of its wings, and with that one beat to disturb the great waters of the four seas. But such supernatural powers bring us no nearer to any knowledge of the Absolute. They are no more than the minute dust which rises a few inches above the level of the earth, or tiny bits of hair which float about in the atmosphere. Such marvellous birds and the

thousand-armed and thousand-eyed Kwannon are nothing to be amazed at. They will not lead you to the Absolute.

But you, my disciples, you know, do you not, about that beautiful net of pearls suspended in Indra's Palace with its row under row of varied shapes? Its orderly beauty is said to be a symbol of the orderly beauty of the Absolute. Nothing has any real value until it is, and unless it is, uniform with the real form of the Absolute. But do not look for 'hands and eyes to see the Truth' in such places. There are hands and eyes at the ends of the staffs of every enlightened monk. Ask yourselves, Where do those hands and eyes come from. Oh! What do you think?

NOTES

1. Avalokitesvara (Kwannon in Japan) is often represented with one thousand arms and one thousand eyes, symbolising the all-pervading mercy.
2. 'Brother Teacher.' Un-gan was the elder, but he had failed in his study under Hyaku-jō and moved to Sep-pō's temple where he arrived later than Dō-go, who was junior in age. But Dō-go was further advanced in the way to Enlightenment. Hence he takes the senior part.
3. 'The whole body is hand and eye.' Un-gan's 'hands and eyes over the surface of the body' is too materialistic and concrete for Dō-go, who puts the problem on a less materialistic and more abstract ground.

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MODEL SUBJECT NO 90

Chi-mon and the Essence of Prajna

Chi-Mon Kō-so has appeared in Model Subject No 21.

INTRODUCTORY WORD

Introducing he said: One phrase of the Pre-Voice [for which see the Introductory Word to Subject No 7] (i.e. the Substance of the Universe or the First Principle). Not all the thousand Holy Ones have handed this down. Before our faces It (that First Principle) is

‘in one line’ (i.e. it maintains its Absoluteness in and through the changing phenomena of the Universe). This it has done for a long time without any interval or break. It is ‘utterly naked’ (i.e. entirely visible to the enlightened eye) [see the Introductory Word to No 84]. Even its tousled hair and erect ears are signs of its presence. Consider this well. Is it not so?

MAIN SUBJECT

Attention! A monk asked Chi-mon: What is the Essence of Prajna? Chi-mon said: The clam encloses the brightness of the moon! The monk said: And what are the attributes of Prajna? Chi-mon said: The hare conceives its young in its bosom.¹

APPRECIATORY WORD

‘A piece of hardened emptiness’ (i.e. the Reality of Prajna). Words and feelings are cut off. From men and heavenly beings up to that Sunyata [for whom see Appreciatory Word in Subject No 6] (i.e. up to the personified Void itself)—all of these come out of It. Those words, ‘The clam and the hare envelop or conceive’ are significant words. Chi-mon by these words has caused great controversies amongst Zen monks.

Interpretation of the Above

Prajna Wisdom is not some concrete object, but ‘one great infinite piece or lump of nothingness.’ Therefore it is cut off from the possibility of expression by words or even by feelings. That personified Void, the God Sunyata, and all men and divine beings who have tried to explain this truth have all proceeded out of that Nothingness. Chi-mon has endorsed that truth that the Essence and attributes of Prajna are One by those stories about the clam and the hare. What he said is true and interesting. It may not be understood by ordinary people but it has caused wars of controversy amongst Zen scholars.

NOTE

1. ‘The clam and the hare.’ Chi-mon is referring to old folk-lore stories. The clam was said to come to the surface of the water at the time of full moon, open its shell and ‘envelop’ the bright light of the moon. Hares

were believed to be only female and as there were no males the hare at the time of full moon was believed to open its mouth and swallow the light and so conceive its young in its womb or bosom. Chi-mon, therefore, is saying that the connection between the Essence and the attributes of Prajna is a mysterious connection. There is no ordinary connection of cause and effect such as we usually find. The little folk-lore stories give a better illustration.

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MODEL SUBJECT NO 91

En-kan and the Rhinoceros Fan

En-kan, whose personal name was Sai-an, is the chief character in this subject. Many of his verses are extant, but not much is known of his life. He seems to have been a native of Hangchow. He was also apparently a member of the Imperial family (the Tang Dynasty). There is a somewhat vague reference to his being seventy years of age in the year that the Patriarch Ma-tsū (Ba-sō) died, 788, and he seems to have been alive in 842, which would make him about one hundred and twenty-four years of age!

(He is of especial interest to Japanese Buddhism, for it is he to whom the famous Empress Sachiko is said to have sent a messenger, asking him to come to Japan. En-kan declined the honour, giving as his excuse his great age. Instead he sent his disciple Gi-ku, who arrived in Japan in 847 and stayed there for many years. The well-known poem by the Empress Sachiko, said to have been composed on her attaining to Enlightenment, was shown to En-kan, who praised it. The poem has affinities with Zen doctrine. It runs: 'The clouds which are heaped up on the far side of the mountain are the smoke from the fire which we light here.' En-kan is said to have been impressed favourably with the verse.)

The other characters in this Model Subject have all appeared before. They are: To-su (see Subject No 41); Set-chō himself; Seki-so (see No 55); Shi-fuku (see No 33); and Ho-fuku (see No 8). These five Patriarchs at some later date added their comments on the incident related in the Main Subject. Set-chō has appended them to the Main Subject.

INTRODUCTORY WORD

Introducing he said: Transcend all feelings. Separate yourself from the sense of vision. Get away from all 'Relative Knowledge.' Detach yourself from 'explanations.' Also proclaim the main subject of study, which is Absolute Truth. Make the 'Treasury of the Right Law' (i.e. the Buddha Heart) firm and immovable. Then there will be 'accommodation' in all ten directions, and eight-sided pearl-like clearness (of character), so as to reach that land of rest and quiet.

Now, consider. Is there companionship in receiving this testimony, companionship in life and death? Ponder the following.

Interpretation of the Above

En-go introduced the subject by saying: The Zen scholar must transcend all 'Second Principle' knowledge, all words and 'complications' which go with that knowledge. To those outside he must proclaim the true 'Vehicle' towards the Absolute. To those within he must preserve the Treasury of the Right Law, the Heart of Buddha. Whoever reaches such a height and condition will have success assured to him. Then he will be able to accommodate the teaching to all classes and conditions of men (the ten directions). And inwardly his character will be as sincere and pure as a precious eight-faced pearl. He will be able to attain to those fields of secret peace. Is there, do you think, anyone in this world who is so great that he can be a worthy companion to such a person, who can live and die with such a man? Ponder the following.

MAIN SUBJECT

Attention! En-kan one day called an acolyte and said: Bring me that rhinoceros fan. The acolyte said: That fan has been broken. En-kan said: If the fan has been broken, bring the rhinoceros and put it in front of me. The acolyte made no reply.

(Discussing this at a later time, after En-kan's death) To-su said: That acolyte did not refuse to bring the fan (to En-kan), but as the fan had been destroyed the rhinoceros (picture which had been painted on it) had no doubt perished too. At any rate it was spoilt, but if a spoilt picture of it, without its head and horns, would have

been satisfactory to the old Patriarch the acolyte might have fetched it for him.

Set-chō, sitting near by, said: That rhinoceros without head and horns is just what I myself should have liked. The acolyte might as well have taken it to En-kan.

Seki-so said: Even if he had wanted to take that fan, as it was broken and was no longer to be found, how could he take it?

Set-chō again from near by said: Oh no. It is not that there was no rhinoceros. It still existed.

Shi-fuku drew a large circle in the air (to represent the universe) and in the middle of the circle wrote the ideogram for rhinoceros [implying that there were plenty of rhinoceroses (or phenomena) in the universe].

Set-chō, again from aside, said: That is a splendid rhinoceros. If you had that in your hand all the time why didn't you bring it out sooner?

Ho-fuku said: The tasks set by that old Patriarch (En-kan) are too much for a youngster like me. Let somebody else do that job for me.

Set-chō commented on these words of Ho-fuku and said: Well said! To spend one's energy on that sort of thing will bring no reward.

APPRECIATORY WORD

'That rhinoceros fan' was used for a long time. (It represents the universe.) If anyone asks where it is nobody knows. That fan, with the head and horns of a rhinoceros on it, is like the clear, pure wind; it exists without limit (of time or space). To seize that totality is as difficult as to capture the wind and rain after they have gone.

Then Set-chō added this and said: If you wish that clear, pure wind to blow again, or those heads and horns to repeat themselves, what is required is that you should carefully meditate and make some thorough and thoughtful criticism.

At this point one of the assembled monks stood out and said: This meeting is closed. Let us go away to our meditation. (To stay here is dangerous.) Set-chō shouted out a scolding word and said: I threw in my fishing-hook intending to catch an immense fish, or a whale, and have only caught a toad. Bad luck! Then he came away.

MODEL SUBJECT NO 92

The World-Revered One Takes his Seat

The World Revered One is, of course, Sakyamuni, and Manjusri is well known to us.

INTRODUCTORY WORD

Introducing he said: Strike (one) chord and know the tune. It is hard to meet (such a person) in a thousand years. So, too, to see the hare and loose (the falcon) (at the exact instant), such a man is an alert, expert person. He is the kind of man who can enfold the meaning of all words into one verse. He can enclose the 'Great Thousand Worlds'¹ in one grain of dust.

Are there any of you here who can 'live and die with' that sort of man? Can any of you 'pierce the seven and eight lines into the enemy's camp? Can any of you be truly in sympathy with that sort of person?

Interpretation of the Above

En-go introducing the subject said: Zen discipline needs alertness and instant perceptiveness. The Zen man must be like an expert musician who, as soon as he hears one chord on the three-stringed guitar, immediately knows, not only what the tune is, but even the motive which was in the mind of the composer when he composed the music. You cannot expect to meet such a person in a thousand years. Or again, it is very difficult for a falconer to send up his falcon at the exact instant when he has suddenly seen the hare. Such a falconer is certainly an alive, alert man. So must the Zen scholar be. Indeed the Zen man, who is enlightened, must be able to summarise all words of instruction in one short verse. He must be able to reveal the 'Great Thousand Worlds' in one grain of dust.

Are there any of you here who are advanced enough to be fit companions for such great men? Would you be ready to live and die with him? Are any of you competent to 'enter the enemy's lines at seven or eight places simultaneously? (For this phrase see Introductory Word to Subject No 49.)

MAIN SUBJECT

Attention! The World Revered One one day took his seat (on the dais from which the Law was proclaimed). Manjusri struck the table with the white gavel² and said: Understand clearly the Law, the Royal Law. The Royal Law is like this. The World Revered One at once came down from his seat.

APPRECIATORY WORD

In the whole succession of Holy Ones, those who were alert had knowledge that the 'Royal Law' was not like that. Even if there had been only one Sindava³ in that great congregation, why should Manjusri have knocked with that white gavel?

Interpretation of the Above

Before the Buddha had said one word after taking his seat, Manjusri solemnly said: Understand clearly the Royal Law. The Royal Law is like this, but says Set-chō, the Royal Law is not that sort of dramatic show. There were men with their 'eyes open' assembled there, and any such knew that the Royal Law was not to be looked for in the dramatic sort of thing that Manjusri did. Even if there had been only one Sindava, one really open-eyed man, amongst them, that self-advertising action of Manjusri would not have been necessary. They would have known intuitively what the Royal Law is.

But if those eighty thousand persons assembled on that Mount Ryo (the Vulture Peak) were all dull, unenlightened men, then it was they who made Manjusri push himself forward, and spoilt the whole thing.

NOTES

1. The 'Great Thousand Worlds' refers to the scheme of the universe as told in the *Dirghagana Sutra*, where one thousand 'small' worlds make up one 'medium' world, and one thousand 'medium' worlds make up one 'Great' world. All of these worlds are centred round Mount Sumeru. The ideograms for 'world' are somewhat unusual, and refer to the sands of the River Ganges. The worlds are as many as the sands of the Ganges, which, of course, means that they are innumerable.
2. 'The White Gavel' was used for opening and closing special meetings when the Law was to be proclaimed and instruction given about it. At the opening, when the gavel was used, the following formula was pronounced: 'The Assembly Law, the Dragon Law. The Assembly Vision of the First

Principle.' At the close of the meeting the words used were: 'Understand the Law clearly, the Royal Law. The Royal Law is like this.'

When Manjusri struck with the gavel to open the meeting, he made use of the closing formula, though the World Revered One had not yet said one word. So when Manjusri said 'The Royal Law is like this,' he intended the meeting to understand that the Law is to be understood, not through speech or words but through Silence. The World Revered One agreed with Manjusri and immediately came down. (The title 'Royal Law' is taken from the Saddharma Pundarika.)

3. 'Sindava.' A Sanskrit word, transliterated into Chinese, means a retainer who is instantly aware of any needs or wants of his Lord, even before his Lord says a word. The word occurs in the Parinirvana Scripture.

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MODEL SUBJECT NO 93

Tai-kō's 'You Fox-Bogey'

This Tai-kō was a disciple of Seki-so (the Patriarch who appeared in Subject No 55). Tai-kō was a native of Honan Province. His personal name was Kokai. He was born in 837 and died in 903.

(This subject may be read in connection with Subject No 74.)

There is no Introductory Word by En-go to this subject.

MAIN SUBJECT

Attention! A monk asked Tai-kō and said: Those words of the Patriarch Chō-kei, 'A sort of Purificatory Rite' (a grace before meals). What did he mean by them? [See Subject No 74.]

Tai-kō acted with miming gestures. The monk did reverence (to Tai-kō). Tai-kō said: What are you doing reverence for and to whom? The monk acted a miming gesture. Tai-kō said: You Fox-Bogey (You utter fool).

APPRECIATORY WORD

The first arrow was comparatively light; the second went deep. Someone has said somewhere: The yellow leaves (of autumn) are

yellow gold. If the successive waves of the Sixth (Chinese) Patriarch (i.e. his spiritual descendants) were all like that (i.e. like those yellow leaves) then even honest, thoughtful people will have suffered drowning on dry land. [See Appreciatory Word, Subject No 76.]

Interpretation of the Above

Tai-kō's first answer to the monk, his miming gesture, was a light, easy answer, a light arrow, but his second answer ('You utter fool, you Fox-Bogey') was an arrow which went deep. It should have pierced deep into the young fellow's mind.

Somebody has somewhere parodied those words of the *Pari-nirvana Sutra* by saying that all golden leaves (of autumn) are pure gold, whereas the Sutra says that all golden leaves of autumn are not pure gold. If the Zen school of thought founded by the Sixth (Chinese) Patriarch, that is, if all his 'spiritual descendants' are no better than golden autumn leaves, deceptive because pretending to be pure gold (like this Fox-Bogey), if they were all only pretending to understand the Truth, making a sort of mime dance without knowing the Truth, then indeed many right-minded thoughtful people in the world will have suffered drowning on dry land. They have been deceived by those from whom they expected true guidance.

REMARK

This Model Subject (like Nos 16, 54, 81) shows the dangerous difference between true, 'mature' Zen and a false Zen only making an outward show.

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MODEL SUBJECT NO 94

The Surangama Sutra and 'Non-Vision'

This Model Subject deals with a phrase about 'non-Vision' in the *Surangama Sutra*. The Scripture was translated into Chinese about the end of the seventh century A.D.

INTRODUCTORY WORD

Introducing he said: The one phrase of the Pre-Voice, not all the thousand Holy Ones have handed it down. Before our faces it is in one line (i.e. it maintains its Absoluteness in and through the changing phenomena of the Universe). This it has done for a long time without any interval or break. It is utterly naked (i.e. entirely visible to the enlightened eye). [For the above sentences see the Introductory Word to Subject No 90. They are identical words.]

The White Ox^t under the open sky, the slant of the eyes and the erectness of the ears of the golden-haired lion. Enough of this. But consider! What is this White Ox under the open sky?

Interpretation of the Above

(For the Pre-Voice see the Introductory Word to Subject No. 7 and for the first three sentences see the Introductory Word to No 90.)

This very Essence of the Absolute, like that White Ox under the open sky, is clear and pure with no pollution or adulteration. Moreover, it is similar to that golden-haired lion which has its eyes aslant and its ears erect, i.e. always alert, alive, bright and intense. Now, what do you think this White Ox under the clear sky and that golden-haired lion represent?

MAIN SUBJECT

[Set-chō has taken a phrase out of a philosophical discussion, between Buddha and Ananda in the *Surangama Sutra*. He has rendered it in such a way as to make it suitable for a Zen Koan.

Here is Inouye Shuten's interpretation of Set-chō's words.]

When we see some object, does our seeing of that object reside in us or does it reside in that object? If our seeing of that object resides in that object, then when A sees that object and at the same time B sees it, B not only sees the object but he sees also that A is seeing it (he sees A's organ of vision in that object). In this case the act of seeing is not a subjective activity but objective (something which B observes). Now if it is an objective activity, or an object, then even when A is not seeing anything B will surely be able to see that A is not seeing anything. He will see that A's organ of sight is

not being activated. But if it can be seen that a man is not making use of his sense of vision to see anything, then it follows that his non-seeing is a subjective activity. His seeing or abstaining from seeing is due to his own inner self.

And again, if B cannot see that sense of vision residing in A, that is, of course, because that sense of seeing or vision residing in A is not an object. So, if it is asked where fundamentally does 'seeing' and 'not-seeing' reside, it is essentially in the Self, the individual nature. In short, the lord, or Subject, of consciousness is the Self, which is called the Buddha Nature, one's essential dignity.

APPRECIATORY WORD

The whole figure of the elephant,² the whole figure of the ox. Men are still suffering from the malady (blindness). The experts to this day are all of them bewildered. It is necessary that they should see that Gold-headed Sage,³ but they are worlds apart.

Interpretation of the Above

The Buddha Nature which has been individualised is symbolised by a great elephant, and sometimes the reality of the universe is represented by the whole figure of an ox. But if you speak from the point of view of the Absolute as being 'seen' in the figure of an elephant or an ox, that will be a misrepresentation. (The blind men could only see little parts and therefore could not perceive the whole truth.) How can anybody who is deceived by such misrepresentations, men who are suffering from the malady of blindness, expect to see the Absoluteness of that Infinite Greatness?

From ancient times men have been saying that this is the Buddha Nature or this is the Absolute and so on, but they are a crowd of blind men, misled by the illusion of a model like that of an elephant or ox. They are all scatter-brained fellows.

He who has 'taken hold' of the reality of the Universe is the Golden-Headed Sage, born in Kapila (i.e. the Buddha), but if you wish to have audience of him, his residence is far, far away—it is innumerable worlds away. These scatter-brained fellows may feel that they have been near him, but they are bewildered when only half-way to him. They need much more discipline and more meditation before they can attain to his knowledge.

MODEL SUBJECT NO 95

NOTES

1. 'The White Ox.' The reference is to the *Saddharma Pundarika*. (Parable, Section III.) The simile came to be used of the Great Vehicle (Mahayana) teaching, but here it is used to indicate the 'Activity of the Absolute Dharma.'

The Golden-haired Lion is here used of the Essence of the Absolute Dharma. (See Main Subject of No 39 and Appreciatory Word of No 72.)

2. 'Elephant.' The reference is to the famous story of the blind men who when shown an elephant could only express what they had seen (i.e. felt with their fingers). So one of them said the elephant looked to him like a dust-pan, for he had felt the elephant's ears, another said the elephant looked like a pestle, for he had only felt the elephant's trunk, etc. Men are only able to see small parts of the whole, and so each gives only a partial and, therefore, false explanation. (See *Parinirvana Sutra*.)

'The Ox.' It took the blind man three years to feel all the different parts of the figure of the Ox before he could realise what sort of shape it was.

3. 'The Gold-Headed Sage' (or Old Man). This refers to the Buddha, who was born at Kapilavastu, which had been famous as the residence of a 'gold-haired' (or red-haired) hermit, called Kapila. The city came to be called the 'Golden-Hair Dwelling' and the epithet was later transferred to the Buddha who was born there.

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MODEL SUBJECT NO 95

Chō-kei and 'The three Poisons of the Arhats'

Chō-kei and Ho-fuku have both appeared previously (see No 23).

INTRODUCTORY WORD

Introducing he said: Do not stay (long) in the place where Buddha is; if you do stay there horns may grow on your head. Where there is no Buddha immediately run away; if you do not run away weeds ten feet in height will grow around you. Even if you become utterly naked (detached from everything) you will have no 'opportunity,' and any activity you have will have no object. You will not escape being like that fool who guarded the pole hoping to catch a hare [see Introductory Word in Subject No 8, note 2].

Now consider, if all the things I have mentioned above are useless, what sort of activity is there left for us to undertake?

Interpretation of the Above

Introducing the subject En-go said: If you think you have attained Enlightenment, reached the place where Buddha is, your very Enlightenment may seem offensive, and you may find that 'horns have grown on your head,' i.e. you may have dropped from the state of 'man' down to the state of 'beast' (nearer hell than heaven). On the other hand, if you stay where Buddha is not (i.e. remain in the state of unenlightenment) and do not speedily escape from that state, you will soon find weeds growing round you. The cares, desires and dusts of the world will strangle you. You will be captured by them. Again, if you reside peacefully in a state or condition of utter detachment (utterly naked) your spiritual activity will have no objectivity, no outlet or opportunity. If you think you have found the secret of harmonising your self and the non-self, of the Absolute with the equality of all things, and that you have transcended the state of crooked and straight, illusion and understanding, ordinary and holy, right and wrong, you'll still be like that fellow who caught a hare while he happened to be holding on to the pole near the trap, and thought he would be able to catch another just by continuing to hold on to that pole!

But now, what are we to think? If neither the one way nor the other, which I have mentioned, are to be chosen, what indeed is there for us to do? Here is something to ponder.

MAIN SUBJECT

Attention! One day Chō-kei said: It is better to say there are three poisons in the Arhats than to say the Tathagata has no language. It should only be said that the Tathagata has not two languages. Ho-fuku said: What language, then, does Tathagata use? Chō-kei said: How can a deaf man hear that language? Ho-fuku said: Clearly you do not know. You are speaking in the direction of the second heading [i.e. in Second Principle language, of the relative world]. Chō-kei said: Well, what, then, is the language of the Tathagatha? Ho-fuku said: Come, have a cup of tea!

Interpretation of the Above

Attention! one day Chō-kei addressed Ho-fuku and said: It is said that the Arhats have three poisons left in them. Chō-kei was thinking of the Arhats from the Mahayana point of view. They are the fourth order of the Class 'Holy Ones,' as contrasted with the six grades of the class 'Common Ones.' The Class of the Four Holy Grades and the Class of the Six Grades of Common Ones make up the Ten Worlds. The Arhats belong to the Sravakas. People often spoke of these Arhats as still having three 'poisons' left in them, of covetousness, anger and folly. This, of course, is not so, says Chō-kei, but even supposing it were, it would be better to say so than to say that Tathagata uses two languages. He is not double-tongued. He does not have one language which he uses within himself and another which He uses when instructing others (i.e. instruction accommodated to the condition of his hearers). Tathagata most certainly speaks, but not in two ways. So said Chō-kei. To this Ho-fuku replied somewhat ironically: You talk about Tathagata speaking. If so, tell me what language He uses. Chō-kei said: Oh! You would like to hear that language, would you? But that language is very difficult. The deaf cannot hear it. Are you amongst those deaf ones? Ho-fuku said: You are talking rubbish. Chō-kei said: you say I am talking rubbish, but if you know what Tathagata's language is, tell me. Ho-fuku said: Enough of this sort of talk. What about having a cup of tea?

APPRECIATORY WORD

Words, under the first heading; and under the second heading. (Are there such distinctions?) Dragons do not lie in puddles. Where there are no dragons (in puddles) the moon shines clear. Where there are dragons (in deep waters), even when there is no wind, great waves may arise. Oh! you Zen scholar! Oh! you Zen scholar! In the third month at the Dragon Gate your head was reversed.

Interpretation of the Above

Worldly and ordinary people talk about language under the first heading and language under the second heading, drawing distinctions between words of the Reality and words used to accommodate

the Truth to the condition of the learner, and they think of the Tathagata Essence in various symbolic ways. But The Tathagata does not reveal Himself in such ways. The Great Dragon (i.e. The Absolute, or The Buddha) does not conceal Himself in shallow words and acts. He does not lie down in shallow puddles. It may seem so, because the water in such shallow puddles is still and clear and the moon is reflected in them, and no waves rise there. But where the dragon lies down, it is deep water and sometimes, even when there is no wind, great waves may disturb the surface. Chō-kei's arguments seemed clear and easy to see—a shallow puddle, but the Truth lay in deeper water and out of it came something which he did not expect, Ho-fuku's rebuff. Poor Chō-kei! poor Chō-kei! Just one word of Ho-fuku's, 'A cup of tea,' stopped his arguments, and showed that he had not yet reached above the Dragon Gate, where little fry become dragons, where learners attain true Enlightenment. He had been swimming in that direction, but in the water below the Dragon Gate his head had been turned back just when the flowers of the third month were blossoming in the light of the moon—at the last stage.

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MODEL SUBJECT NO 96

Jō-shū's Three Turning-point Words

The Jō-shū of this subject is the Jō-shū Jū-shin who has frequently appeared in previous subjects (see No 9, etc.).

There is no Introductory Word to this subject by En-go.

MAIN SUBJECT

Attention! Jō-shū set forth three 'Turning-point Words' to his assembled disciples.

Clay Buddha (images) cannot cross water; Metal Buddhas cannot pass through a furnace; Wooden Buddhas cannot pass through fire.

[Turning-point words or verses are those which have been

turning-points in the speaker's own mind, and have also been turning-points in the lives of others to whom he has told them.

The point of this Main Subject is, of course, that images are nothing more than symbols, and are not to be identified with the Reality.]

APPRECIATORY WORD

Clay Buddhas cannot cross water. The Divine Light (Shin-kō) brightens heaven and earth. If you do not leave off standing in the snow, you will not fail to make your picture ungainly.

Metal Buddhas cannot pass through the furnace. When men went to visit (the Patriarch) Shi-ko, there were several words written up on a notice. Are there not clear winds everywhere?

Wooden Buddhas cannot pass through fire. This makes me think of Ha-so-da, who with his staff suddenly struck that God of the Oven. Immediately the God realised that he had a wrong idea of the nature of his Self.

Interpretation of the Above

Clay Buddha images cannot be put into water, they will melt away. They are not to be highly valued, much less worshipped, and they must not be put in place of the Reality.

The 'Divine Light.' This is a name of the second Chinese Zen Patriarch. He came to Bodhidharma, the first Patriarch, and stood out in the snow for many nights begging to be admitted as his disciple. But he realised that just standing in the snow was not enough. He must show greater earnestness in his quest. So he went and cut off his left forearm and thus showed how truly earnest he was. Bodhidharma received him as his disciple and his example became like a bright shining light in heaven and earth, showing men how important it is to be sincere.

If he had not revealed an image of a 'Divine Light,' which it is difficult for men to imitate, he would have been of no more value than a clay image. The picture he drew or the image he made would have been an ungainly, useless thing.

Metal images cannot pass through the furnace. They will melt. Such images are of no more value than that old Shi-ko who thought so highly of himself that when people came to reverence him he treated himself as if he were in very truth a sort of metal Buddha, and put up a notice outside his hermitage 'No Admittance.' But

surely it is not necessary for men to go to see even an old Patriarch like Shi-ko. That is not the only place for discovering the Truth. There are clear winds blowing everywhere and they speak to us of the Reality of the Universal Truth. (For the Patriarch Shi-ko see Appreciatory Word to Subject No 17, note 1, and for the phrase 'clear winds blowing,' see the Appreciatory Word in No 1.)

Wooden Buddhas cannot pass through fire. They will burn up. I often think of that old hermit who was nicknamed 'Ha-so-da,' which means 'he who broke down the furnace.' He retired to a hermitage on Mount Shu, but later found that there was a sacred Tomb at the foot of his mountain, where there was worshipped a God of the Hearth, or Oven. This was a popular shrine and every day men and women and children used to come and worship this God of the Oven, with a great deal of noise and revelry. At last the old hermit's patience was exhausted, so he went down and with his staff smashed the oven into bits. He showed that the God of the Oven was of no greater value than the wooden images of the Buddha. Not only did the fame of what he had done spread far and wide, but it had effect in many ways. (This incident is historical, and occurred in 727. The real name of the hermit, however, has not been preserved.) That old God of the Oven, says Set-chō, no doubt learnt how debased his own true self had been for a long time. And the wooden images of Buddha had better be broken down in the same way.

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MODEL SUBJECT NO 97

The Diamond Sutra and Evil Deeds Extinguished

This Model Subject (like Nos 84, 92 and 94) is based on Indian rather than Chinese Buddhism.

The *Diamond Sutra* is the *Vajra-cchedika-Prajna-Paramita Sutra*—the Sutra so sharp that it can cut diamonds. It tells how Buddha explained the Doctrine of the Void to Subhuti, a native of Sravasti. This Subhuti was the chief person who conversed with Buddha in the Prajna (Wisdom) Paramita school of thought.

INTRODUCTORY WORD

Introducing he said: To pick up one or to release one (i.e. to be able to instruct by the negative or positive method) at will, freely, does not mean that you are yet an expert. To learn one thing and infer three is not sufficient (from the point of view of the Absolute). To turn heaven and earth upside down, to bend the four quarters by one word, to move like thunder, to flash like lightning, to glide like the clouds, to come down like the rain, to tilt the lakes, to overturn mountains, to pour out a deluge as if you were overturning a bowl—all such activities, marvellous acts and secret mysterious deeds are not half the complete power of the great essence of the Absolute Truth. Is there any one of you assembled here who can lift up the star (Altair) and overthrow the axis of the earth? [For this phrase see Introductory Word and Note to No 68.] Ponder the following.

MAIN SUBJECT

Attention! The *Diamond Sutra* says: 'If men despise a person (for studying and delighting in] it, he (the despised person) need not mind. In previous existences he had committed evils which would have made him fall into the evil world (of devils, demons and beasts). By being despised for delighting in this Sutra, those evils of his previous existences will be extinguished.'

APPRECIATORY WORD

To him who holds the wonderful jewel (i.e. the *Diamond Sutra*) in his hand, and who has that merit, a reward will assuredly be given. But neither from Ko nor from Kan (from anywhere) does anybody with such merit come forth. Nobody has that capacity or qualification. Mara (the Wicked ones) have lost the way. Gautama, Gautama, do you yourself know who you are? (Are you the One with the right qualifications?) (And Set-chō added a concluding word: 'I have penetrated your mind long ago.')

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MODEL SUBJECT NO 98

Tem-pyo's Pilgrimage

Tem-pyo was a 'fourth generation spiritual descendant' of Sep-pō Gizon (822-908), and Sai-in, the other Patriarch who appears in this subject, was 'spiritual grandson' of Rin-zai Gi-ken.

They were both natives of Honan Province. Otherwise nothing is known of them. (In Honan it was the Northern School of Zen which was flourishing at that time.)

INTRODUCTORY WORD

Introducing he said: At those Summer Retreats there is a lot of talking. Truly annoying to the black-robed monks of the Five Lakes (the five beauty-spots of China. Here the meaning is simply the whole of China). If all of it (that talking) could be cut off thoroughly with the Treasure Sword of the Diamond, it would at once become clear that all of them (those babblers) were the Hundred non-able ones, ones who can do nothing.

Now, what is this Treasure Sword of the Diamond? Lift up your eyes and test the sharpness of that Sword. Look!

MAIN SUBJECT

Attention! Tem-pyo, when on pilgrimage, visited Sai-in. He was continually talking critically and saying: You all talk about understanding the Buddha Dharma. Don't do so. This fellow (i.e. I) understands and sees that there is nothing worth listening to.

One day the Abbot, Sai-in, overheard him and called him: Come, Tem-pyo! Tem-pyo in surprise raised his head. Sai-in said: Wrong. Tem-pyo took three 'rainy,' i.e. discontented, steps towards his own room. Sai-in again called out to him: Wrong. Tem-pyo turned and went back towards the Abbot, who said: I have just, twice, said 'wrong.' You are wrong. Now which is it? Is the Abbot wrong or is it the acolyte (i.e. you) who is wrong? Tem-pyo said: It is I who am wrong. Sai-in said: Wrong. (No one of us understands the Essence of the Reality. You have been

saying that we should not talk about understanding Buddha's Law and that there is nothing worth listening to.) And in that you are not wrong. That is not incorrect. So you need not acknowledge yourself as being wrong. For you to acknowledge it as wrong is still more wrong. Tem-pyo, hearing this, was relieved. Sai-in then said: Well now, stay at my temple and join the Summer Retreat. You and I will try to weigh out together which is wrong.

However, Tem-pyo did not stay.

Later (years later, when Tem-pyo had become Abbot of a large temple) he addressed his disciples and said: When at the beginning of my studies, in my pilgrimage days, I was blown about by the blasts [the ideograms refer to the great hurricane which is supposed to be coming to destroy the present universe in due course—a fierce gale], in other words when I was really bewitched or out of my mind I went to Sai-in's temple. There I was twice told that I was wrong. Also I was told to join in the Summer Retreat so as to ponder over the problem of which of us was wrong (the Abbot or I), but I hurried off to the South (Southern School of Zen). Although I did not use the word Wrong, I realise now that my leaving Sai-in was a kind of oblique hint—it meant 'Wrong.'

APPRECIATORY WORD

That Zen person (i.e. Sai-in) was fond of light treatment. That other fellow (i.e. Tem-pyo) travelling on pilgrimage—that was of no use. And Tem-pyo, in his old age, he is ridiculous. He should rather have spoken (to his disciples) telling them that he was sorry about his early pilgrimages. Wrong, Wrong, Tem-pyo was wrong. And Sai-in's 'clear winds' too had ceased to blow.

Then, after a pause, Set-chō added: That black-robed monk (Tem-pyo) was there with you (Sai-in) saying Wrong to him. But, says Set-chō, I am now saying Wrong, and my Wrong and that Wrong said by Tem-pyo—which of them is the better and most effective?

Interpretation of the Above

Sai-in, like many old men was so conceited that he suggested to the acolyte, Tem-pyo, that he should stay for the Summer Retreat and discuss this great problem (about the Essence of Buddha-Law), as though he himself could tell all about it. This was much

too light and easy-going. No matter how long they might have discussed that problem, even travelling on pilgrimage from temple to temple or spending time in Summer Retreats, it would have been useless. It was ridiculous for him to think such a thing. No matter how long they talked they would not have understood the Essence of the Buddha's Dharma.

And that Tem-pyo, too, in his old age telling his disciples that his visit to Sai-in was mere loss of time and useless waste of labour, and how he himself had realised that Sai-in had no real knowledge of true Zen until he himself (Tem-pyo) had gone South and learnt by rough experience there—the blasts of the Great Hurricane. And how wise he had been to cut himself off from Sai-in. In his old age, for Tem-pyo to be boasting about his conceited behaviour in his young days—how wrong! All that sort of thing is Wrong, Wrong. That Tem-pyo, for whom Sai-in was more than a match, I, Set-chō, have, by my use of the word Wrong, sent to Nirvana. And Sai-in's clear winds have ceased to blow immediately.

Now, if any of you fellows here will come forth and say that I am wrong I would like to compare your word Wrong with my word Wrong and with the word Wrong as used by Tem-pyo. Wrong is wrong, but there are different uses and degrees in the way that word is used.

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MODEL SUBJECT NO 99

Chū Kokushi and the 'Ten Bodies of the Herdsman'

The Chū Kokushi of this subject is the Nan-yū E-chū who appeared in Subject No 18. He gets his title of Kokushi as being the Religious Adviser or Tutor to the Tang Emperor Shuku-sō, who appears in this subject. This old Patriarch was of a great age when he was called by the Emperor to leave his home in the South to be Religious Adviser in the northern capital of the Tang Empire. In that capital he found himself surrounded by men who were degrading the real Vairocana teaching and carrying on mere formal practices.

INTRODUCTORY WORD

Introducing the subject to his disciples he said: When the dragon sings, mists arise. When the tiger roars, winds begin to blow. Those who retire from the world are in a more fundamental Way. When the 'Gold'¹ and the 'Jewel'¹ have (both) sounded there is perfection. Those (Zen scholars) whose activities are thorough are like arrows (shot from two directions) colliding in mid air. Such skill is not concealed in the world. Far and near it is equally visible. From of old to the present day it is perceived. Now consider what condition I am speaking about. Look.

Interpretation of the Above

Introducing En-go said: Dragons and tigers have wonderful mystical powers. When the dragon sings, mists arise, and when the tiger roars, winds begin to blow. But such mysterious powers are not limited to dragons and tigers. It is more wonderful in the Great Way of Buddha. This Great Way is complete and perfect in itself. It is like an orchestral piece when the 'bell-like' first note has been clearly sounded and the final chord of the stone instrument has ended—the whole is then complete. So it is with those who are walking in this Great Way of Buddha (those who have retired from the ordinary world). These men are like two archers who can shoot their arrows so skilfully that they can hit each other's arrows in mid-air. But the power and mystery of the Great Way is greater and clearer even than the skill of those archers, whose fame would no doubt reach to the ends of the earth and continue from olden times to the present. The Great Way is revealed from one end of heaven to the other and from the beginning of time to its end. It does not increase nor does it decrease. It is perfect.

Ask, then, to what sort of persons does such a wonderful power belong? What is the condition or state of character required for such mysterious activity? Ponder the following.

MAIN SUBJECT

Attention! The Emperor Shuku-sō asked his Religious Adviser (Chū Kokushi): What are the Ten Bodies of the Herdsman? Chū Kokushi said: It is Danapati. Go and trample on Vairocana's Head!

The Emperor said: I do not understand you, Sir. Chū Kokushi said: Do not consider Self to be the Clear Pure Law-Body.

Interpretation of the Above

Attention! The Emperor Shuku-sō asked his Spiritual Adviser: What are the Ten Bodies of the Herdsman? (Herdsman, or more especially Trainer of Horses, was one of the Titles of the Buddha, men being considered like horses. Cf. Christ as Shepherd.) The Emperor seemed to be thinking that Buddha had ten bodies which he must continually be controlling. Chū Kokushi, however, knew that the Ten Bodies really means Ten aspects or characteristics of the Buddha Nature. So he said: The Ten Bodies can be summed up in the one term Danapati, which means that he is the Doer of merciful acts. He is the All-Merciful. And Chū Kokushi continued: Go and trample on that head of Vairocana, which men are worshipping so much today! To this the Emperor, using humble language, said: I do not understand what you mean, Sir. Chū Kokushi then said: What I mean is that men must not look for the Buddha in even such commonly worshipped and revered things as the Head of Vairocana, from which they say Bright Beams of Light, Buddha's Wisdom, stream forth. Men are saying here that the Buddha can be found in that Image of Vairocana, but that is not the place to seek him. The Buddha is not to be found in anything outside the Self, nor may you look for him in your own Self. Those who look for Buddha outside the Self are seeing their Self as an Idol. Self as an Idol is wrong too. You must transcend all such idols—trample on that Vairocana head and transcend all such idols whether in yourself or outside yourself. This is what is meant by the Ten Bodies of Buddha.

(There are, of course, in various Scriptures different lists of these Ten Bodies of Buddha. They are, for instance, his Wisdom-Body, his Active, his Law, his Meditation-Body, etc., but these are irrelevant in the present context.)

APPRECIATORY WORD

'Tutor of the Whole Land,' they were forced to call him so. The Patriarch from Nan-yō (Chū Kokushi's home temple in the South) alone may be allowed to make his beautiful voice resound

(throughout the land). He was able to assist the Tang Emperor to be a true Son of Heaven. Once he made him (the Emperor) trample on the Head of Vairocana! With an iron hammer he smashed the bones covered with yellow metal. And what else was there left in heaven or on earth? All the night forms of the three thousand Kchetra worlds and seas sank into night. Don't you know who it was who entered that Green Dragon's Cave? [See note 5 in No 3.]

Interpretation of the Above

E-chū, the Patriarch who was brought from Nan-yō in the South by the Emperor Shuku-sō to be his Tutor, living in the Northern capital, was rightly called Tutor of the whole land. He alone may be said to have sounded forth the beautiful voice of the Truth. And the reason for this is that he by himself guided the Great Tang Emperor to the Truth. He showed the Emperor the falsity of idolatrous worship, even of such a famous Image as that of Vairocana. His word about this was like a hammer blow striking down not only the Head of Vairocana's Image but all the sacred relics wrapped up in gold. If that Image of Vairocana was valueless for seeing the Reality of Buddha, there was nothing left in heaven or on earth which might delude men about the correct way of searching for the Reality. All the 'colours' or 'forms' of the three thousand Kchetra worlds and seas sank out of men's sight, and everything was made clear and Void. Thus he showed that outward forms cannot reveal the inward Truth. And who, now, do you think it was who entered the Green Dragon's Cave and brought out that Jewel?

NOTE

1. 'Gold.' This is a technical musical term. It means the first note sounded at the beginning of a musical piece.

'Jewel.' This is the technical term for the last note. The first note was 'bell-like.' The last note was given by a stone instrument. When both had sounded the musical piece was complete.

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MODEL SUBJECT NO 100

Ha-ryō and 'Blowing Hair on the Sword'

The Ha-ryō of this subject appeared in Subject No 13. He was a disciple of Um-mon and was famous as a poet.

INTRODUCTORY WORD

Introducing he said: Having regulated the cause and bound up the result, having used up the beginning and completed the end, having met you (my disciples) without any individual Self in my talks, and from the first never having tried to force my opinions on you, yet, now that we have come so far, if any of you who have heard my Summer Retreat addresses wish to ask me about what I have not expounded, I would say to you that I will wait till you bring to me what you have understood and then tell you. But consider well, would that be for the purpose of going against the First Principle, or is it better for me not to explain anything? Consider this problem.

Interpretation of the Above

En-go introduced the subject to his disciples by saying: Since beginning my talks quite a long time has passed. I have always avoided such 'complications' of the Relative World, as words, causes, effects, beginnings and ends when addressing you. But I have been dealing directly with matters concerning the First Principle so there has been no objective individuality of Self, no It or I in what I have said, and my talks have been made agreeable to the First Principle.

However, if any of you here would like to come out and say to me: 'During this Summer Retreat (one hundred days) you have lectured, expounded, preached to us, but even after such a long time you have never really explained things, so please tell us now what is the Fundamental Truth. I would answer you by saying that if you want to know my reason just try to understand one thing and then wait. But if I were to explain what you have not understood that would immediately be a breach of the First Principle—that

is the reason. It is better not to explain it and that is why I haven't done so. But ponder the following.

MAIN SUBJECT

Attention! A monk asked Ha-ryō: Just what is the sword against which a hair is blown? Ha-ryō said: On every branch of coral the bright moon is embosomed.

Interpretation of the Above

The sharpness of a sword was proved if it could cut a hair blown against it. Such a sword is the Prajna Wisdom. But just what is this Prajna Wisdom? That is what the monk asked Ha-ryō; Ha-ryō says that though it cannot be put into words the principle and activity of this Wisdom can be seen by those who have eyes to see. It is reflected in every branch of coral where the brightness of the moon is seen.

APPRECIATORY WORD

This sword is used to suppress discontent. Compared with it the greatest skill is mere ignorance. Yet its activity is to be seen in man's fingers and hands and throughout the heavens; it brightens the very snow. Even men of the greatest ability cannot polish or sharpen it. The best men have never controlled it.

'A wonderful (orchestral) accompaniment
In every branch of the coral the bright moon is embosomed.'

Interpretation of the Above

The proverbial sword, sharp enough to cut a hair which is blown against its blade, is used for suppressing discontent in the land. The sword of Prajna Wisdom is for dispersing the darkness in men's minds. This Prajna Wisdom is universal. Its mysterious power makes the greatest abilities of men seem like sheer ignorance. Its spiritual activity is not reflected in the eyes of ordinary men of the world. Nevertheless this Prajna Wisdom is indeed active in finger and head, in palm of the hand, in heaven and in earth, eternally and

without interval, from beginning to end of time. No matter how great the Holy One, no matter how good the scholar, this Wisdom is beyond their capacity. It is perfect and flawless, like a perfectly performed orchestra.

In the words of the poem:

Every branch of the coral in the depths of the sea
Embosoms the bright beams of the moon.
Every object perceived in the infinite Universe
Sounds a note in the Wonderful Harmony
of the Mystery of Existence.

*Note on the Character of the Enlightened Man
as portrayed in the Blue Cliff Records*

A fairly full portrait of the character of the Enlightened Man is depicted in this Scripture. The following list gives some of the qualities of his character. It is to be noted that he possesses all these distinguishing features, not by any external accretion, but by an inner assurance. He is certain in his own mind that he is in direct contact with the eternal verities of the universe.

In these stories with the comments by the two Abbots we are shown the range of his qualities from the highest ideals down to their manifestation in his mode of dealing with men, and even in his daily life.

In the list given here reference is made only to one story for each characteristic, but the various ideals may easily be traced through many of the chapters.

THE FULLY ENLIGHTENED MAN

- Realises the difference between the Absolute and the Relative (No 2).
- Sees the Truth in and through Beauty (No 7).
- Transcends all distinctions (No 8).
- 'Controls the Universe' (No 11).
- Promotes the orderliness of Heaven (No 68).
- Overturns the 'worldly order' (No 68).
- Sees through outward forms (death, life, etc.) (No 12).
- Has attained Deliverance from self-hood (No 50).
- Is a man of Tao (the Way) (No 33).
- His mind is impenetrable (No 9).
- He is like a sheer cliff (No 8).
- He is never one-sided (No 5).
- He has the 'Spiritual Eye' (No 8).
- His will is inflexible (No 8).
- Has an innate dignity (No 17).
- Has assurance and confidence (No 5).
- Has ascended the three Dragon Gates (passed all difficulties) (No 41).
- Is not afraid to 'enter the tiger's den' (No 15).

- Is detached from outside things (No 6).
- Is 'at one with himself' (No 6).
- Is free and self-determined (No 7).
- Lives a disciplined life (Nos 3 and 8).
- Has descended into the Green Dragon's Cave (Nos 3 and 8).
- Investigates all things (No 4).
- Is sincere (No 33).
- Can make instant decisions (No 35).
- Is humble towards others (No 33).
- Controls his own senses (No 6).
- Is competent (No 66).
- Is sympathetic with others (No 34).
- Is ready for all eventualities (No 70).
- Dispels illusions (No 5).
- Is careful in his use of words (No 5).
- Can stop all criticism (No 7).
- Perceives the psychological moment (No 39).
- Expresses his thoughts clearly (No 21).
- Makes no false claims (No 32).
- Does not rely on rituals (No 31).
- Is 'like a smithy's forge' (expert for his job) (No 43).
- Knows how to meet any crisis (No 41).
- Does his daily chores carefully and cheerfully (No 12).

Glossary of Japanese/Chinese Names

The first name is the name by which the person was known publicly and the second (where given) is the individual's own private name.

Ban-zan Ho-shaku	P'an-shan P'ao-chih
Ba-sō Dō-ichi	Ma-tsu Tao-i
Boku-jo Do-myō	Mu-chou Tao-ling
Bu	Wu
Chi-mon	Chi-meng
Chin-so	Chen-tsao
Chō-sa	Chang-sha
Chū (Kokushi)	Chung (Kuoshih)
Dai-ko	Ta-kuang
Dai-zui	Ta-sui
Dō-go En-chi	Tao-wu Yuan-chih
E-chō	Hui-ch'ao
En-go Koku-gon	Yuan-wu Ko-ch'in
En-kan	Yen-kuan
E-nō (Rokuso)	Hui-neng (Liutsu)
Fu (Zen-e)	Fu (Yuen-chi)
Fu-ketsu En-sho	Feng-hsueh Yen-chao
Gan-tō Zen-katsu	Yen-to'u
Ge-do	Wai-tao
Gen-sha Shi-bi	Hsuan-sha Shih-pei
Gi	Wei
Go-ho	Wu-feng
Gu-tei	Chu-chih
Gyō-zan E-jaku	Yang-shan Hui-Chi
Ha-ryō	Pa-ling
Heki-gan Roku	Pi-yen Lu
Heki-gan Shu	Pi-yen Chi
Ho-fuku Ju-ten	Pao-fu Tsu-an
Ho (Koji)	P'ang (Chuchi)
Hyaku-jo E-kai	Po-chang Huai-hai
I-zan Rei-yu	Wei-shan Ling-yu

THE BLUE CLIFF RECORDS

Jō (Joza)	Ting (Shang-tsu)
Jō-shū Jū-shin	Chao-chu Ts'ung-shen
Ka-san	Ho-shan
Kin-gyū	Chin-nyu
Kin-zan	Chin-shan
Kyō-rin	Hsiang-lin
Kyō-sei	Ching-ching
Ma-goku	Ma-kuh
Nan-sen Fu-gan	Nan-chuan P'u-yuan
Ō	Wang
Ō-baku Ki-un	Huang-po Hsi-yun
Rei-sen In	Ling-ch'uen Yuen
Rik-kō	Lu-hsuen
Rin-zai Gi-ken	Lin-chi I-hsuan
Ryō	Liang
Seki-so Kei-shu	Shih-shuang Ch'u-yuan
Sep-pō Gi-zon	Hsueh-feng I-tsun
Set-chō Jū-ken	Hsueh-t'ou Chung-hsien
Shōrin Ji	Shaolin Ssu
Sui-bi	Ts-ui-yue
Tai-ryū Chi-ko	Ta-long Chi-hong
Tan-ka Ten-nen	Tan-hsiahs Tien-ran
Tem-pyo	Tien-p'ing
Tetsu-ma	T'ieh-ma
Tō-bō (An-ju)	Chong-feng (An-chu)
Toku-san Sen-ken	Te-shan H'suan-chen
Tō-san Ryō-kai	Tung-shan Liang-chieh
Tō-san Shū-sho	Tung-shan Shou-ch'u
To-su Dai-do	T'eu-tsi Ta-tung
U-kyū (Osho)	Yu-chiu (Ho-shang)
Um-mon Bun-en	Yun-men Wen-yen
Wan-shi Sho-kaku	Hung-chih Cheng-chueh
Yaku-san I-gen	Yueh-shan Wei-yen
Zen-e	Shen-hui

INDEX

- Abidharma kosa-sastra, 147, 150, 242
 Abidharma Vibasa Sastra, 120
 Absolute (The), 15, 16, 26, 27, 28, 29, 31, 34, 36, 42, 43, 44, 54, 55, 56, 58, 60, 63, 71, 80, 81, 83, 89, 90, 97, 101, 139, 142, 143, 152, 154, 171, 172, 173, 174, 181, 183, 188, 190, 192, 193, 194, 199, 202, 207, 220, 234, 237, 239, 240, 242, 243, 246, 257, 258, 259, 260, 263, 264, 265, 267, 273, 274, 276, 278, 281
 Accommodation, 34, 38, 48, 52, (70), 108, 148, 168, 170
 Acharya, 151, 152, 153
 Activity, 29, 30, 32, 36, 115, 119, 120, 121, 135, 136, 139, 160, 177, 181, 192, 195, 196, 200, 205, 217, 228, 234, 239, 240, 242, 243, 244, 252, 260, 275, 276, 281, 285, 289
 Affirmations, 224, 225, 226, 249
 Agama (Agon), 68, 83
 All Pervasives, 159, 160, 161
 Altair, 214, 215, 281
 Analects of Confucius, 24, 74, 153, 161, 175, 213
 Ananda, 204, 206, 207, 273
 Anhui, 62, 143
 Arhat, 276, 277
 Attachments, 36, 43, 91, 119, 158
 Avalokitesvara, 23, 217, 257, 262, 263, 264
 Avatamsaka, 96, 97, 196
 Beams of Light (*see* Light)
 Beauty, 128, 140, 143, 149, 150, 174, 200, 205, 207, 261
 Bhikkhu, 97, 127
 Binzuru (*see* Pindola)
 Bishamon (*see* Vairocana)
 Bodhidharma, 15, 17, 21, 22, 23, 24, 60, 63, 76, 77, 86, 87, 88, 107, 108, 135, 136, 150, 161, 174, 183, 184, 185, 211, 225, 227, 243, 279
 Bodhi-Ruci, 32
 Brahma, 43, 75, 112, 113
 Buddha, 32, 34, 58, 59, 71, 72, 74, 81, 127, 193, 194, 196, 206, 207
 -Heart-Seal, 15, 22, 23, 25, 135, 136, 216, 217, 235, 267
 -hood, 38, 39, 170
 images, 247, 279, 280
 Moon-faced, 31
 Sun-faced, 31
 Butsu Myoho (A Scripture of The Names of Buddha), 32
 Cakra, 54, 55
 Cangue, 58
 Changan, 209, 210, 217, 233
 Chekiang, 55, 71, 82, 157
 Chi (Prince), *see* Shi (Prince)
 Chisha, 68
 Chōan, 204
 Chōkō (Lake), 129
 Circle(s), 122, 123, 216, 217, 218
 Cliffs, 49, 50, 52, 56, 102
 Complications, 24, 38, 40, 60, 72, 82, 83, 92, 185, 220, 228, 250, 255, 267, 288
 Constellations (North and South Star, The Plough), 26, 110, 111, 169
 Dai Jizai Ten (*see* Siva)
 Dainichi (*see* Vairocana)
 Danapati, 285, 286
 Dansai, 120
 Daruma Zen, 57
 Death (*see* Life and Death)
 Detachment, 43, 276
 Deva, 64, 65
 Dharma, 41, 45, 46, 125, 132, 133, 152, 156, 157, 160, 200, 205, 225, 234, 249, 275, 282, 284
 Dharma-kaya, 140, 141, 160, 161, 234, 262, 263, 285, 286

THE BLUE CLIFF RECORDS

- Diamond Sutra (*see* Vajra-cchedika
Prajna Sutra)
- Differentiation, 27, 134, 172
- Disability (Three Kinds of), 259, 260
- Dōgen, 52
- Dragons, 47, 48, 49, 58, 67, 68, 69,
80, 126, 193, 195, 277, 278, 285
- Duality, 43, 44
- Dust(s), 39, 41, 128, 130, 146, 168,
169, 196, 197, 207, 208, 212, 218,
257, 269, 276
- Ear (Heavenly), 230
- Eka (*see* Shinko)
- Emma, 149
- Emptiness, 22, 23, 24, 135, 147
- Enlightenment (*see* Note on the
Character of the Enlightened
Man on page 291)
- Enō, 78 (and *see* Hui-neng)
- Eye (Heavenly), 49, 50, 53, 64, 65,
98, 99, 119, 126, 131, 230, 252,
255, 257, 273
- Eyebrows, 50, 51, 52, 106, 107, 252
- Fengmao (*see* Hō-mō)
- Flowers, 40, 42, 43, 46, 47, 61, 62, 71,
72, 73, 75, 89, 103, 129, 140, 143,
191, 199, 220, 221, 245, 256, 261,
278
- Form, 132, 144
- Fugen (*see* Samantabhadra)
- Fukien, 37, 57, 82, 153, 162
- Fukurokuju, 193
- Ganda Vyuhā, 169, 247
- Gates, 53, 199, 200, 201, 255, 256
- Gautama, 281
- Gensō (Emperor), 78
- Gestures (*see* Postures)
- Godai Mountains, 27, 128
- Goto Egen, 77, 203
- Grades, 103, 168, 170, 277
- Granting and Grasping, 34
- Gunin (*see* Huang-yang)
- Gusha Ron (*see* Abidharma-kosa-
sastra)
- Hakugai San, 78
- Hakuin Zenji, 37
- Hammer and Tongs, 150, 151, 153,
155, 156
- Han-fei-tzu, 51
- Hangchow, 75, 266
- Harmony, 22, 133, 290
- Ha-so-da, 279, 280
- Heretic, 64, 72, 73, 75, 98
- Hī-ki (General), 36, 37
- Hinayana, 168, 170
- Hokke Kyo (*see* Saddharma Punda-
rika)
- Honan, 70, 71, 78, 81, 129, 133, 184,
189, 219, 247, 252, 271, 282
- Horizontals and Verticals, 21, 45, 47,
134
- Hō-Shi (*see* Shi (Prince))
- Hō-zō, 140
- Huang-yang, 40, 41, 87
- Hui-neng, 29, 40, 41, 84, 85, 86, 87,
91, 98, 103, 216, 218
- Hyaku Ron, 13, 64
- Ikkyū, 167
- Illusion, 24, 38, 115, 131, 132, 170,
207, 218
- Indra, 54, 263, 264
- Jewel(s), 51, 52, 123, 245, 246, 281,
285, 287
- Jin-shū (*see* Shinshao)
- Jissananda (*see* Siksānanda)
- Kalpa, 112, 113, 158, 159
- Kalpa Stone, 232
- Kanadeva, 64, 66, 67, 75
- Kan-hi-shi (*see* Han-fei-tzu)
- Kapilavastu, 81, 274, 275
- Karma, 67, 113, 139
- Kasuga Shrine, 25
- Kcheŕa, 208, 287
- Kegon (Maha Vaipulya Avatamsaka
Sutra), 55, 68, 95, 96, 97, 140,
153, 196
- Keitoku Dento Roku, 82, 108, 121,
203

INDEX

- Khankara, 117
 Kiangtse, 57, 118, 121
 Kikira, 117
 Koji, 147, 149
 Korea, 247, 248
 Ksana, 158, 159
 Kumarajiva, 142, 198, 213, 248
 Kwannon (*see* Avalokitesvara)
 Kwansi, 150, 153, 219, 225
- Lankavatara Sutra, 52
 Laotse, 44
 Law (*see also* Way), 25, 27, 28, 36, 60,
 72, 74, 107, 109, 119, 135, 137,
 144, 184, 267, 270, 271, 283
 Law-Body (*see also* Dharma-kaya),
 140, 141, 160, 161, 245, 246, 249,
 250, 270, 286
 Life and Death, 1, 2, 20, 31, 37, 38,
 48, 49, 50, 53, 58, 59, 60, 61, 62,
 63, 69, 70, 71, 72, 74, 81, 101,
 102, 103, 105, 113, 126, 138, 139,
 145, 146, 147, 155, 167, 168, 171,
 174, 178, 179, 181, 182, 183, 197,
 199, 201, 205, 216, 220, 221, 225,
 227, 228, 231, 236, 237, 241, 252
 Light, 56, 252, 254, 255, 256, 279, 286
 Lotus Peak, 101, 102
 Lotus Scripture (*see* Saddharma
 Pundarika)
- Madyima-yana, 50, 170
 (Maha) Parinirvana Sutra, 63, 81,
 83, 109, 138, 147, 212, 240, 272,
 275
 (Maha) Prajna-paramita Sutra (Daichi
 Toron), 128
 (Maha) Vaipulya Avatamsaka Sutra
 (*see also* Kegon), 68, 140, 157,
 161
 Mahayana, 50, 168, 171, 201, 275, 277
 Mahesvara (*see* Siva)
 Maitreya, 55, 56, 222
 Manjusri, 56, 127, 224, 249, 250, 251,
 269, 270
 Mara, 281
 Mencius, 187
- Methods of Teaching, 22, 26, 34, 35,
 38, 40, 52, 69, 71, 73, 74, 75, 82,
 91, 104, 105, 107, 116, 125, 126,
 134, 135, 154, 156, 167, 168, 172,
 177, 188, 194, 202, 209, 214, 215,
 217, 224, 231, 232, 234, 244, 245,
 252, 281
 Mind, 25, 43, 109, 131, 132, 133, 154,
 181, 194, 205, 207, 262
 Mirror, 39, 40, 41, 52, 53, 110, 111,
 143, 144, 168, 207, 218, 228
 Monju (*see* Manjusri)
 Mumonkan, 5
 Myō-hō (Mt.), 95, 96, 97
- Nagarjuna, 64, 66, 133, 226
 Nara, 25
 Negations, 38, 40, 126, 225, 226, 249
 Nehan Kyo (*see* Maha Parinirvana
 Sutra)
 Nirvana, 92, 170, 171, 191, 192, 200,
 284
 Nyorai, 147
- Odes (Book of) (*see* Shikyo)
 One (The), 28, 43, 44, 156, 157, 249,
 250, 251, 262, 265
 Opportunity, 139, 276
 Ox, 21, 138, 256, 257
 -Heads, 39, 40, 165
 White, 273, 275
- Pindola, 52
 Positive and Negative methods (*see*
 Methods of Teaching)
 Prajna, 228, 264, 265, 266, 280, 289
 Pre-Voice, 45, 46, 264, 273
 Principle (The First), 38, 45, 46, 125,
 139, 148, 149, 165, 168, 172, 188,
 236, 237, 240, 257, 264, 271, 288
 Principle (The Second), 38, 40, 52, 77,
 92, 125, 172, 188, 194, 236, 237,
 267, 276
 Puruna Kasyapa, 66
- Questions, 156, 157

THE BLUE CLIFF RECORDS

- Reality, 15, 22, 23, 24, 30, 34, 46, 47,
49, 50, 64, 74, 81, 83, 89, 97, 105,
109, 115, 133, 142, 153, 155, 242,
252, 277, 279, 280, 282, 287
- Relative, 25, 27, 28, 29, 34, 43, 49,
54, 55, 56, 71, 89, 139, 152, 174,
188, 189, 190, 192, 193, 207, 230,
231, 237, 288
- Rohi, 135, 136, 137
- Rō (Prince) (*see* Hui-neng)
- Ryūjū (*see* Nagarjuna)
- Saddharma Pundarika, 169, 170, 200,
212, 271, 275
- Sakyamuni, 249
- Samadhi, 65, 168, 169, 181, 183, 260
- Samantabhadra, 56, 97
- Samyutta, Gama, 52, 208
- Sanron, 64, 133, 226
- Self, 68, 188, 189, 194, 200, 206, 207,
208, 260, 274, 279, 280, 286, 288
- Sempukuji, 78
- Seng-ts'an, 25, 27, 28, 75, 190
- Shiki, 37
- Shikyo, 52
- Shin-shau, 40, 41
- Shin-shin-mei, 25, 58, 75
- Shi (Prince), 22, 23, 211, 212
- Shu-eki, 51
- Shuku-sō (Emperor), 78, 284, 285,
286, 287
- Sian (*see* Chōan)
- Siksananda, 140
- Siva, 126, 128
- Skandhas, 199
- Snapping the Fingers, 43, 44, 207,
208, 224
- Sramana, 168, 171
- Substance (of the Universe), 160
- Sumeru (Mt.), 252, 270
- Sunyata, 42, 43, 44, 75, 265
- Surangama Sutra, 40, 272, 273
- Sword, 48, 49, 52, 53, 54, 59, 60, 62,
69, 71, 72, 73, 74, 158, 197, 208,
210, 228, 230, 231, 252, 282, 289
- Tamo (*see* Bodhidharma)
- Tang, 18, 58, 78, 88, 141, 266, 284,
287
- Tathagata, 147, 172, 221, 276, 277,
278
- Tao, 36, 44, 64, 105, 121, 122, 134
- Tendai (Mt.), 101
- Ten Lands, 220, 221
- Truth, 15, 16, 26, 27, 36, 40, 45, 46,
60, 80, 85, 95, 101, 105, 109, 110,
115, 119, 122, 125, 133, 134, 135,
139, 143, 146, 148, 149, 151, 153,
161, 165, 168, 170, 171, 172, 181,
184, 188, 190, 202, 205, 206, 207,
217, 218, 220, 221, 228, 229, 238,
246, 261, 264, 267, 272, 278, 281,
287, 288
- Ungraspables (*see* All-Pervasives)
- Unity, 42, 43, 44, 156, 157
- Universe (The), 26, 45, 46, 64, 69, 96,
97, 112, 113, 150, 152, 153, 160,
169, 177, 183, 197, 200, 234, 248,
264, 265, 273, 274
- Vairocana, 230, 257
- Vaisali, 251
- Vaisramana, 257
- Vajra-cchedika Prajna Sutra, (*viz.*
Diamond Sutra) 33, 35, 212, 213,
280
- Vehicles, 170
- Verticles (*see* Horizontals)
- Vimalakirti-nidessa Sutra, 200, 226,
248
- Virudaka, 81
- Vision, 26, 50, 53, 80, 84, 97, 121,
122, 126, 230, 234, 252, 261, 262,
274
- Voice, 45, 111, 144, 158, 159, 240,
261
- Void, 22, 23, 33, 43, 44, 66, 67, 85,
113, 132, 133, 265, 280, 287
- Vulture Peak, 70, 71, 270
- Wang, 90
- Taichū (Emperor), 58, 59

INDEX

- Way (The), 25, 27, 28, 34, 36, 48, 49,
60, 63, 65, 72, 74, 76, 102, 108,
116, 134, 155, 168, 172, 184, 188,
190, 202, 259, 285
- Wu (Emperor), 21, 22, 71, 211, 212,
243
- Yabaku, 52, 53, 54, 228
- Yamen, 38
- Yangtse River, 157, 195
- Yellow River, 48, 136, 195
- Yenchow, 55, 121
- Yoshimitsu (Shogun), 167
- Yuima, 248, 250, 251
- Yuima Kyo (*see* Vimalakirti-nidessa
Sutra)

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