

1. A monk once asked Joshu, “Has a dog Buddha-Nature?”

Joshu answered, “Mu!”
(Mumonkan, Case 1)
2. The source of Mu.
3. How do you stop the sound of a distant temple bell?
4. How do you stop the sounds of the world?
5. How do you stop a sailing boat?
6. Show me an unmovable tree in a heavy storm.
7. Hide yourself in a pillar.
8. The girl over there, is she the elder or the younger sister?
For women:
The boy over there, is he the elder or the younger brother?
9. Without using your hands, make this old priest get up.
10. Stop the fighting across the river.
11. Save a hungry ghost.
12. When the world was created, what was god (the creator) like?
13. Create a mountain.
14. Bring me the peel of orange that you ate yesterday.
15. How do you get out of a stone grave which is locked from the outside?
16. A-ji
To see A-ji (word A) clearly, wipes out the five grave sins.
To gain results by true words, this very body becomes Buddha.

Note:

A-ji is the first letter of the alphabet and it also means the beginning of growth, the source of the universe.

Five grave sins:

killing father; mother; arhat; shedding the blood of Buddha; destroying the Sangha.

17. Seikenko of Cho composed a gatha as he was enlightened upon hearing a thunder strike.

Sitting in the room in absolute silence.
Mind-source unmoved, filled like still water.
The striking of thunder has opened the gate of the head's crown.
The beginningless self-nature has been awakened.

Which line is the most important?

Present the implication (content) of the line.

18. Take out a five-storied pagoda from a tea-pot.
19. Draw Mount Fuji from your breast pocket.
20. Bring me the incense powder made out of emptiness) shunyata.
21. Empty handed, yet holding a rake.
22. A man passing on a bridge.
23. The bridge flows, the water does not.
24. Through the flowing murmuring waters, he walks leisurely.
25. Absorbed in the flight of birds, he sees mindlessly.
26. A monk asked Ummon, "How do Buddhas appear?"
Ummon answered, "The eastern mountain walks along the stream."
(Collection of Vines and Entanglements)
27. How do you answer if you are asked, "What is the meaning of Bodhidharma's coming from the west?" by someone in a dream.
If you cannot answer it, the teaching of the Buddha is worthless.
28. Kyogen's 'Man-up-a-tree'.
Kyogen said, "It's like a man up a tree, hanging from a branch with his mouth; his hands cannot grasp a bough, his feet won't reach one.
Under the tree there is a man who asks him the meaning of Bodhidharma's coming from the West.
If he does not answer he will lose his life.
What should he do?"
(Mumonkan, Case 5)
29. Why has the Western Barbarian no beard?

- (Mumonkan, Case 4)
30. A new born baby is it born with all the six consciousness?
(Hekiganroku, Case 80)
31. How miserable, how miserable; transmigrating the three worlds.
(from Kanzan's poem)
32. The breeze is whistling through the old pine.
Hearing it closer, the sound is better.
(from Kanzan's poem)
33. Distinguish the body and function of wind.
34. What color does wind have?
35. Where does the rain come from?
36. Isan's Buffalo.
Isan once told the student, "I, old monk will be reborn as a buffalo in the front house of the temple a hundred years later and five words will be on the buffalo, "Monk Isan such and such".
If you call this monk Isan, it is a buffalo.
If you call it a buffalo, it is monk Isan such and such.
Tell me what do you call it?"
Kyozan made a bow and went away.
(Collection of Vines and Entanglements)
37. Master Ungo once was at Ryumon (Dragon's gate) temple. One day a monk was bitten in his leg by a snake.
Butsugen, one of the monks, asked, "This is the Ryumon, why was he bitten by a snake?"
The master, in reply, suddenly manifested the figure of the great man.
Later, Master Engo heard about this.
There is a priest at the Ryumon. Owing to him, the Buddha Dharma of Eastern Mountain (where the Ryumon is located) has not been reduced yet.
(Collection of Vines and Entanglements)
38. Master Goso En told the monk, "There is a man who can write the five words, 'Why Bodhidharma came to China?' on the paper of the universe using Mount Sumeru as a brush and the ocean as an inkwell. If you can do it, I will open my prayer mat and bow."
(Collection of Vines and Entanglements)

39. Joshu's Oak Tree.
A monk asked Joshu, "What is the meaning of Bodhidharma coming from the West?"
Joshu replied, "The oak tree in the garden."
(Mumonkan, Case 37)
40. When did that tree grow?
41. The gatha (20 MU) of Mumon on Muji:
Mu Mu Mu Mu Mu
Mu Mu Mu Mu Mu
Mu Mu Mu Mu Mu
Mu Mu Mu Mu Mu
42. Recite a poem in connection with Mumon's gatha using the objects in the room.
43. Present Mumon's Mu and Joshu's Mu using your hand.
44. Daizui's kalpa fire.
A monk asked Daizui, "When the great thousand universes altogether and utterly perish in the kalpa fire, is it doubtful what will happen? Does the self perish or does it not perish?"
Daizui replied, "It perishes."
The monk said, "If so, following the universe, will it perish?"
Daizui said, "It will follow on and perish."
(Hekiganroku, Case 29)
45. If so, following the universe, will it perish?
Daizui said, "In accord with the universe, it will not perish."
46. The three worlds are nothing but mind.
In what place shall we seek for the mind?
(Hekiganroku, Case 37)
47. The Chinese character for 'great' can also be written with a dot.
In Shintoism, they say, "Placing the dot in the center is the secret of Shinto."

Where do you place the dot in Buddhism?
48. The national master Nanyo Echu was asked by Emperor Shuku, "Master, what kind of Dharma (teaching) have you obtained?"
The master replied, "Your Highness, do you see a cloud in the sky?"
The Emperor said, "Yes, I do."

The master asked, "Is it draped or hung?"
(Collection of Vines and Entanglements)

49. The Indian monk Daini Sanzo, on coming to the Capital, said that he could read people's minds.
The Emperor Daiso called upon the national master and allowed him to test Sanzo.
Seeing the master, Sanzo immediately made a bow and stood on his right side.
The master asked Sanzo, "Can you read people's minds?"
Sanzo said, "By all means."
The master said, "Say, where am I now?"
Sanzo, "Sir, you are the national master. How can you watch a race at Seisen River?"
The master asked again, "Say, where am I now?"
Sanzo replied, "Being the national master, how can you watch a monkey show on the Tenshin bridge."
The master asked a third time, "Where am I now?"
Sanzo remained in silence for a while and found no place where he was.
The master scolded Sanzo and said, "You foxy spirit, where is your occult power to read other's minds?"
Sanzo had no answer.
The master told the emperor, "Your Highness, please do not be deceived by a stranger."
(Collection of Vines and Entanglements)

Where would be 'no place' of 'found no place where he was' in the above?

50. Joshu's unsheathed sword,
Glittering, severe frost is illuminating.
Asking what it is,
The body is cut in half.
Which line is the most important?
51. Kyosei asked a monk, "Outside the doors, what is that noise?"
The monk said, "That is the voice of the raindrops."
(Hekiganroku, Case 47)
52. How would you react if the devils come out of hell with a car and asked you to ride in it?
53. Extinguish a candle light a thousand miles away.
54. Go straight on a narrow mountain path which has ninety-nine curves.

55. The sound of something struck!---and I have forgotten all I knew.
Training was not even temporarily necessary.
In movement and deportment I manifest the Ancient Way.
And fall not into a possible pessimism.
Nothing of me remains behind when I pass,
In speech and manner free of dignity.
All those who have reached this state of knowledge by experience,
Without exception tell of this supreme activity-potential.
(Collection of Vines and Entanglements)

Which line is the most important?

56. How can you rescue a man who fell in a 1000-foot deep well, without using a rope?

57. Count the stars in the heavens.

58. Manjusri Bodhisattva rides on a Lion.
Samantabhadra Bodhisattva rides on an elephant.
What does Shakyamuni Buddha ride on?

59. What is the difference between Muji and the discriminating mind?

60. Differentiate between the body of Muji and the functioning of Muji.

61. Tie Mount Fuji with a rope.

62. How old is Manjusri Bodhisattva?

63. Thirty blows of Tokusan.

Answering, thirty blows. Not answering, thirty blows.
(Collection of Vines and Entanglements)

64. Leaving aside Tokusan's blows, right now, how do you receive my blow?
(Priest Gyoho)

65. Leaving aside Tokusan's and Gyoho's blows, how do you use your stick?
(Priest Kazan's testing point)

66. Find out what is in the box without opening the top.

67. Delusion is enlightenment (the Supreme Way)
68. The mind is Buddha.
(Mumonkan, Case 30)
69. Getan said to a monk, “Keichu made a cart with no spokes. If we took off the wheels and removed the axle, what would then be obvious?
(Mumonkan, Case 8)
70. He who shoots an arrow well does not hit the target.
71. Hoen of Tozan said, “Shaka and Miroku are his servants.
Tell me, who is he?”
(Mumonkan, Case 45)
72. In the above koan, which word do you consider the most important?
73. Goso said, “When you meet a man of the Way on the way, do not greet him with words; do not greet him with silence. Tell me, how do you greet him?”
(Mumonkan, Case 36)
74. In the above koan, which word do you consider the most important?
75. I am dead and he is dead. Where shall I meet him?
76. Revolve the heaven and shift the earth’s axis.
77. If a man wishes to know the Three Worlds and all the Buddhas, he must realize that everything in the dharma world is created in the mind.

(Diamond Sutra)
1. The Three Worlds.
 2. All the Buddhas.
 3. Everything is created in the mind.
78. Dwelling in nowhere, raise the mind.
(Diamond Sutra)
79. The mind of the past is ungraspable, the mind of the present is ungraspable and the mind of the future is ungraspable.
(Diamond Sutra)
80. This Dharma is equal; no high, no low.
(Diamond Sutra)

81. It is not a world; for this reason, it is called the world.
(Diamond Sutra)
82. If a man sees me in forms and hears me by sounds, he practices the wrong way.
He cannot see the Tathagata (Buddha).
(Diamond Sutra)
83. Form is emptiness.
(Heart Sutra)
84. Emptiness is form.
(Heart Sutra)
85. If a man is despised by a person, he need not mind.
In previous existences he had committed evils, which would have made him fall
into the evil world.
By being despised for delighting in this sutra, those evils of his previous
existences will be extinguished.
86. Ummon introduced the subject saying, "I do not ask you about fifteen days ago.
Fifteen days hence? Come, say a word about this."
He himself replied for them, "Every day is a good day."
(Hekiganroku, Case 6)
87. Striking a wood, there is no sound.
Beating the emptiness there is an echo (sound).
(Collection of Vines and Entanglements)
88. Affirmation is not the answer, negation is not the answer; both affirmation
and negation are not the answer.
(Collection of Vines and Entanglements)
89. Hakuin's sound of one hand.
What is the sound of one hand?
90. If it is cut off, how do you hear it?
91. If it is burned and becomes remains, how do you hear it?
92. What did you intend to do after hearing it?
93. How far does the one hand extend?
94. One hand before fifteen days and one hand after fifteen days. One hand on just
the fifteenth day.

95. One hand on top of Mount Fuji.
96. Listen to the no-sound.
97. What about the true state of one hand?
98. In the Sutra it says 'the mystic feeling of taking a bath made 16 men enlightened'.
How do you understand that?
(Hekiganroku, Case 78)
99. A monk asked Tairyu, "The world of form is disintegrating, but what is the unchangeable Dharma-kaya (Law-body)."
Tairyu answered, "The flower on the hillside opens out like a beautiful brocade."
(Hekiganroku, Case 82)
100. If it suddenly becomes stormy, what happens?
(Hekiganroku, Case 82)
101. The rivulets between the hills never cease being a violet blue.
(Hekiganroku, Case 82)
102. When it becomes wavy, what happens?
(Hekiganroku, Case 82)
103. Joshu came to a hermit's place and asked, "Are you in, are you in?"

The hermit held up his fist, whereupon Joshu said, "Water is too shallow for a vessel to anchor."
104. Coming at another hermit's place Joshu asked again, "Are you in? Are you in?"
This hermit also held up his fist and Joshu said, "(This man is free to) loose, snatch, kill or give life." And he bowed politely.
105. The dipper which goes in and out of the hell of boiling water, having no mind, has no suffering nor pain. Change the last half of the above poem.
106. Where does the candlelight go after its extinction.
The darkness is its home where it comes from.
Change the last half of the above poem.
107. The stone lies at the bottom of the thousand foot deep water of Ise Bay.

How could it be picked up without making your hands wet?

- a. How do you pick it up?
- b. Read the name written on it.
- c. How much does that stone weigh?

108. There is a subtle significance in the Buddha's Nirvana statue.
109. Hyakujo asked Isan, "If you stopped up your mouth and lips, how would you express your understanding?"
Isan said, "Sir, rather may I ask you to show me how you would do it?"
Hyakujo said, "I might well show you, but if I did it, afterwards I should have to mourn, for my Dharma-lineage would die out."
(Hekiganroku, Case 70)
110. Hyakujo asked Gobo, "How would you express your understanding with your mouth and lips closed?"
Gobo replied, "Sir, should you not keep your own mouth and lips closed?"
Hyakujo said, "In the place where no man is I will put my hand to my forehead and watch for you."
(Hekiganroku, Case 71)
111. I allow you to swear at me with two mouths (if you want to); I allow you to spit on me.
112. Ho said, "Lovely are these snow flakes. Each is separate but they do not fall in separate places."
(Hekiganroku, Case 42)
113. What are the snow flakes?
114. Setcho inserted his comment and said, "At the first question Ho should have made a snowball and hit him hard."
(Hekiganroku, Case 42)
115. Smite with a snowball, smite with a snowball!
(Hekiganroku, Case 42 - Appreciatory word)
116. The perfect way knows no difficulties. It dislikes choosing and picking.
(Hekiganroku, Case 2)
- a. The Perfect Way
 - b. Knows no difficulties
 - c. It dislikes choosing and picking.

117. Appreciatory word of Hekiganroku Case 2:
- a. Words accord, speech accords.
 - b. One is many, and two are not two.
(One has many and two doesn't have two parts.)
118. Ummon said, "The world is vast and wide. For what reason do you put on your seven-piece robe at the sound of the bell?"
119. The mind turns with the ten thousand objects (of cognition), the turning place is indeed very subtle.
120. One thousand mountains are covered by snow.
Why is one peak not white?
121. A monk asked Joshu, "All Dharmas return to the One. What does the One return to?"
(Hekiganroku, Case 45)
122. Joshu said, "I was in the province of Sei. I made a hempen shirt which weighed seven pounds."
(Hekiganroku, Case 45)
123. Indicate the differences between Joshu's and the monk's state of mind.
124. The whole of this world, when picked up, is like a husk of millet seed in size. And even if it is thrown down and lying before one's face, it is as unrecognizable as a lacquered pail.
Beat the drum and altogether search everywhere.
(Hekiganroku, Case 5)
125. A piece of hair swallows the great ocean.
A speck of dust contains Mount Sumeru.
126. Who is able to snatch away the golden bell hung under the chin of a lion?
127. Goso asked a monk, "Seijo and her soul are separated. Which one is the true Seijo?"
(Mumonkan, Case 35)
128. What is a drop of water of Sogen?
(Note: gen = source, So = Sokei = Sixth Patriarch)

129. Hogen of Seiryō went to the hall to speak to the monks before the mid-day meal. He pointed at the bamboo blinds. At this moment, two monks went and rolled them up.
Hogen said, “One has it, the other hasn’t.”
130. Prince Nada, cutting off his flesh and returning it to his father and crushing his bones for repayment to his mother, has realized his original body. And afterwards he expounded the Dharma to his parents with divine power.
131. In the Maha Prajna expounded by Manjusri Bodhisattva, it says: “An ascetic who is pure and undefiled will not enter Nirvana; a monk who breaks the precepts will not fall into hell.”
132. The Emperor Wu of Liang asked Bodhidharma, “What is the primal principle of Holy Reality?”
Bodhidharma said, “Vast emptiness, no holiness.”
(Hekiganroku, Case 1)
133. Bodhidharma said, “I know not.”
(Hekiganroku, Case 1)
134. A monk asked Yakusan, “On the grassy plain there is a herd of deer with great King-deer amongst them.
How would one shoot down the biggest King deer amongst the many king deer?”
Yakusan said, “Look, an arrow!”
(Hekiganroku, Case 81)
135. Yakusan called out to the attendant, “Come and carry out this dead fellow.”
(Hekiganroku, Case 81)
136. Shuzan held up his shippei, and said, “You monks, if you call this a shippei, you omit its reality.
If you do not call it a shippei, you go against the factuality.
Tell me what do you call it.”
At that time, Priest Sho of Sekken was in the assembly.
He approached to Shuzan and snatched the shippei away from him. He broke it into two pieces and threw them down to the ground, and said, “What is this!”
Shuzan said, “The blind fellow!”
Interpolating Daiye said, “Speak quickly, speak quickly!”
137. Handle that shippei freely.

138. Where do you put these two (Contradictions) away?
139. When the Buddha was born, he walked seven steps and pointed to the heaven with one hand and to the earth with the other. Looking around the four directions, he said, "Above heaven and below heaven I alone am the dignified one."
Interpolating on this, Ummon said, "If I had seen him that time, I would have killed him with one blow of a stick and would have made a dog eat him up. After all, the world must be in peace."
See Ummon's interpolation.
140. Interpolating on the above, Setcho said, "If I was there, I would have kicked over his dharma seat (chair)."
141. Four Buddha wisdoms (Lotus Sutra):
- Opened Buddha wisdom.
- Shown Buddha wisdom.
- Enlightened Buddha wisdom.
- Entering Buddha wisdom.
142. A monk asked Tozan, "What is the Buddha?"
Tozan said, "Three pounds of hemp."
(Hekiganroku, Case 12)
143. Fukoan Roshi (Kazan) said, "The Sutras expounded by the Buddha consist of three parts:
introduction, content and conclusion.
Does my expounding the dharma have these three parts or not?"
144. One day, clapping his hands and bursting into laughter, Kazan exclaimed, "How wonderful, how wonderful!
When I laugh, the heaven laughs and the earth laughs."
145. Another day he said, "Once I said that when I laugh, the heaven laughs and the earth laughs.
It is not so... When I laugh a pillar to support heaven breaks and the axle of the earth is crushed."

146. Fuko Roshi said to the assembly at Zenryo temple in Akita during the summer training session held in the 36th year of Meiji, “Those who are blind about enlightenment are ignorant about the fundamental law of Dharma and are conditioned by concepts and the meaning of words and letters. They are sick and unable to see reality (shin). Today, I do not mind losing my eyebrows for the sake of opening a road for you. If you have blood under your skin, swing your arms and just go on.”

Consider the following.

Seikenko of Cho composed a gatha as he was enlightened upon hearing a thunder strike:

Sitting in a room in absolute silence,
Mind source unmoved, filled like still water.
The striking of thunder has opened the gate of the head’s crown.
The beginningless self-nature has been awakened.

“Leave it for a while. Right now, we have the pouring of heavy rain and the thunder can almost break your ear-drums. “

- (1) Show me your self at this moment.
- (2) Waiting for a while, he said, “When the thunder strike ceases, where are you?”
- (3) Again he said, “Prior to the thunder striking and the rain pouring, where are you?”

The Roshi, looking around the assembly, said, “If you are able to say turning words upon these, and realize them clearly, you will console me and compensate my long travel in coming to this sesshin.”

147. Chimon and the Body of Prajna .
A monk asked Chimon, “What is the body of prajna?”
Chimon said, “The oyster swallows the full moon.”
The monk said, “What is the function of prajna?”
Chimon said, “The rabbit becomes pregnant.”
a. What is the body of prajna?

b. What is the function of prajna?
(Hekiganroku, Case 90)

148. Kasan's Beat the Drum.

Kasan said, "Cultivating study is called 'learning'. Cutting off study is called 'nearness'.

Transcending these two is 'true excellence' (true accomplishment).

A monk asked, "What is 'true excellence'?"

Kasan said, "Beat the drum."

The monk asked again, "What is the Absolute?"

Kasan said, "Beat the drum."

The monk said once more, "I do not ask you about 'the mind is Buddha'.

What is 'the non-mind is non-Buddha'?"

Kasan said, "Beat the drum."

Again the monk asked, "If an enlightened man comes, how would you meet him?"

Kasan said, "Beat the drum."

a. What is the 'true excellence' (true accomplishment)?

b. What is the Absolute?

c. I do not ask you about 'the mind is Buddha'.

d. If an enlightened man came, how would you meet him?

(Hekiganroku, Case 44)

149. Priest Taigen of Sogen Temple in Bizen province did saisan, further studies, visiting Priest Gyoo in Yoshu province.

When Taigen was about to leave, Priest Gyoo said,

"Since I have nothing to give you, I should like to make this as my present."

Then, he picked up a burning charcoal from the hearth with the fire tongs and gave it to Taigen.

Priest Taigen did not know how to receive it. He stamped out of the room and locked himself in one of the rooms there, for seven days.

Taigen went to see Priest Gyoo again to say goodbye.

Gyoo did the same thing again. This time, however, Priest Taigen had no hesitation in taking care of the matter.

Gyoo approved it.

150. Priest Taigen said, "Give me no presents."

151. Words and no words; it is like a vine twining around a tree.
152. Tempyo's double mistake.
 When Tempyo was traveling on foot, he called on Sai-in. He would always say, "Do not say you understand the Buddhist Teaching. I cannot find a single man who can quote a saying."
 One day, Sai-in saw him from a distance and called him by name, "Jui-i! (Tempyo's personal name)."
 Tempyo raised his head.
 Sai-in said, "Wrong!"
- Tempyo went two or three steps.
 Sai-in again said, "Wrong!"
 Tempyo approached.
 Sai-in said, "These two wrongs just now, were they my wrongs or your wrongs?"
 Tempyo said, "My wrongs."
 Sai-in said, "Wrong!"
 Tempyo gave up.
 Sai-in said, "Stay here for the summer and wait for me to discuss these two wrongs with you."
 But Tempyo immediately went away. Later, when he was dwelling in a temple, he said to his community, "When I was first traveling on foot, I was blown by the wind of events to Elder Sai-in's place. Twice in a row he said 'Wrong' and tried to keep me there over the summer to wait for him to deal with me. I did not say it was wrong then.
 When I set out for the South, I already knew that it was wrong."
 (Hekiganroku, Case 98)
153. Setcho's Verse:
- Zen people are too often frivolous.
 They study much, learn much, but to no avail.
 How deplorable, laughable, is old Tempyo!
 You say you were wrong to make a pilgrimage.
 Wrong! Wrong!
 Sai-in's good words grow pale beside my 'Wrong'.
 What is the difference between Setcho's 'wrong' and Tempyo's?

(Hekiganroku, Case 98)

154. Kingyu and the rice pail.
At every midday mealtime, Master Kingyu would himself bring the pail of boiled rice and do a dance in front of the monk's hall. Laughing aloud, he would say, "Dear Bodhisattvas, come and eat your meal!"
Setcho said, "Though he acted like this, Kingyu was not good-hearted."

A monk asked Chokei, "When the man of old said, 'Bodhisattvas, come and eat your meal' what was his meaning?"

Chokei said, "He seems to observe reflection and thanksgiving before the midday meal."

(Hekiganroku, Case 74)

155. Chokei said, "He seems to observe reflection and thanksgiving before the midday meal."
156. A monk asked Kassan, "What is the Dharma-kaya?"
Kassan replied, "The Dharma-kaya has no form."
(Collection of Vines and Entanglements)
157. A monk asked Kassan again, "What is the Dharma-eye?"
Kassan said, "The Dharma-eye has no crack."
(Collection of Vines and Entanglements)