

**Suzuki Roshi  
Lecture Transcripts  
Index**

## Using the Suzuki Roshi Transcripts Index

When the original transcripts were compiled they did not have continuous page numbering, but were organized by year and then by lecture date within each year. Each lecture has a file number that can be read on the bottom right corner of each page, for example 68-07-24V (1968-July-24). These file numbers are the numbers show in the following index. These numbers also correspond to the file numbers on the CD of the lecture transcripts.

If a topic was mentioned more than once in a lecture, you will not be able to tell by looking at the index. One entry may indicate that the heading was discussed once or at length. An entry followed by Q&A indicates that this will be found in the question and answer section at the end of the lecture. When Bill Redican compiled the paper copies of the lectures, he added various access points. For example he has a table of first lines and these can also be used to get a broader sense of the content of the texts.

I made entries for items that I thought might be a phrase or word Suzuki-roshi's students might remember. For example he once used the phrase "Apple Practice".

Japanese names are alphabetized by 'first' name, e.g. Daiko Eno is under 'D' not 'E'. Western names are alphabetized by 'last' name, e.g. Edward Conze would be under 'C' not 'E' in the index. Chinese masters' main entries are under the Japanese Romanji system. They are cross-referenced with their Pinyin Chinese translation. At the back of the index there is a list of all the Chinese Zen masters Suzuki-roshi mentions with their names listed using the Romanji, Pinyin and Wade-Giles systems.

The *Shobogenzo* fascicles are listed by the Japanese name of the chapter only: there is no cross reference with the English title. For example: "*Sanshikyo - Shobogenzo*" would be the listing for the Mountains and Rivers chapter not "Mountains and Rivers". Suzuki Roshi may have talked about the *Shobogenzo* more than indicated. I tried to identify fascicles that were not named and include those comments in the index. I have included a chart at the end of the index showing all the Dogen texts that I was able to identify as source material for Suzuki-roshi's lectures. This table includes the

English translations of the titles. Of course, my ability to do that depended upon my knowledge of the *Shobogenzo* and other texts by Dogen, so there are missed references. This is also true for references to koans.

Koans are listed several ways. They appear as the key phrase, as in 'One Finger'; under the koan's name, as in, 'Gutei's One Finger Zen'; and as the case number under the reference within a the collection: for example: *Hekiganroku*, case #19. I tried to cross reference all of these entries. There is also a table in the back listing the koans by name and number which I hope will enable you to cross reference the koans more easily. If you know the name of the koan I would start there first - or you can use the table in the back. The name should show all of the collections a koan appears in – then you can go to those collections and find the lectures that refer to the koan you are looking for. The main entry will be under the Japanese name for the koan collection which is subdivided by the number of each koan.

Each page has two columns. Please read from the bottom of the first column to the top of the second. From the end of the second column please begin at the top of the first column on the next page. Each alphabetical letter begins a new section.

I hope that you will find this index useful in accessing Suzuki Roshi's thoughts on practice. I apologize for any mistakes or omissions.

Kokai Roberts, 2003

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<sup>1</sup> Suzuki-roshi used Way Seeking Mind as a synonym for what we would probably refer to as Bodhisattva Practice.

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<sup>2 2</sup> In 1969 Suzuki-roshi told everyone that they must count their breaths during zazen. This set off a flurry of discussion and questions about this practice.

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<sup>3</sup> Composure is a synonym for enlightenment. It is a state that SR felt was very important.

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66-06-19-CV  
66-12-17-AV  
68-07-21V  
69-08-18V  
69-09-00.CV  
71-02-12-BV  
71-07-25V
- Daiman Konin, [SR, Daiman Gunin]  
70-05-03V
- Daitso Jinshu, see Gyokushen Jinshu
- Daiun Sogaku Harada-roshi  
71-06-09V
- Daizui Hoshin,  
66-08-19-CV  
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- Daizui's "It Will Be Gone with the  
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- Dajian Huineng, see Daikan Eno
- Daman Hongren, see Daiman Konin
- Danken, see Middle Way
- Daruma Zen,  
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- Dasui Fazhen,  
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65-07-30-CV  
66-05-26V  
66-06-00U  
66-06-19BV  
67-03-22U  
67-12-01-AV  
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- Delusion,  
69-08-02V  
69-08-03V  
69-08-21V  
69-08-29V  
70-07-10V  
71-01-16V  
71-02-27V  
71-03-02V  
71-03-09V QA  
71-03-12U  
71-08-04V QA  
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71-06-20V
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Gayasata, 69-09-00.CV,  
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- Desires,  
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67-06-12U  
67-09-00V  
68-04-23-BV

68-10-00-OU  
 69-04-08V  
 69-06-17V  
 69-08-12V  
 69-08-23V QA  
 69-09-16V  
 70-03-29V  
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     71-08-03V  
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   see Transmission of Dharma to  
     Student  
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   65-07-30-DV  
   67-09-00V  
   68-01-11V  
   68 *Wind Bell* Insert  
   68-10-00-BU  
   68-10-20U  
   70-02-22V  
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   68-10-00-GU  
   70-06-20V QA  
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   69-06-17V  
   69-06-22V  
   69-07-03V  
   69-07-09V  
   69-07-15V  
   69-08-01V  
   69-08-28V  
   69-09-00.CV  
   69-11-29V  
   69-12-21-BU  
   70-03-01V  
   70-06-01V  
   70-06-13V  
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   70-07-06V  
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   68-10-00-FU  
   68-10-00-GU  
   68-10-21U  
   69-08-03V  
   69-10-25V  
   70-07-10V  
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   69-05-18V  
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   69-09-00.EV  
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   69-11-07V QA  
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   67-03-22U  
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   beg. practice, 70-07-26V

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     69-11-16V  
     69-10-20V  
     70-01-10V  
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     70-07-08V  
     70-08-25-AV  
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     71-07-29V  
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     66-06-19-AV  
     68-04-23-BV  
     68-08-25V  
     69-08-12V  
     71-07-06V QA  
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     66-08-18-BV  
     69-08-18V  
     69-08-25V  
     69-11-11V  
     70-01-25V  
     70-03-08V  
     70-06-10V  
     70-06-20V  
     70-06-25V QA  
     70-06-27V  
     70-08-04V  
     71-02-07V  
     71-02-09V  
     71-03-12U  
     71-07-21V  
     71-08-15V  
     difficulties, 71-07-24V QA  
     precepts, 71-07-29V  
     spiritual v. material, 71-07-20V  
     tamba-kan, 71-08-13V  
     use of, 71-08-17V  
     waste time, 71-03-09V QA  
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     see Twelve Practices

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- Earth Shaking,  
68-10-00-MU
- Ecology,  
67-12-04V  
67-12-06-BV  
69-08-01V  
70-08-16BU  
70-12-23V
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64-03-BCR49U  
65-07-28-DV  
65-07-29A  
65-07-29-CV  
65-07-30-AV  
65-08-28-AV  
65-08-28-BV  
65-11-00-BU  
66-06-19-AV  
66-08-15-AV  
67-04-22-AV  
67-12-01-BV  
67-12-02V  
67-12-05-BV  
68-07-24V  
68-01-21V  
68-08-25V  
68-10-00-CU Q&A  
68-10-12-AV  
68-10-12-BV  
68-11-11V  
69-03-10V  
69-03-15V  
69-06-00V  
69-06-17V  
69-08-07V  
69-08-12V  
69-08-18V  
69-08-25V  
69-09-00.AV  
69-11-13V  
69-12-01V  
70-01-31V  
70-02-22V
- 70-02-25V  
71-06-09V  
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68-01-11V  
68-10-00-FU  
69-08-03V
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71-08-15V
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71-06-06V
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67-04-26U  
70-06-13V QA  
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68-11-11V  
71-08-05V
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68-04-23-BV  
68-08-19-AV  
68-08-25V  
69-07-03V  
69-07-09V  
69-08-02V

69-11-13V  
 70-01-25V  
 70-02-01-BV  
 70-03-08V  
 71-07-06V QA  
 71-07-24V QA  
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   see Form is Emptiness  
 Emptiness is Form  
   see Form is Emptiness  
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   69-07-20V  
   70-06-27V  
   71-02-12-BV  
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   see also Gratitude  
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   65-07-27-BV  
   65-07-30-CV  
   65-12-11-BU  
   66-01-21-AV  
   66-03-13-AV  
   66-06-19-AV  
   66-06-19-BV  
   66-06-19-DV  
   66-12-17-AV  
   67-05-17U  
   67-08-20-A-No Tape  
   67-08-21-No Tape  
   67-08-23-No Tape  
   67-08-24-AU  
   68 *Wind Bell* insert  
   68-04-23-BV  
   68-07-21V Q&A  
   68-07-24V  
   68-10-21U  
   69-03-10V

69-03-30V  
 69-04-20V  
 69-06-22V  
 69-07-08V  
 69-09-00.AV  
 69-09-00.BV  
 69-10-23V  
 69-10-25V  
 69-11-11V  
 69-11-16V  
 70-03-08V  
 70-06-01V  
 70-07-06V  
 70-07-19V  
 70-08-04V QA  
 71-02-12-BV  
 71-03-12U QA  
 71-06-09V  
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   71-08-21V  
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   69-07-09V  
   mirror story, 69-07-03V  
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   71-06-06V  
   71-06-20V  
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 Everyday is a Good Day,  
   62-00-BCR6U  
   70-07-06V  
   71-08-15V  
 Everyday Mind is Tao,  
   64-04-BCR52U  
   68-04-23-AV  
   69-03-10V  
   69-03-30V  
   *Sandokai*, 70-07-04V  
   see also *Mumonkan* #19  
 Everyday Practice/Life,  
   62-00-BCR6U  
   62-12-00U  
   64-05-BCR53U

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<sup>4</sup> Composure seemed to be a synonym of enlightenment. Perhaps composure was a more active way to describe the kind of attitude SR thought was indicative of understanding.

65-12-11-AU  
66-03-13-AV  
66-05-25V  
66-05-26V  
67-09-08-BU  
67-12-01-BV  
67-12-04V  
68-04-23-AV  
68-11-11V  
69-03-09V  
69-03-10V  
69-04-19V  
69-06-00V  
69-07-15V  
69-07-26V QA  
69-09-00.AV  
70-02-28V  
70-03-29V  
70-05-02-AV  
70-05-03V  
70-05-17V  
71-01-16V  
71-03-09V  
71-06-09V  
71-06-22V  
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away from ZC, 71-08-08V  
precepts, 71-06-12V  
problems<sup>5</sup>, 71-07-20V  
71-07-21V  
zazen, 71-07-24V QA  
Expedient Means,  
68-08-25V

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<sup>5</sup> Problem was a word that SR used to describe everyday issues on the relative side. It was a catch all phrase and problems were by and large good because they defined and deepened our practice. I would have made this word a major subject heading if I had realized earlier how he would use it throughout his lectures, esp. in 1971.

## F

Failure, see Mistakes

Faith,

66-06-19-CV

67-08-02U

68-08-25V

69-07-00V

69-11-07V

69-11-16V

71-01-10V

71-02-05V

see also Refuge

Family Treasures, Jewels,

64-06-BCR51U

71-02-12-AV

71-07-22V

Fanning Oneself,

67-08-20-A-No Tape

71-07-21V

Fear,

65-07-30-CV

66-08-15-AV

67-12-01-AV

67-12-05-AV

67-12-07V

68-04-23-BV

68-11-11V

69-08-28V

69-11-16V

70-03-29V

71-03-02V

Fengxue Yanzhao, Fuketsu Ensho

Finger Pointing at the Moon,

67-08-14U

70-06-17V

70-07-04V

Fire Seeking Fire,

69-04-08V

69-04-19V

Firewood, see *Genjo Koan*

Fish Mind With Water Mind,

69-10-23V

First Principle,

62-00-BCR3U

63-01-BCR14-15U

68-09-00U

68-10-00-NU

68-11-11V

69-08-01V

69-10-23V

69-10-25V

70-05-24V

71-02-09V

71-07-22V

71-07-24V

71-07-25V

71-07-26V

71-07-30V

71-08-05V

71-08-13V

71-08-17V

Five Defilements/Pollutions,

69-11-07V

Five Ranks,

68-08-25V

69-07-03V

69-07-09V

69-07-26V

69-09-00.AV

Sandokai, 70-06-20V

Flag Moves/Mind Moves

69-08-18V

69-09-00.CV

see also Bell or Wind?<sup>6</sup>

Flower, see One Flower-Five Petals  
and/or Hyakujiko-red flower

Flower, in Eye,

69-08-21V

Fog Penetrating Clothing,

65-07-29A

Food,

66-08-15-BV

67-09-00V

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<sup>6</sup> Bell or Wind? is basically the same koan as the flag koan.

67-12-06-AV  
 67-12-06-BV  
 69-08-12V  
 70-05-24V  
 70-05-27V  
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 celestial & Ungo, 69-08-25V  
 Eiheiji, 71-07-22V QA  
 greed for, 71-07-22V QA  
 home made cookies, 71-07-20V  
 Jap. v. Am., 69-09-00.CV  
 non-discrimination,  
     70-08-04V QA  
 non-duality,  
     69-09-00.AV  
     70-06-06V  
     70-06-20V  
     70-06-25V  
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     67-12-04V  
     69-07-115V  
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 respect for, 69-10-14V  
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     70-02-01AV  
     70-07-28V  
     70-08-01V  
     70-08-16BU  
 soup/zazen, 70-08-01V  
 w/out cookbook, 70-06-06V QA  
 Forest Dwelling,  
     68-10-00-IU  
     see also Solitary Practice  
 Form is Emptiness, Emptiness is Form,  
 Form is Form, Emptiness is Emptiness,  
     67-08-21-No Tape  
     67-08-24-AU  
     67-08-24-BU  
     68-04-23-BV  
     68-07-24V  
     69-07-03V  
     69-07-09V  
     69-07-15V  
     69-07-26V

69-09-00.CV  
 69-11-07V  
 69-11-13V  
 70-02-01-BV  
 71-07-24V QA  
 71-08-13V  
*Genjo Koan*,  
     66-06-19-AV  
     67-08-20-A-No Tape  
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*Sandokai*, Bright/Dark,  
     70-06-20V  
 Form is Form,  
     see Form is Emptiness  
 Forms, see Rules<sup>7</sup> or Precepts  
 Four and Nine Day, 71-07-22V  
 Four Elements/Natures,  
     70-06-13V  
 Four Horses of Practice  
     69-06-17V  
 Four Noble Truths,  
     65-07-28-DV  
     68-10-00-FU  
     69-08-03V  
     71-03-12U  
 Four Propositions, One Hundred  
     Negations,  
     64-11-BCR73U  
 Four Stages of Practice,  
     67-08-02U  
     70-07-10V  
     70-07-11V  
 Fox,  
     67-12-01-BV  
     69-08-06V  
     69-08-21V  
     71-08-13V  
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 Fugen Bosatsu,  
     see Samantabhadra  
*Fukanzazengi*, *Shobogenzo*

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<sup>7</sup> SR used the word rules to refer to what we usually call forms, as well as guidelines or what we usually call rules. He never used the word forms to refer to ritual activity.

67-12-01-AV  
67-12-04V  
67-12-05-BV  
68-10-12-BV  
70-02-22V  
70-02-25V  
71-06-05V  
71-07-26V  
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Fuketsu's "One Particle of Dust"  
    see *Hekiganroku* #61  
Fumiko Hayashi,  
    66-05-26V  
    66-06-19-DV  
Function and Great Being,  
    71-07-17V  
Funeral Service,  
    69-08-12V  
    69-10-25V  
    morning eko, 70-07-15V  
    see also Memorial Services  
Furong Daokai,  
    see Fuyo Dokai  
Future,  
    fear about, 71-03-02V  
    planning for, 71-03-09V QA  
Fuyo Dokai,  
    69-05-18V  
    71-07-24V

## G

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| <p><i>Gabyo, Shobogenzo,</i><br/> 69-04-20V<br/> 70-12-13V<br/> 71-06-05V</p> <p><i>Gakudo-yojin-shu, Dogen</i><br/> 66-05-26V<br/> 66-12-17-AV<br/> 66-12-17-BV<br/> 68-07-24V</p> <p>Ganjin,<br/> 69-12-01V</p> <p>Ganto Zenkatsu,<br/> 64-06-BCR51U</p> <p>Garden (as practice),<br/> 70-01-25V<br/> 70-03-08V</p> <p>Gason Joseki,<br/> 65-08-28-AV</p> <p>Gassho,<br/> symbol of codependent arising,<br/> 70-02-08V</p> <p>Gateless Gate,<br/> see <i>Mumonkan</i></p> <p>Gayasata, see <i>Denkoroku</i></p> <p>Geese,<br/> see Wild Duck/Geese</p> <p><i>Genjo Koan,</i><br/> 65-07-30-BV<br/> 65-07-30-DV<br/> 66-01-21-AV<br/> 66-03-13-AV<br/> 66-05-25V, sec. 1 &amp; 2<br/> Trans. K. Tanahashi &amp; R. Atkin<br/> 1966 insert<br/> 66-05-26V<br/> 66-06-00U<br/> 66-06-19AV<br/> 66-06-19-BV<br/> 66-06-19-DV<br/> 67-03-22U<br/> 67-08-20-A-No Tape<br/> 67-08-21-No Tape<br/> 67-08-23-No Tape</p> | <p>67-12-01-BV<br/> 69-04-20V<br/> 69-08-07V<br/> 69-09-16V<br/> 69-11-11V<br/> 70-06-01V<br/> 70-07-19V<br/> 71-07-21V<br/> 71-07-24V<br/> 71-07-26V<br/> 71-07-30V<br/> 71-08-13V<br/> 71-08-21V</p> <p>Go-Daigo-tenno (J. emperor),<br/> 68-07-24V</p> <p>God and Buddhism,<br/> 69-08-02V<br/> 70-06-20V<br/> 70-06-25V QA<br/> 71-08-04V<br/> 71-08-13V</p> <p>Gods, Indian,<br/> 68-10-00-MU</p> <p>Golden Carp,<br/> 64-03-BCR49U</p> <p>Governor Hayashi,<br/> 69-09-16V</p> <p>Gradual School,<br/> 64-12-BCR75U<br/> 66-12-17-AV<br/> 70-06-01V</p> <p>Gratitude,<br/> 67-12-01-BV<br/> 67-12-04V<br/> 69-03-16V<br/> 69-08-07V<br/> 70-03-01V<br/> 70-06-13V<br/> 70-07-28V</p> <p>Guilt,<br/> 69-07-15V<br/> 69-09-00.BV</p> <p>Guishan Lingyou,</p> |
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Gutei, Chikan,  
63-03-BCR19U  
67-08-24-AU  
68-10-12-AV  
Gutei's One-finger Zen,  
see *Hekiganroku* #19  
see *Mumonkan* #3  
see *Shoyoroku* #84  
Gyokujun Soon,<sup>8</sup>  
70-01-31V  
71-06-09V  
see also Suzuki-roshi on Himself  
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<sup>8</sup> SR's teacher

## H

- Habit Energy, see Karma
- Hagiwara, George,  
71-01-23V
- “Hai”, see “Yes”
- Hair on Fire, 71-07-22V
- Hakuin  
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- Half Dipper Water Bridge,  
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- Hannyatara,  
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- Hanshaku-kyo, see Half Dipper  
Water Bridge
- Happiness, see Joy in Life
- Hara,  
67-12-01-AV  
67-12-02V  
69-07-09V  
69-08-06V
- Hashimoto Eko-roshi,  
69-09-00.AV  
70-05-24V  
71-06-09V
- Head Upon a Head,  
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66-08-15-DV  
71-02-07V
- Hearers,  
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- Hearn, Lafeadio,  
65-07-29-BV  
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- Heart Sutra*,<sup>9</sup>  
v. 1962-65 “The Story of Mimi-  
Nashi-Hoichi”
- 65-07-30-DV  
66-06-19-AV  
69-04-08V QA  
no increase, decrease  
69-07-09V QA  
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- Heaven, Earth and I are the Same Root,  
63-12-BCR40U
- Hekiganroku*,  
#1 68-11-11V  
70-05-17V  
71-08-05V  
#3 62-00-BCR3U  
69-03-09V  
71-08-03V  
#6 62-00-BCR6U  
70-07-06V  
71-08-15V  
#14 63-01-BCR14-15U  
#15 63-01-BCR15-15U  
#18 71-02-07V  
#19 63-03-BCR19U  
#20 63-04-BCR20U  
#23 71-08-07V  
#25 63-07-BCR25U  
#26 68-04-23-BV  
69-11-22V  
#29 66-08-19-CV  
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#30 63-09-BCR30U  
#36 63-11-BCR36U  
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#40 63-12-BCR40U  
#43 68-07-24V  
68-10-12-AV  
66-08-19-DV  
69-07-26V  
71-01-23V  
71-02-07V  
71-08-03V  
#45 66-08-19-DV  
#46 64-02-BCR46U  
#49 64-03-BCR49U

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<sup>9</sup> SR always referred to the *Heart Sutra* as *Prajnaparamita*. His commentary was almost exclusively on “Form is Emptiness, Emptiness is Form, Form is Form and Emptiness is Emptiness”. These references are under “Form is Emptiness”.

- #51 64-06-BCR51U  
 #52 64-04-BCR52U  
 #53 64-05-BCR53U  
 67-12-02V  
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 #61 71-07-26V  
 #63 71-06-22V  
 #73 64-11-BCR73U  
 #75 64-12-BCR75U  
 #78 68-10-00-LU  
 #82 65-02-BCR82U  
 #84 65-04-BCR84U  
 #86 65-07-BCR86U
- Helping Others,  
 65-07-27-BV Q&A  
 65-07-28-CV  
 65-07-28-DV  
 65-07-30-CV  
 65-08-28-AV  
 66-03-26-AU  
 66-11-30U  
 67-04-22-BV  
 68-10-21U  
 69-03-15V  
 69-06-17V  
 69-07-01V  
 69-07-26V  
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 71-03-12U  
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 71-07-30V  
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- see *Hekiganroku* #25  
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 69-10-20V  
 69-10-23V  
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 69-11-07V  
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 69-11-13V  
 70-01-25V  
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 68-10-00-IU  
 69-11-16V  
 71-06-09V  
 71-06-22V QA  
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 65-09-00U  
 71-08-07V  
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 71-03-02V QA  
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 69-04-08V  
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 71-02-09V  
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71-02-09V  
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69-12-04V  
Hyakujo and a Wild Duck,  
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64-05-BCR53U  
64-11-BCR73U  
67-12-02V  
68-04-23-BV  
69-08-01V  
69-08-06V  
69-08-21V  
69-11-22V  
71-03-09V  
71-08-13V  
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- I Think Therefore I am,  
65-07-30-BV
- Ian Kishizawa-zenji  
69-10-20V  
71-06-06V  
71-06-09V
- Ignorance, see Delusion
- Imitation,  
see Study, how to
- Immutable Spiritual Body,  
65-02-BCR82U
- Impermanence,  
66-03-13-BV  
66-08-15-CV  
66-08-15-DV  
66-08-19-AV  
66-08-19-CV  
66-08-19-DV  
68-04-23-BV  
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69-07-20V  
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69-08-02V  
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- Including Everything,  
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- Independent Being  
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- Inmo – Shobogenzo*,  
67-12-04V  
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- Inmost Request,  
65-07-26-DV Q&A  
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70-05-03V  
70-07-06V QA  
70-08-02V
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67-12-05-BV  
71-07-06V QA
- Insects, Killing,  
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71-08-15V QA
- Insentient Beings Speak Dharma,  
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65-07-28-DV  
65-07-29-BV  
65-07-29-CV  
65-07-30-BV  
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66-06-19-DV  
66-08-15-CV  
66-12-17-AV  
67-08-02U  
67-08-23-No Tape  
67-08-24-AU  
68-01-11V  
69-04-08V  
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69-07-09V QA  
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70-06-06V QA  
70-06-10V QA  
70-06-13V QA  
70-06-20V QA  
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70-06-03V  
70-06-06V  
71-07-20V  
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- Jakujo (inner calmness), 71-02-13V
- Japan, SR views on, 69-12-02V  
     see American Zen v. Japan 70-06-10V  
     see Suzuki-roshi on Himself 70-12-27V
- Japanese Calligraphy, 71-01-16V  
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     71-06-12V  
     history, 69-09-14V
- Ji<sup>10</sup>,  
     68-10-00-BU  
     70-06-01V  
     70-06-03V  
     70-06-27V
- Jingqing Daofu, see Kyosei Dofu
- Jinhua Juzhi,  
     see Gutei Chikan
- Jinzu, Shobogenzo*,  
     70-07-11V
- Jissai,  
     63-03-BCR19U
- Joken, see Middle Way
- Joshu Jushin,  
     63-09-BCR-30U  
     64-04-BCR52U  
     64-12-BCR75U  
     66-08-19-DV  
     67-03-22U  
     69-03-10V  
     69-05-18V
- Joshu's "A Big Radish",  
     see *Hekiganroku* #30
- Joshu's Mu  
     see *Mumonkan* #1  
     see *Shoyoroku* #18
- Joshu's Seven-Pound Hempen Shirt,  
     see *Hekiganroku* #45
- Joshu's Stone Bridge,  
     see *Hekiganroku* #52
- Joy in Life,  
     67-12-05-AV

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<sup>10</sup> Ji is the object of thinking or phenomena. It's opposite is Ri – the nominal.

## K

- Kamakura Buddhist,  
 70-07-11V  
 and Dogen 66-12-17-AV  
 v. Heian, 71-06-V QA
- Kan-kei,<sup>11</sup>  
 64-04-BCR52U
- Karma,  
 65-07-29-CV  
 65-08-28-AV  
 66-08-15-CV  
 66-08-15-DV  
 66-08-19-CV  
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 68-07-21V Q&A  
 68-10-00-CU- Q&A  
 68-10-00-LU  
 68-10-00-MU Q&A  
 68-10-20U  
 69-07-15V QA  
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 69-09-00.DV  
 69-09-00.EV  
 69-10-14V  
 70-06-20V  
 70-07-10V  
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- Katagiri,
- 67-03-22U (Lecture notes)  
 68-10-00-LU
- Kataku Jinne  
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 70-06-01V  
 70-07-06V
- Kegon School,  
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 68-07-24V
- Kegon Sutra*,  
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 68-07-24V  
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- Kenshiki,  
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- Kensho,  
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 69-07-26V QA  
 71-07-22V  
 71-08-13V
- Kerosene Lamp, practice metaphor,  
 69-08-25V  
 69-09-00.AV  
 70-06-27V
- Kesa, see Robes  
*Kesa Kudoku, Shobogenzo*,  
 71-06-06V  
 71-06-20V
- Ki,<sup>12</sup>  
 70-06-01V
- Kill Buddha,  
 63-01-BCR14-15U  
 69-06-17V  
 71-07-25V

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<sup>11</sup> Kan-kei or Kuanshi was a disciple of Rinzai – not found on lineage charts.

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<sup>12</sup> Ki is possibility or interrelationship

Kinhin, 70-07-31V	70-02-01-BV
Kishizawa Minpo Ian Zenji, see Ian Kishizawa-zenji	70-05-02-BV 70-07-31V
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<i>Kokyo, Shobogenzo</i> , see Polishing a Tile	
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Kumarajiva, 63-12-BCR40U 69-10-30V	
Kwong-roshi, commentary on SR lecture, 71-06-09V	
Kyosaku,	

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<sup>13</sup> For a specific koan look under the koan's name or the name of the student and teacher or for the koan collection, e.g. *Hekiganroku*. The koan collections are listed by the Japanese name and cross referenced at the English name.

## L

- LSD,  
 65-07-26-DV  
 65-07-27-BV  
 65-07-28-DV  
 65-07-30-BV  
 66-11-16U  
 70-03-01V  
 71-07-17V  
 71-07-24V
- Lay Practice,  
 71-07-22V  
 71-07-25V
- Lecture Chant,  
 69-09-00.BV  
 69-12-01V  
 70-02-08V
- Letter from the World of Emptiness,  
 70-03-08V
- Life, Stages of,  
 69-08-18V  
 69-08-21V QA  
 69-12-01V
- Light of Dharma – Self,  
 70-07-13V
- Lineage,  
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 70-07-08V QA  
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 71-06-05V  
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- Long Seeking it Through Others...,<sup>14</sup>  
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- 71-02-07V
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- Longya Judun, see Ryuge Kodon
- Lotus Sutra*,  
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 68-10-00-DU  
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 68-10-00-NU  
 68-10-20U  
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- Lung Ya,  
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- Lung Ya's Meaning of the Coming  
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<sup>14</sup> Tozan's enlightenment poem.

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<sup>15</sup> This is the third LS series in vol. 3 of 1969. There is a separate volume of just SR lectures on the *Lotus Sutra*. It is a compilation of lecture transcripts on the LS from the longer series.

## M

- Magu Baoche,  
     see Mayoku Hotetsu
- Mahabodhisattva Zendo,<sup>16</sup>  
     71-08-17V
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     68-10-00-IU
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     69-10-28V  
     see also Hinayāna v. Mahayana
- Maitreya Buddha,  
     68-01-11V, pt. 1  
     68-10-00-BU Q&A
- Mahatanhasankhayasutra – Majihima*  
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     69-03-15V QA  
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     70-06-27V  
     70-12-20V  
     70-07-30V QA  
     71-08-05V  
     71-08-12V
- Mind, aspects of,<sup>17</sup>  
     66-08-15-CV

<sup>16</sup> This was the name of the old Tassajara zendo.

<sup>17</sup> This entry is for technical discussions of the mind, e.g. eye sense organs, aggregates, etc.

67-03-12U  
 67-08-14U  
 69-07-08V  
 69-07-09V  
 69-07-26V QA  
 69-11-13V  
 69-11-30V  
 70-06-03V  
 70-06-17V  
 71-02-05V  
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 65-07-30-DV  
 65-11-00-BU  
 66-08-15-AV  
 66-08-16V  
 66-08-19-AV  
 66-08-19-CV  
 66-08-19-DV  
 66-11-16U  
 66-11-20U  
 66-12-17-AV  
 66-12-17-BV  
 67-03-22U  
 67-08-24-AU  
 67-08-24-BU  
 67-09-08-BU  
 67-12-01-AV  
 67-12-05-AV  
 67-12-05-BV  
 67-12-06-AV  
 69-03-15V  
 69-07-03V  
 69-07-08V  
 69-07-15V  
 69-07-26V  
 69-08-18V  
 69-09-00.DV  
 69-11-07V  
 69-11-11V  
 69-11-30V  
 69-12-01V  
 70-03-01V  
 70-05-27V  
 70-06-03V  
 71-01-10V  
 71-03-02V  
 71-03-09V QA  
 71-07-20V  
 71-07-21V  
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 69-07-11V  
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 70-03-29V  
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 65-07-29-CV  
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 71-08-03V  
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 71-03-02V QA  
 71-06-09V  
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 65-07-29-BV  
 65-07-30-BV  
 66-05-25V  
 66-06-00U  
 66-06-19-BV  
 66-06-19-DV  
 66-08-15-AV  
 66-08-15-DV  
 67-12-07V  
 68 *Wind Bell* Insert Q&A

68-10-00-CU Q&A  
 68-10-12-AV  
 69-03-30V  
 69-04-20V  
 69-04-29V  
 69-07-03V  
 69-07-20V  
 69-11-11V  
 69-12-01V  
 69-12-21-BU  
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 70-05-03V  
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     64-03-BCR49U  
     64-11-BCR73U  
     66-08-15-AV  
     66-08-19-DV  
     67-08-21-No Tape  
     67-12-01-BV  
     69-03-16V  
     69-05-18V  
     69-06-22V  
     69-08-18V  
     69-12-02V  
     69-12-04V  
     69-12-21-BU  
     70-01-18V  
     70-03-28V  
     70-05-10V  
     70-06-03V  
     70-07-04V  
     70-07-10V  
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         70-06-10V QA  
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     67-08-21-No Tape  
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     70-02-25V  
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     71-08-07V  
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     65-07-29-BV  
     67-05-17U  
     69-08-28V  
     70-07-26V  
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     #2 69-08-06V  
         69-08-21V  
         71-08-13V  
     #3 68-10-12-AV  
         67-08-24-AU  
     #12 67-08-24-AU  
         67-08-24-BU  
         67-12-01-BV  
         67-12-02V

#14 71-06-22V  
#19 68-04-23-AV  
69-03-10V  
#21 70-03-29V  
#29 69-08-18V  
69-09-00.CV  
#46 69-04-20V

Myozen Ryonen,  
70-07-08V

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 68-07-21V  
 71-08-21V
- Nangaku Ejo,  
 65-08-28-BV  
 65-10-16-BU  
 68-10-12-BV  
 69-09-16V  
 70-07-06V
- Nanquan Puyuan,  
 see Nansen Fugan
- Nansen Fugan,  
 63-12-BCR40U  
 64-04-BCR52U  
 69-03-10V
- Nansen Cuts the Cat in Two,  
 see *Hekiganroku* #63  
 see *Mumonkan* #14  
 see *Soyoroku* #9
- Nansen's Ordinary Mind is the Way,  
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- Nansen's "This Flower",  
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- Nan'yo Echu,  
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 66-08-19-AV  
 71-02-07V
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 67-09-00V  
 68-01-11V, pt. 1  
 68 *Wind Bell* Insert  
 68-10-00-BU  
 68-10-00-CU Q&A  
 68-10-20U  
 68-10-21U  
 70-02-22V
- Nirvana,<sup>19</sup>  
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 69-08-03V  
 69-11-11V  
 70-03-01V  
 70-06-27V
- Nishiari Bokusan,  
 67-04-22-BV  
 70-02-25V  
 70-03-28V  
 71-08-12V
- Nishida Kitaro,  
 66-05-26V  
 66-08-15-CV  
 66-08-15-DV  
 69-07-09V QA
- No-gaining Idea,  
 65-08-28-BV  
 65-10-16-AU  
 65-10-16-BU  
 65-11-00-AU  
 66-12-17-BV  
 67-04-05U  
 67-08-23-No Tape  
 67-12-01-BV  
 69-03-16V

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<sup>18</sup> SR identifies this as a fascicle of the Shobogenzo, but it does not appear to be so. This lecture is about *Hekiganroku* case 73, called Baso's Four Propositions, One Hundred Negations.

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<sup>19</sup> SR defines Nirvana as "Things as it is".

69-06-00V  
 69-07-28V  
 69-08-25V  
 70-01-31V  
 70-03-28V  
 70-06-17V  
 70-07-10V  
 70-08-02V  
 71-01-10V  
 71-01-16V  
 71-01-23V  
 71-02-07V  
 71-06-09V  
 71-08-03V  
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   66-06-00U  
   66-08-15-AV  
   67-05-17U  
   68-11-11V  
   69-03-16V  
   69-08-01V  
   69-08-02V  
   69-08-03V  
   69-08-06V  
   69-09-00.DV  
   69-10-28V  
   69-11-13V  
   70-02-08V  
   70-12-20V  
   70-12-23V  
   71-03-02V  
   71-03-09V  
   71-07-21V QA  
   71-08-01U  
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     70-01-18V  
     70-07-28V  
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   64-02-BCR46U  
   64-04-BCR52U  
   64-11-BCR73U  
   65-04-BCR84U  
   66-03-13-AV  
   66-05-26V  
   66-06-00U  
   66-06-19-AV  
   66-06-19-BV  
   66-08-15-CV  
   66-08-18-BV  
   67-04-22-BV  
   67-05-28U  
   67-05-31U  
   68-07-24V  
   68-08-25V  
   68-10-12-BV  
   68-11-11V  
   69-03-15V  
   69-04-20V  
   69-07-09V  
   69-08-25V  
   69-09-00.AV  
   69-10-23V  
   69-10-25V  
   69-11-13V  
   69-12-21-BU  
   70-03-08V  
   70-06-06V QA  
   70-06-25V  
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   and breath, 71-06-07V  
   and koans, 70-06-13V  
   and pain, 71-02-13V  
   and practice, 70-07-19V  
     71-07-02V  
   and perceptions, 69-11-16V  
   and precepts, 70-06-17V  
     71-07-02V  
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70-06-06V  
70-06-10V QA  
71-07-06V  
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Experience or Ri  
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64-12-BCR75U  
70-05-30V  
70-06-17V  
70-07-06V  
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65-07-28-CV  
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69-08-07V  
69-08-21V QA  
69-09-00.AV  
70-05-27V  
70-07-04V  
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70-01-25V  
70-07-19V  
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70-03-01V  
71-02-07V  
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70-05-24V  
71-06-06V  
71-06-20V

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     see *Shaseki-shu*
- Oban Festival, 71-08-12V
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     67-12-06-BV  
     69-06-00V  
     69-08-01V  
     69-08-03V  
     70-01-04V  
     70-05-24V  
     70-06-10V  
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     68-01-12V  
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     71-06-09V  
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     see *Kesa-Kudoku, Shobogenzo*
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     71-03-12U
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     66-08-15-DV  
     66-08-18-BV  
     66-08-19-AV  
     66-08-19-CV  
     66-08-19-DV  
     67-08-24-AU  
     67-12-04V  
     69-07-15V  
     69-08-03V  
     69-10-25V  
     69-11-13V  
     71-08-05V  
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         70-05-30V
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     63-03-BCR19U  
     67-08-24-AU  
     68-10-12-AV  
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- One Hundred Foot Pole,  
     see *Mumonkan* #46  
     see *Soyoroku* #79
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     66-08-18-BV  
     66-08-19-AV
- One Vehicle,  
     63-01-BCR14-15U  
     68-10-00-CU  
     68-10-00-DU
- One With Everything,  
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     Jukai,  
         70-08-23V  
         70-08-25-BU  
         71-06-20V QA  
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         70-08-01V  
         70-08-04V  
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         71-01-11V  
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     66-08-15-BV  
     67-12-06-BV  
     71-07-29V  
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<sup>20</sup> These lectures, unless noted, are not commentaries on the *Sandokai*

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- Pain,  
 65-02-BCR82U  
 65-07-28-DV  
 67-04-05U Q&A  
 67-12-01-AV  
 67-12-02V  
 68-04-23-AV  
 69-06-17V QA  
 69-07-26V  
 69-08-06V  
 69-08-07V  
 69-08-28V  
 70-02-22V  
 70-02-25V  
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 71-02-13V  
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- Pao-ch'e,  
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 65-07-26-DV Q&A
- Past Lives,  
 68-10-00-BU Q&A  
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- Patience,  
 65-07-28-DV  
 65-07-29A  
 66-01-21-AV  
 67-04-02U  
 71-08-15V QA
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- Perfect Life or Practice,<sup>21</sup>  
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 66-03-25-AU  
 66-05-26V
- 67-04-16U  
 67-05-31U  
 67-08-23-No Tape  
 67-12-04V  
 69-04-20V  
 69-07-00V  
 69-07-15V QA  
 69-09-00.AV  
 70-02-01-AV  
 71-06-05V  
 71-07-20V  
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 65-08-28-BV  
 65-10-16-BU  
 66-08-15-AV  
 68-10-12-BV  
 69-09-16V  
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 65-07-30-CV  
 69-08-21V QA  
 71-06-22V QA
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 63-09-BCR30U  
 64-05-BCR53U  
 65-07-BCR86U  
 65-08-28-BV  
 65-09-00U  
 66-05-26V  
 66-06-19-AV  
 66-06-19-DV

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<sup>21</sup> This heading is about how we have an unrealistic wish or idea of things being perfect or that things can be made perfect.

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<sup>22</sup> This is a difficult concept to express succinctly. What I mean here is the relationships between high and low or better or worst, which in Buddhism are a matter of function – not worth. Vertical and horizontal refers to Dogen's phrase of the eyes are horizontal and the nose vertical.

66-08-19-CV	70-01-31V
66-12-17-AV	70-02-25V
67-08-23-No Tape	70-02-01V?
67-12-01-BV	70-05-02-AV
67-12-02V	70-07-06V
67-12-04V	70-08-02V
67-12-06-AV	70-08-04V
69-03-30V	71-03-02V QA
69-04-20V	71-03-09V QA
69-07-00V	71-06-09V
69-09-00.AV	71-07-21V
69-09-00.CV	71-07-24V
70-02-23V	1 <sup>st</sup> &2 <sup>nd</sup> Principal, 71-08-17V
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70-08-04V	<i>Wind Bell</i> , 71-06-22V
71-02-12-BV	with all beings, 71-01-16V
71-07-02V	with problems, 71-03-12U
71-07-21V	with small mind, 71-08-17V QA
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66-06-19-AV	65-07-30-BV
66-08-18-BV	65-07-BCR86U
66-08-19-BV	65-08-28-BV
66-08-19-CV	65-09-00U
66-11-09U	65-10-16-AU
66-12-17-AV	66-05-25V
67-08-02U	66-06-19-AV
67-08-20-A-No Tape	66-06-19-CV
67-08-21-No Tape	67-08-02U
67-08-23-No Tape	67-08-23-No Tape
67-08-24-AU	67-08-24-AU
67-08-24-BU	67-12-01-BV
67-09-08-BU	67-12-04V
69-04-20V	68-04-23-BV
69-06-00V	68-07-21V
69-06-17V	68-10-12-BV
69-07-01V	69-03-09V
69-07-20V	69-03-10V
69-08-28V	69-06-22V
69-09-00.AV	69-07-01V
69-09-00.BV	69-09-00.CV
69-11-07V	69-09-00.DV
69-12-02V	69-12-03V
69-12-03V	70-02-25V

70-05-03V  
 70-05-17V  
 70-06-17V  
 70-06-20V  
 70-07-04V  
 70-07-06V  
 71-03-09V  
 71-03-12U  
 71-06-19U  
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 71-08-05V  
 71-08-21V  
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 63-03-BCR19U  
 65-07-27-BV  
 65-07-29A  
 65-07-30-DV  
 65-10-16-AU  
 66-06-19-DV  
 66-08-19-CV  
 66-11-16U  
 67-04-26U  
 68-01-12V  
 68-07-21V  
 68-07-24V  
 68-10-12-BV  
 69-08-25V  
 69-08-28V  
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69-08-18V  
 69-12-04V  
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 70-01-04V  
 70-02-08V  
 70-03-28V  
 70-08-25-AV  
 71-01-03V  
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 71-02-13V  
 71-06-07V  
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 71-08-07V  
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 67-08-20-A-No Tape  
 67-08-21-No Tape  
 68-07-24V  
 69-07-09V QA  
 69-11-13V  
 70-12-23V  
 71-07-02V  
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 65-07-27-BV  
 65-07-29A  
 65-07-29-CV  
 65-07-30-CV  
 65-12-11-AU  
 65-12-11-BU  
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<sup>23</sup> Suzuki-roshi used *Prajnaparamita* to mean the *Heart Sutra*. He seldom talked about the larger body of work we usually mean when we use *Prajnaparamita Sutra*. His commentary on the *Heart Sutra* was almost exclusively on “Form is Emptiness, Emptiness is Form, Form is Form and Emptiness is Emptiness”. These references are under “Form is Emptiness”.

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<sup>24</sup> Beyond words, noumenal. It's counterpoint is Ji.

<sup>25</sup> This refers to kesa, rakusu and priest's koromo.

<sup>26</sup> SR used the word 'rules' to refer to the formal practice and rituals of Zen. We would now use 'forms' to describe his reference. Rules also refers to any strict or structured practice used for developing our understanding.

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<sup>27</sup> This sabi or wabi-sabi.

<sup>28</sup> Up until the purchase of City Center, SR was not talking about SFZC as an organization. He would talk about monastic practices in general. When City Center was bought there seemed to be a quantum jump in students, which shifted his teachings because he didn't feel he could communicate with each student one-on-one. At that time he began to talk about SFZC as an organization. This index reflects that shift. There are entries for City Center, SFZC as a whole and Tassajara. This entry is SFZC as the combinations of City Center and Tassajara. Green Gulch had not been purchased in SR lifetime.

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that were sexist and his comments on sexism in Buddhism.

<sup>30</sup> SR usually said zazen. For this reason, I made Shikantanza a separate entry. I don't know if he meant two different things, but when he used Shikantanza, I think he was trying to make a particular point by using this word instead of zazen.

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<sup>29</sup> This entry began as sexism in Buddhism. But I found that SR was somewhat sexist at times and I dropped the 'in Buddhism'. This entry is a combination of comments I thought SR made

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#30 66-08-19-CV

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<sup>31</sup> These are general comments on Dogen's understanding as presented in the *Shobogenzo*.

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<sup>32</sup> Could not find on lineage chart.

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<sup>33</sup> This includes SR comments on the ability of the student to be mature enough to recognize a teacher.

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<sup>34</sup> SR never used the word tetralema, but he was familiar with the formula.

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<sup>35</sup> Way Seeking Mind was the term SR used as synonymous with a bodhisattva's life or fulfillment of the Bodhisattva Vow.

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<sup>36</sup> Yuima is Vimalakirti.

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    see Twelve Practices  
Zuigan Calls His Master,  
    see Mumonkan #12  
Zuigan Shisan,  
67-08-24-AU  
67-08-24-BU  
67-12-01-BV  
67-12-02V  
*Zuimonki,*  
Book 4, #16 on the stolen sword,  
    71-02-05V  
Book 5, #18 on Hsing, Hsing,  
Ming, 71-02-09V



## **APPENDICES**

**Appendix A: Zen Masters Mentioned by Suzuki-roshi in Transcribed Lectures  
In Romanji-Japanese Order**

<b>Romanji – Japanese</b>	<b>Pinyin – Chinese</b>	<b>Wade-Giles – Chinese</b>
Basho Esei	Bajiao Huiqing	Pa-chiao Hui-ch'ing
Baso Doitsu	Mazu Daoyi	Ma-tsu Tao-I
Bodai Daruma	Puti Damo	P'u-t'I Ta-mo
Chokei Eryo	Changqing Huileng	Ch'ang-ch'ing Hui-leng
Chosha Keishin	Changsha Jingcen	Ch'ang-sha Ching-ts'en
Daikan Eno	Dajian Huineng	Ta-chien Hui-neng
Daiman Konin	Daman Hongren	Ta-man Hung-jen
Daizui Hoshin	Dasui Fazhen	Ta-sui Fa-chen
Fuketsu Ensho	Fengxue Yanzhao	Feng-hsueh Yen-chao
Fuyo Dokai	Furong Daokai	Fu-jung Tao-k'ai
Ganto Zenkatsu	Yantou Quanhua	Yen-t'ou Ch'uan-huo
Gutei Chikan	Jinhua Juzhi	Chin-hua Chu-chih
Gyokusen Jinshu	Yuquan Shenxiu	Yu-Ch'uan Shen-hsiu
Hofuku Juten	Baofu Congzhan	Pao-fu Ts'ung-chan
Hoon Gensoku	Bao'en Xuanze	Pao-en Hsuan-tse
Hyakujo Ekai	Baizhang Huaihai	Pai-chang Huai-hai
Isan Reiyu	Guishan Lingyou	Kuei-shan Ling-yu
Joshu Jushin	Zhaozhou Congshen	Chao-chou Ts'ung-shen
Kataku Jinne	Heze Shenhui	Ho-tse Shen-hui
Kyosei Dofu	Jingqing Daofu	Ching-ch'ing Tao-fu
Kyozan Ejaku	Yangshan Huiji	Yang-shan Hui-chi
Mayoku Hotetsu	Mayu Baoche	Ma-yu Pao-ch'e
Nangaku Ejo	Nanyue Huairang	Nan-yueh Huai-jang
Nansen Fugan	Nanquan Puyuan	Nan-ch'uan P'u-yuan
Nan'yo Echu	Nanyang Huizhong	Nan-yang Hui-chung
Rinzai Gigen	Linji Yixuan	Lin-chi I-hsuan
Ryuge Kodon	Longya Judun	Lung-ya Chu-tun
Ryutan Soshin	Longtan Chongxin	Lung-t'an Ch'ung-hsin
Sansho Enen	Sansheng Huiran	San-sheng Hui-jan
Sekito Kisen	Shitou Xiqian	Shih-t'ou His-ch'ien
Seppo Gison	Xuefeng Yicun	Hsueh-feng I-ts'un
Setcho Juken	Xuedou Chongxian	Hsueh-tou Ch'ung-hsien
Suibi Mugaku	Cuiwei Wuxue	Ts'ui-wei Wu-hsueh
Taiso Eka	Dazu Huike	Ta-tsu Hui-k'o
Tendo Nyojo	Tiantong Rujing	T'ien-t'ung Ju-ching
Tokusan Senkan	Deshan Xuanjian	Te-shan Hsuan-chien
Tozan Ryokai	Dongshan Liangjie	Tong-shan Liang-chieh
Ukyo Yugen	Wujiu Youxuan	Wu-chiu Yu-hsuan
Ummon Bun'en	Yunmen Wenyan	Yun-men Wen-yen
Ungo Doyo	Yunju Daoying	Yun-chu Tao-ying
Yakusan Ingen	Yaoshan Weiyuan	Yao-shan Wei-yen
Zuigan Shigen	Ruiyan Shiyan	Jui-yen Shih-yen

**Appendix B: Zen Masters Mentioned by Suzuki-roshi in Transcribed Lectures  
In Pinyin Alphabetical Order**

<b>Romanji – Japanese</b>	<b>Pinyin – Chinese</b>	<b>Wade-Giles – Chinese</b>
Hyakujo Ekai	Baizhang Huaihai	Pai-chang Huai-hai
Basho Esei	Bajiao Huiqing	Pa-chiao Hui-ch'ing
Hoon Gensoku	Bao'en Xuanze	Pao-en Hsuan-tse
Hofuku Juten	Baofu Congzhan	Pao-fu Ts'ung-chan
Chokei Eryo	Changqing Huileng	Ch'ang-ch'ing Hui-leng
Chosha Keishin	Changsha Jingcen	Ch'ang-sha Ching-ts'en
Suibi Mugaku	Cuiwei Wuxue	Ts'ui-wei Wu-hsueh
Daikan Eno	Dajian Huineng	Ta-chien Hui-neng
Daiman Konin	Daman Hongren	Ta-man Hung-jen
Daizui Hoshin	Dasui Fazhen	Ta-sui Fa-chen
Taiso Eka	Dazu Huike	Ta-tsu Hui-k'o
Tokusan Senkan	Deshan Xuanjian	Te-shan Hsuan-chien
Tozan Ryokai	Dongshan Liangjie	Tong-shan Liang-chieh
Fuketsu Ensho	Fengxue Yanzhao	Feng-hsueh Yen-chao
Fuyo Dokai	Furong Daokai	Fu-jung Tao-k'ai
Isan Reiyu	Guishan Lingyou	Kuei-shan Ling-yu
Kataku Jinne	Heze Shenhui	Ho-tse Shen-hui
Kyosei Dofu	Jingqing Daofu	Ching-ch'ing Tao-fu
Gutei Chikan	Jinhua Juzhi	Chin-hua Chu-chih
Rinzai Gigen	Linji Yixuan	Lin-chi I-hsuan
Ryutan Soshin	Longtan Chongxin	Lung-t'an Ch'ung-hsin
Ryuge Kodon	Longya Judun	Lung-ya Chu-tun
Mayoku Hotetsu	Mayu Baoche	Ma-yu Pao-ch'e
Baso Doitsu	Mazu Daoyi	Ma-tsu Tao-I
Nansen Fugan	Nanquan Puyuan	Nan-ch'uan P'u-yuan
Nan'yo Echu	Nanyang Huizhong	Nan-yang Hui-chung
Nangaku Ejo	Nanyue Huairang	Nan-yueh Huai-jang
Bodai Daruma	Puti Damo	P'u-t'I Ta-mo
Zuigan Shigen	Ruiyan Shiyan	Jui-yen Shih-yen
Sansho Enen	Sansheng Huiran	San-sheng Hui-jan
Sekito Kisen	Shitou Xiqian	Shih-t'ou His-ch'ien
Tendo Nyojo	Tiantong Rujing	T'ien-t'ung Ju-ching
Ukyo Yugen	Wujiu Youxuan	Wu-chiu Yu-hsuan
Setcho Juken	Xuedou Chongxian	Hsueh-tou Ch'ung-hsien
Seppo Gison	Xuefeng Yicun	Hsueh-feng I-ts'un
Kyozan Ejaku	Yangshan Huiji	Yang-shan Hui-chi
Ganto Zenkatsu	Yantou Quanhua	Yen-t'ou Ch'uan-huo
Yakusan Ingen	Yaoshan Weiyan	Yao-shan Wei-yen
Ungo Doyo	Yunju Daoying	Yun-chu Tao-ying
Ummon Bun'en	Yunmen Wenyan	Yun-men Wen-yen
Gyokusen Jinshu	Yuquan Shenxiu	Yu-Ch'uan Shen-hsiu
Joshu Jushin	Zhaozhou Congshen	Chao-chou Ts'ung-shen

**Appendix C: Zen Masters Mentioned by Suzuki-roshi in Transcribed Lectures  
In Wade-Giles Alphabetical Order**

<b>Romanji – Japanese</b>	<b>Pinyin – Chinese</b>	<b>Wade-Giles – Chinese</b>
Chokei Eryo	Changqing Huileng	Ch'ang-ch'ing Hui-leng
Chosha Keishin	Changsha Jingcen	Ch'ang-sha Ching-ts'en
Joshu Jushin	Zhaozhou Congshen	Chao-chou Ts'ung-shen
Kyosei Dofu	Jingqing Daofu	Ching-ch'ing Tao-fu
Gutei Chikan	Jinhua Juzhi	Chin-hua Chu-chih
Fuketsu Ensho	Fengxue Yanzhao	Feng-hsueh Yen-chao
Fuyo Dokai	Furong Daokai	Fu-jung Tao-k'ai
Kataku Jinne	Heze Shenhui	Ho-tse Shen-hui
Seppo Gison	Xuefeng Yicun	Hsueh-feng I-ts'un
Setcho Juken	Xuedou Chongxian	Hsueh-tou Ch'ung-hsien
Zuigan Shigen	Ruiyan Shiyan	Jui-yen Shih-yen
Isan Reiyu	Guishan Lingyou	Kuei-shan Ling-yu
Rinzai Gigen	Linji Yixuan	Lin-chi I-hsuan
Ryutan Soshin	Longtan Chongxin	Lung-t'an Ch'ung-hsin
Ryuge Kodon	Longya Judun	Lung-ya Chu-tun
Baso Doitsu	Mazu Daoyi	Ma-tsu Tao-I
Mayoku Hotetsu	Mayu Baoche	Ma-yu Pao-ch'e
Nansen Fugan	Nanquan Puyuan	Nan-ch'uan P'u-yuan
Nan'yo Echu	Nanyang Huizhong	Nan-yang Hui-chung
Nangaku Ejo	Nanyue Huairang	Nan-yueh Huai-jang
Bodai Daruma	Puti Damo	P'u-t'I Ta-mo
Basho Esei	Bajiao Huiqing	Pa-chiao Hui-ch'ing
Hyakujo Ekai	Baizhang Huaihai	Pai-chang Huai-hai
Hoon Gensoku	Bao'en Xuanze	Pao-en Hsuan-tse
Hofuku Juten	Baofu Congzhan	Pao-fu Ts'ung-chan
Sansho Enen	Sansheng Huiran	San-sheng Hui-jan
Sekito Kisen	Shitou Xiqian	Shih-t'ou His-ch'ien
Tendo Nyojo	Tiantong Rujing	T'ien-t'ung Ju-ching
Daikan Eno	Dajian Huineng	Ta-chien Hui-neng
Daiman Konin	Daman Hongren	Ta-man Hung-jen
Daizui Hoshin	Dasui Fazhen	Ta-sui Fa-chen
Taiso Eka	Dazu Huike	Ta-tsu Hui-k'o
Tokusan Senkan	Deshan Xuanjian	Te-shan Hsuan-chien
Tozan Ryokai	Dongshan Liangjie	Tong-shan Liang-chieh
Suibi Mugaku	Cuiwei Wuxue	Ts'ui-wei Wu-hsueh
Ukyo Yugen	Wujiu Youxuan	Wu-chiu Yu-hsuan
Kyozan Ejaku	Yangshan Huiji	Yang-shan Hui-chi
Yakusan Ingen	Yaoshan Weiyen	Yao-shan Wei-yen
Ganto Zenkatsu	Yantou Quanhua	Yen-t'ou Ch'uan-huo
Gyokusen Jinshu	Yuquan Shenxiu	Yu-Ch'uan Shen-hsiu
Ungo Doyo	Yunju Daoying	Yun-chu Tao-ying
Ummon Bun'en	Yunmen Wenyan	Yun-men Wen-yen

## **Appendix D: Dogen Zenji's Writings Mentioned by Suzuki-roshi in the Transcribed Lectures**

Japanese Titles	English Titles
Bendowa, Shobogenzo	Whole Hearted Practice of the Way
Bodaisatta-shishobo, Shobogenzo	The Four Ways a Bodhisattva Acts to Benefit Human Beings
Den-e, Shobogenzo	Transmission of the Kesa
Fukanzazengi	The Way of Zazen Recommended to Everyone
Fushuku-hanpo, Eihei-shingi	Dharma for Taking Food
Gabyo, Shobogenzo	A Painting of a Rice Cake
Gakudo-yojinshu	Points to Watch in Practicing the Way
Genjo Koan, Shobogenzo	The Actualization of Enlightenment
Inmo, Shobogenzo	Suchness
Jinzu, Shobogenzo	Supernatural Powers in the Way
Kesa Kudoku, Shobogenzo	The Merit of Wearing the Kesa
Kokyo, Shobogenzo	The Ancient Mirror
Mujo Seppo, Shobogenzo	Proclamation of the Law by Inanimate Beings
Raihai-tokuzui, Shobogenzo	Making a Prostration and Attaining the Marrow
Sansuikyo, Shobogenzo	Mountain and Rivers Sutra
Sesshin Sessho, Shobogenzo	Explaining Mind, Explaining Nature
Shobogenzo, poem	
Sokushin-zenbutsu, Shobogenzo	This Mind Itself is the Buddha
Tenzokyokun, Eihei Shingi	Instructions for the Tenzo (Head Cook)
Yuibutsu Yobutsu, Shobogenzo	Only a Buddha Can Transmit to a Buddha
Zazenshin, Shobogenzo	Admonitions for Zazen
Zuimonki	Koun Ejo's record of Dogen's Talks Stolen Sword example

## Appendix E: Koans used by Suzuki Roshi from Various Collections<sup>37</sup>

Koan Name	Hekiganroku <i>Blue Cliff Record</i>	Mumonkan The Gateless Gate	<i>Shoyoroku</i> Book of Serenity
Appearance of the National Teacher's Monument			#85
Baso's Sun-faced Buddha, Moon-faced Buddha	#3		
Bodhidhama's Emptiness			#2
Bodhisattvas in the Bath	#78		
Changsha Advancing a Step		#46	#79
Changsha Wandering the Mountains	#36		
Chao Chou's Big Turnips	#30		
Chosah Went for a Walk	#36		
Daizui's It Will Be Gone with the Other	#29		#30
Donkey's Cross, Horses Cross	#52		
Dungshan Presents Offerings before the Image			#49
Emperor Shukuso Asks About the Style	#18		
Emperor Wu Asks Bodhidharma	#1		
Everyday is a Good Day	#6		
Everyday Mind is Tao	#52	#19	
Family Jewels	#51		
Four Propositions, One Hundred Negations	#73		
Fuketsu's One particle of Dust	#61		
Golden Carp	#49		
Gutei's One Fingered Zen	#19	#3	#84
Hermit of Lotus Peak	#25		
Hofuku Points to Myohocho	#23		
Hyakujo Ekai	#53		
Hyakujo Sits on the Great Sublime Peak	#26		
Hyakujo's Fox		#2	#8
Josu's A Big Radish	#30		
Joshu's Mu		#1	#18
Joshu's Seven Pound Hemp	#45		

<sup>37</sup> This list is probably not complete. It represents my recognition of references and the materials and familiarity I have with those texts.

Koan Name	Hekiganroku <i>Blue Cliff Record</i>	Mumonkan The Gateless Gate	<i>Shoyoroku</i> Book of Serenity
Shirt			
Joshu's Stone Bridge	#52		
Kill Buddha	#14 & 15		
Kyosei's Voice of the Raindrops	#46		
Lung Ya's Meaning of the Coming From the West	#20		
Master of Rengeho's Staff	#25		
Master Ma is Unwell	#3		#36
Nansen Cuts the Cat in Two	#63	#14	#9
Nansen's Ordinary Mind is the Way		#19	
Nansen's This Flower	#40		
One Hundred Foot Pole		#46	#79
Ordinary Mind is the Way		#19	
Proceed on from the top of the Pole		#46	#79
Ryuge Asks Suibi and Rinzai	#20		
Sansho's The Golden Carp Out of the Net	#49		
Seppo's What is This?	#51		
Seven Pound Shirt or Hemp	#45		
Shit Stick		#21	
Six Patriarch's Your Mind Moves		#29	
Spiritual Uncle Mi and the Rabbit			#56
Step off a 100 Foot Pole		#46	#79
Sun-faced Buddha, Moon- faced Buddha	#3		#36
Tairyu's Indestructible Dharma Body	#82		
Topsy-turvy Idea	#14-15		
Tozan Presents Offering Before the Image			#49
Tozan's No Cold No Heat	#43		
Ukyu's Unfair Blows	#75		
Ummon's Everybody has his own Light	#86		
Ummon's Everyday is a Good Day	#6		
Ummon's Kanshiketsu		#21	

Koan Name	Hekiganroku <i>Blue Cliff Record</i>	Mumonkan The Gateless Gate	<i>Shoyoroku</i> Book of Serenity
Ummon's Preaching Facing Oneness	#14		
Ummon's No Preaching on Oneness	#15		
Vimalakirti	#84		
What is It?	#51		
Wild Geese	#53		
Yaoshan Ascends the Seat			#7
Yuima's The Gate to the One and Only	#84		
Zuigan Calls his Master		#12	

**Additional Koans not in Major Collections:**

Old Woman Daughter and Monk, *Shaseki-shu* (Collection of Stone and Sand), #6 - Loving Kindness, see *Shaseki-shu* for reference

Kitano Gempo Quits Smoking, *Shaseki-shu* (Collection of Stone and Sand), #98 - Non-attachment, see *Shaseki-shu* for reference

Polishing a Tile/Whip Cart or Horse Koan: *Eihei-koroku* (Recorded Saying of Dogen), Book IX, section 38, also see *Shobogenzo* fascicles, *Zazenshin* and *Kokyo*. In the index this koan is under the "Polishing a Tile" and "Whip, Cart or Horse".