

[The following section was transferred from the start of SR-67-06-12U. It appears to have been the source for the edited conclusion of this lecture (SR-67-06-11U).]

-- [Laughter] -- So he said, _____ said, quickly or immediately, immediately is not -- [Laughter.] When we say immediately, we are not good enough. [Laughter.] I will go immediately. [Laughter.] I will come over immediately. [Laughter.] But-- but he-- he, you know, repeat immediately or deeply. But by deeply or immediately he means, always means oneness.

Namu, in Japanese means, you know, to plunge into something. We say if you-- if-- if you-- cannot scoop water by basket. But if you dip the basket in it, the basket will be full of water. That is the way. As long as you are making [laughter] dualistic effort you cannot do anything because you [laughter] are basket. You have-- you are full of holes. Hole-- hole is you. We say muro-chi. Muro-chi means "no-hole wisdom" [laughter]. Our wisdom is hole wisdom. Wisdom with holes. Muro-chi means "no holes wisdom" but for us no hole wisdom is to-- just to dip it in the water. Then there is no hole. [Laughter.] That is to take refuge and that is how we practice zazen. Pause. This is the-- relationship-- this is the interpretation of precepts and inter- [partial word]-- understanding of our zazen.

Thank you very much.