

## II.

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NOTE: This lecture covers the following lines of the SANDODAI: "CHIKUDO DAI SEN NO SHIN, TO ZAI MITSU NI AI FUSU. NINKON NI RIDON ARI. DONI NANBOKU NO SO NASHI, REIGEN MYO NI KOKETTARI,, SHIHA ANNI RUCHUSU." and the following lines of Masunaga's translation:

"The Mind of the Great Sage of India/ Flowed unseen from west to east,/ And kept true to the source--a clear stream unsullied,/ By variables of wit and dullness;/ The true way has no patriarch of south or north./ Born we clutch at things/ And compound our delusion by following ideals."

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I explained in the last lecture about the title of this scripture, what does it mean by SAN-DO-KAI, and "CHIKUDO DAI SEN NO SHIN". Tonight maybe it is necessary to explain about the background of this poem, why Sekito Kisen, Daisosho wrote this poem. As you know, under the Fifth Patriarch there were outstanding teacher who is called Jinshu. And when the Fifth Patriarch announced that he would give transmission to someone, everyone thought that, of course, Jinshu will receive the transmission, but actually, Eno, who became the Sixth Patriarch (Eno, who was pounding rice in the corner of the temple) received the transmission. But Jinshu was a great scholar. So, later Jinshu went to the Northern country and became a great teacher. And Jinshu's school was called Hoku Zen, Northern School of Zen. And the Sixth Patriarch, who went to South, spread his teaching in Southern country, and his school was called, NAN ZEN, South Zen. But later, as you know, Jinshu's school (after Jinshu) became weaker and weaker. But Eno's (the Sixth Patriarch's) school became (after the Sixth Patriarch) stronger and stronger.

But at Sekito's time (Sekito is the Eighth Patriarch, Eno is the Sixth Patriarch, and Seventh Patriarch is Seigen. And Seigen's disciple is Sekito. Sekito is the author of this poem). And at Sekito's time, Hoku Zen, or Northern Zen, was still powerful. But there were another disciple (of course

Sixth Patriarch has many and many disciples, maybe more than fifty. We can count fifty, but there must be more disciples under the Sixth Patriarch.) There were a disciple whose name is KATAKU-JINE. KATAKU-JINE denounced the Northern Zen, which is JINSHU's Zen, pretty strictly, and he was very active person, and what he said was not exactly...we cannot accept his teaching as a disciple of the Sixth Patriarch...not exactly so, but he was very alert and active person. He denounced (or his disciple) denounced Northern Zen a lot. So, at Sekito's time there was some conflict between Southern Zen which was Eno or the Sixth Patriarch's Zen, and Jinshu's Zen. So Sekito's Zen (the author of this poem) wanted to make this dispute clear, from his own viewpoint. This is why he wrote this poem.

So, first of all he started by Budoha's teaching which is the teaching of "The Great Mind of Sage in India"; that is the first thing he started to say. And it says, (reading) "The Mind of the Great Sage of India flowed unseen from West to East toward the (reading from his notes).....  
 ..... In Chinese TO ZAI MITSU NI  
 AI FUSU. IB means China. ZAI (East) means India. In India and China. Buddha's Great Mind transmitted all over. "Flowed unseen from West to East." And next sentence is not like this. I have here someone's translation. If you follow the order of the sentences, next one will be (reading) "people discriminate the dull from the wit". It means dispute between which is better, Northern School or Southern School. People will say, "Northern School is better; Southern School is better." People say so. Actually it means dispute between Southern School and Northern School and strong criticism. KATAKU-JINE was born 658 and died 670. Maybe you must have studied the sutra of the Sixth Patriarch. That sutra was compiled, maybe by someone who is under the strong influence of Katakujine. So in that sutra Jinshu's teaching is pretty badly denounced. "Jinshu's was not so good." "Only the Sixth Patriarch was great teacher." It seems in that way because, maybe, the sutra was compiled by someone under the influence of Katakujine. Anyway this kind of dispute was very strong at that time.

So, (reading) "The Mind of the Great Sage of India flowed unseen from West to East." It means that Sekito knows the true teaching of the Great Sage, Shakamuni Buddha which will include both Southern School and Northern School without any contradiction. From his viewpoint there is no need to fight. Because they don't understand real teaching of Buddha they get into dispute. That is what it means. (reading) "The Mind of the Great Sage of India flowed unseen from West to East." Although they may not understand the teaching of the Great Sage, Shakamuni Buddha, but his teaching flowed all over. If you have eyes to see or have the mind to understand the teaching you will understand it, and if you understand it it is not necessary to be involved in this kind of dispute. Actually it means this kind of thing. (reading) "Flowed unseen from west to East."

And next sentence is: (I translated in this way) "People discriminate the dull from the wit." Does it make sense? (David Chadwick) "Dull from the sharp." Dull from sharp or... It is difficult to translate. JOKON GEKON, we say. JOKON means "better...those who have more appropriate capacity or potentiality to understand Buddha's teaching is someone who is not only alert or sharp or clever. Clever people sometimes cannot understand Buddha's teaching. Some appropriate potentiality. That is JOKON. GEKON means someone who find it difficult to accept Buddha's teaching. But this is not so important in this sutra. This is some rhetorical sense. He says (reading) "People discriminate the dull from the wit, but true way has no Patriarch of South or North." This is important. "True way has no Patriarch of East or West." No patriarch of the Sixth Patriarch or Jinshu. Jinshu is good and the Sixth Patriarch is good. And Jinshu is good for someone who study things literally, and the Sixth Patriarch's teaching will be good for someone who is quick, sharp minded fellow. But, according to the people, someone explained Buddha's teaching in detail so that he can understand, word after word. But for someone it is necessary to point out the point without using so many words. So it is up to the people, but for the great teacher there is no difference. For Great Teacher, if he is

really Great Teacher, there is no difference in his true understanding, but his way of explaining teaching will be different. (Reading) "The people discriminate the dull from the wit." or "but true way has no Patriarch of South or North."

TO ZAI MITSU NI AI FUSU. "Flowed unseen..." Unseen is MITSU (MENMITZUNOKAFU. This is MITSU) MITSU...not secret. Sometimes it means secret. Unseen looks like secret, but unseen may not be so good a translation. MITSU means exactly, without a gap between the two. Here the main purpose of this SANDOKAI is to explain reality from both sides. The title is SANDO. SAN means many. DO means one and what is many and what is one. Many is one; one is many. If you really understand reality, even though you say many, each one of the things are not separated from the other. It is closely related. If so it is one. Even though it is one it looks like many. So many is right and one is right. So even though we say one we cannot ignore various beings like stars and moon and animals and fish...the various beings. But although there are many they do not exist separated. They are not separated from each other. They are closely related. So, from this point, they are interdependent. So, when we discuss about the meaning of each being we say many (Many things to discuss). But if we come to the conclusion; if we come to the real understanding of reality, in fact it is one. So all the discussion will be included. One real understanding of things. So one and many is very famous words. One and many.

And another way to explain it (the reality) is differentiation. Differentiation is...equality. Equal value. Things has equal value. Because if man and woman is same man and woman has no value. Because man and woman is different, man is valuable and woman is also valuable. So to be different is to have value. So, in this sense we have equal value, equal absolute value. Everything has absolute value which is equal to everyone. But usually we are involved in the standards of evaluation, exchange value, materialistic value, or spiritual value, or moral value. Morally he is good; he is not so good. Because you have some standard you can say he is good. Moral standard will define the value of people. But the moral standard

changes always, so virtuous person is not always so. If you compare with someone who is like Buddha he is not so good. So good and bad is caused by some evaluation, standard. But because things are different, because of the difference, everything has it's own value. That is...that value is absolute value. Mountain is not valuable because it is high, or river less valuable because it is low. On the other hand you can say, "Because mountain is high, mountain is mountain and it has absolute value. Because water runs lower valley it is valuable." Because quality of the mountain and quality of the river is completely different. Because it is different it has equal value. Equal means absolute value. So if we evaluate things from absolute viewpoint it has equal value. So equality is differentiation according to Buddha. Differentiation is equality. So in usual sense differentiation is opposite to equal, but we understand equality and differentiation is same thing. And one and many is same. If you think one is different from many your understanding is too materialistic and superficial.

"Anyway, so it says, (reading) "The True Mind of the Great Sage of India flowed unseen from West to East." This kind of True Mind; this kind of understanding of reality started by Buddha "flowed unseen from West to East." Whether you understand or not, what Buddha said is true. So "unseen from West to East." But people easily get into confusion because of the (evaluation?) of things, discrimination, dull from wit; dullness or sharpness. But from the standpoint of the Patriarchs it is the same. All the Patriarchs understand this point, so there is no Northern Patriarch or Southern Patriarch.

NINKON. NIN...human. KON is...KIKON is...This is technical term of Buddhism. KIKON. And sometimes we say RIKON. RI is sharp or someone who has advantage in studying or accepting Buddha's teaching...RI. DON is dull. But here RIKON...dull. Someone who is dull has great advantage in studying Buddhism. Clever one is not always advantage in studying Buddhism, but temporarily we divide our human potentiality into RIKON and DONKON. Dull one is good because he is dull. Sharp one is good because he is sharp. You cannot compare and you cannot say which is good. Do you understand this point? I'm not so sharp

so I understand very well. (Laughter). My Master always called me, "You crooked cucumber." (Laughter) I was the last disciple of my teacher but I became the first one because good cucumber ran away. All the good ones run away. So I was caught. That is, for studying Buddhism my dullness was advantage. If I were a sharp fellow I should have run away with them. When I was left alone I was very sad. But when I left home I left home by my own choice. I told my parents, "I will go." And they said, "You are too young so you will have to stay more here." But I must go and I left my parents so I couldn't go back. (I thought I couldn't). So I have no where to go. That is one reason. Another reason was I was not smart enough. (Laughter) So smart one haven't always advantage and dull person is good because he is dull. We understand in this way. So actually there is no dull person or no smart person. It is same. Anyway it is not so easy. It is difficult. There is some difficulty for smart person. For dull one there is some difficulty, for dull person. For instance, he must study hard and he must read one book over and over again because he is not smart. But smart one forget quite easily. He may learn it quite quickly, but what he learn does not stay so long, for smart people's minds. But for dull one it takes time to remember something, so over and over we should read it. If you read it over and over and remember it it will not go so soon. So maybe same thing.

(Reading) NINKON NI RIDON ARI. DONI NANBOKU NO SO NASHI..."

"In the true way there is no Northern Patriarch or Southern Patriarch." That is very true. That is Sekito's understanding. (By the way, Sekito was, actually, the Sixth Patriarch's disciple, but after the Sixth Patriarch passed away he became disciple of Seigen. That kind of thing happen very often. I have some disciples here, but if I die those who couldn't be my disciples will be disciples of my oisciple. Sekito was one of them, like that). Here...to study Buddhism is not like to study something. It takes time until you accept the teaching completely. It takes time. And the most important point is you yourself rather than your teacher. You yourself stddy hard, and what you receive from your teacher is the spirit to study.

That spirit will be transmitted from warm hand to warm hand. You should do it! That's all! There's nothing to transmit to you. And what you learn may be from books or from the other teachers, so that is why we have teacher, master and teacher. Teacher could be various great teachers. Master's disciple we call DESHIN (disciple). For the student, whether he is his disciple or not, the student like this (like at Zen Center). Some of you are my disciples. Some of you are not my disciples. Then those who are not my disciple are called ZUISHIN. ZUISHIN is follower, and he may stay pretty long time under some teacher; sometime longer than the period he stay with his master. When I was 32 my teacher passed away. So after that I studied under Kishisawa, Roshi. So most of the understanding I have is Kishisawa's understanding; but my master is Syokujun Soon. So, anyway "The True Way has no Patriarch of South or North. True Way is one.

(Interruption on tape) From Notes (Our practice is not to put something in your basket. We don't force it, but it is rather to find something in your sleeve.) Tape resumed: But before you study hard you don't know what you have in your sleeve, that's all. Buddha has the same thing and I have the same thing. "Oh! It is amazing!" So that is the spirit we must have. Anyway you should study hard, whatever it is, whatever is said. If you don't like what I say you shouldn't accept it. It is O.K. Eventually you will accept it. (Laughter) If you say "No!" I will say, "O.K. Go ahead! Try hard." I think that is the characteristic of Buddhism. Our approach is very wide, and as a Buddhist you have big freedom to study and whatever you say it is O.K. so there is no Patriarch of South or North. We know this.

Like Sekito said, "Born we clutch at things and later compound our delusions by following ideals." And this may be very easy to understand, but what he is trying to say here... the relationship or the important teaching of Buddhism "Clutching at things is delusion." This is more literal translation. "Clutching at things is delusion." JI O SHU SURU MO MOTO KORE MAYOI, RINI KANO MO MATA SATORI NI ARAZU. So "clutching at

things is delusion and to recognize the truth is not always enlightenment either." It may be but it is not always. "Clutching at things is delusion but to recognize truth is not always enlightenment." or you can say, "Recognize the truth is not enlightenment either." "Clutching at things" means to stick to things, to stick to many things you see. Understanding each being is different so this is something special; he is something special. If you think so you will stick to him. That is usual. But, on the other hand, even though you recognize the truth that everything is one; even though you understand in that way it is not always enlightenment. It is just understanding by your head, by your thought, by your thinking. Real enlightenment includes both. Enlightened person do not ignore things and do not stick to things. And he does not even stick to the truth either. There is no truth which is different from each being. Each being itself is truth. Truth is something which is controlling each being. You may think in that way. There is truth, like the truth of gravitation; the apple is each thing, so behind the apple is some truth which is working on an apple is the theory of gravitation. Even though you understand things in that way that is not enlightenment, he says. This is the backbone of all this SANDOKAI.

"The True Mind of the Great Sage of India flowed unseen from west to East. People discriminate the dull from the wit, but true way has no Patriarch of South or North". So far, this is introduction, maybe. Introduction about what he want to say here. Under the circumstances where there were various understanding of which teaching, which school is better. This, so far, is the introduction, and "Clutching at things is delusion and to recognize the truth is not enlightenment." This is the...Oh, excuse me. I skipped...I changed the order of the sentence. In this translation (Masunaga's) something which should be in the main backbone of the poem is translated in the introduction, so I think I have to change the order. No I'm not changing. I want to follow the original text. "Source of the teaching is clear"...streams of the teaching kept pure, or unsullied." And then comes this sentence: "Clutching at things is delusion and to recognize the truth is not



enlightenment." This is the teaching which was started by Buddha and kept unsullied in various streams.

There was a discussion which followed this lecture in which Roshi was encouraged by some of the students to give up trying to use the Masanaga translation and to follow the original text. He concurred.