

III.

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NOTE: This lecture covers the following lines of the SANDOKAI:
 "REIGEN MYO NI KOKETTARI, SHIHA AN NI RUCHUSU. JI O SHU SURU
 MO MOTO KORE MAYOI, RINI KANO MO MATA SATORI NI ARAZU."

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After all it's better to follow one character after another like this: (pointing to blackboard where the characters of the text are written). This part is not so difficult. (Reading) REIGEN. REI is something wonderful, something beyond our description, beyond our words, is REI. GEN is source of the teaching, the source of the teaching of Buddha. What Buddha talked about is the source of the teaching which is beyond words in terms of right or wrong. And this is important. REIGEN. Whatever we can think about is not source. Already something come out from the source. The source is something unknown. Only Buddha knows, or only when you practice zazen you have it. Or even though you don't practice it, or whether you realize it or not, something which exist before our realization is source. The source is not like something to put on lettuce. Not that kind of thing. It is something which you cannot taste, in term of tasty or not tasty. That is real source.

(Reading) Here it says RI. RI is Truth, but when we say Truth in our language the Truth is something which you can see, can figure out, but in Buddhism that is not Truth. Truth is something which is beyond our description, which is beyond our thinking. RI. More figuratively speaking RI can be the wonderful source (wonderful which is beyond our description). And this is source, source of all our being. By the way, when we say being, being can be many things which we can see. But something which we can think is also being. So, usually you say Truth. The Truth means something underlying theory, or something is Truth. That the sun rises in the East and sets in the West is truth, or that the earth is turning by itself in some certain direction, but in Buddhism that is not Truth. That is being also, being which is in our Big Mind. So whatever it is, what is in our mind in term of big or small, right or wrong, that

is being. So, if you think about something in terms of right or wrong you may say, "Oh this is Eternal Truth". But for us that is being too, because that is some Eternal Truth which is in your mind.

So we do not make much distinction between things which exist outside of ourself, or which exist within ourselves. You say, "outside of ourself," but it is not true. You feel in that way, but actually when you say, "There is river," river is already within your mind. So hasty people may say, "River is there", but if you think more about it you will find out the river is something which is in your mind is river. So it is a kind of thought we have in our mind. And if you say, "There is river, and here is my mind," that is dualistic understanding of things. That is so called U. It may be better to remember this word U or MU. Opposite of MU is U. WUKEN is pre-Buddhistic in understanding of things. When you become Buddhist you have no more idea of WU or MU. Anyway, the real source, the true source, or source which is beyond our thinking.

MYO NI KOKETTARI. MYO is clear. KOKETSU. KO is white, and KETSU is stainless. Stainless means no stain of thought or words. If you describe it that is the stain (to put limitation to the Truth.) So it means you stain the Truth. You put some mark on the Truth. So if it is pure white and stainless that is clear, and that is how the True Source means. So True Source is pure white and stainless. KETSU...SEIKETSU is...You should keep your room SEIKETSU (well, cleaned up). KO is white. This (pointing to character) is white and this (pointing to another character) gives sound to the character. White, pure white and stainless, and clear. So these two characters is very interesting. I will explain later.

Because he said REIGEN (source) is to say a branch stream, (and this) is some retorical way of putting words. Because, here is source; here is stream. To make those two lines of the poem beautiful he says SHIHA (the branch stream). AN is dark. (Pointing to each character) This is clear (KO); this is dark (AN); and RUCHU is flow, pour in, flow in. RUCHU. This is flow (RU); this is pour (CHU); So the source is pure and stainless but this (REIGEN) is a more nominal word; and this (SHIHA) is a more phenominal word. But phenominal or nominal is not right.

(Laughter) But tentatively I have to say so, so that is why I say it is better to remember this word, technical term (RI). And another important technical term is JI. Those two technical terms is the terms which you remember.

JI is something which you can see, which you can hear or which you can smell or taste, and it includes object of thinking or idea. Whatever it is which can be introduced into your consciousness is JI. And this (pointing to the character RI) is something which is beyond our conscious world. So here, this five characters (REIGEN MYO NI KOTETTARI) means RI, which is beyond words. Something which is stainless. In the Prajna Paramitta Sutra "no taste, no eyes, no ears, no nose..." that is actually this one (RI). And SHIHA AN NI RUCHUSU. SHIHA is branch stream (which) naturally or by itself flow or pour in everywhere like water. Even though you don't think there is water, there is water. Water will be inside or our physical body or even in plants there is water. So even though we don't know, there is water all over. So pure source is all over. So each being is itself pure source and pure source is nothing but each being. If you want to know what is pure source, each being is pure source. If you want to know which is each being, pure source is each being. So there's no two things. There's no difference between RI and JI, pure source and its stream. Stream itself is pure source and pure source is stream. REIGEN MYO NI KOTETTARI, SHIHA AN NI RUCHUSU. Even though you don't know, there is REIGEN, the pure source. The pure source is flowing all over. Stainless, pure source is all over, even though you don't know. (Pointing to character AN) That is dark. And this dark is very important; and this clearness is also important, but I have to explain it later.

So to stick to various idea, various being, or to stick to some idea of something, even though it is Buddha's teaching. And if you think you understood it (Buddha's teaching something like this) then it means you stick to JI. To stick to SHU is...SHU SURU is...JI O SHU SURU MO MOTO KORE MAYOI, you say. JI is RI. This means to stick to. To stick to being or thought is, originally, or course, delusion. JI O SHU SURU MOTO KORE MAYOI. This is delusion and KORE itself is delusion.

Nothing but delusion, itself, is delusion. Or nothing but delusion. MOTO. Nothing but delusion. To stick to things is delusion. To stick to some idea is delusion also. RINI KANO MO MATA SATGRI NI ARAZU. You may think to recognize RI is enlightenment but this is not enlightenment. MO MATA means also. It's better not to say anything. It's better not to say in English. RINI. If I translate it in English it can be this (pointing to JI) already. So if you recognize KAI (this is to recognize)KAI is SANDOKAI.

The point (if you make some point about RI) is not Enlightenment. Enlightenment is not something you can experience actually. Enlightenment is beyond our experience. At the same time, if you think Enlightenment is beyond our experience, something which you cannot experience, that is Enlightenment. So if someone says, "I attained Enlightenment" he is wrong. If you say so (laughing) it means that you stick to explanation of Enlightenment. That is, if you say so, you stick to words. That is delusion. If you say so. So you cannot say, "There is no Enlightenment." or "There is Enlightenment." Enlightenment is not something which you can say there is or there isn't. And at the same time, Enlightenment is something which you can experience. This is Enlightenment, too. If you understand really, those two sentences.

At Sekito's time there were big dispute about sudden Enlightenment and gradual Enlightenment. Katakū-Jine denounced Jinshu's way very badly. And Jinshu's way is gradual attainment, while Sixth Patriarch's way is sudden Enlightenment. So in the Sutra of the Sixth Patriarch, just to sit is not true practice. That kind of sentence you can see everywhere, denouncing Jinshu's way. But maybe that was not the Sixth Patriarch's idea. There's not much difference between Jinshu and Sixth Patriarch's way. Later, maybe fifty years later, this kind of words was added by Katakū-Jine, right after Katakū-Jine passed away, maybe by his disciple. Katakū-Jine was very good; on the other hand he was very active and he was very critical with Jinshu's zazen. But he is not so hasty, so he didn't say something like that, but right after Katakū-Jine, which was great Zen Master, disciple of Sixth Patriarch, this kind of things was added on

the Sutra of the Sixth Patriarch, which was written right after the Sixth Patriarch's death. So 714 it was compiled. And maybe many of his disciples had it (the Sutra of the Sixth Patriarch) but Katakū-Jine's disciple made some corrections or changed some parts or added something like poem... "There is no Bodhi Tree or there is no Mirror. There is no Mirror or there is no Stand for the Mirror. There is Nothing. How is it possible to wipe the Mirror?" Many people criticize that poem because it is not so good. (Laughter) So, many people think this cannot be the Sixth Patriarch's poem. This kind of useless things was added. And it was a kind of pride or honor to own the Sutra of the Sixth Patriarch. So, "Do you have this book?" "Yes, I have." But the book they had is not the same. There are many kinds of (books) entitled, "The Sutra of the Sixth Patriarch." Many kinds. So the oldest one do not include that kind of denouncing, critical words for the Jinshu School.

So the purpose of SANDOKAI is to make it clear this kind of wrong understanding, Jinshu, who looks like (he) sticks to literal understanding or scholarly work (or Sixth Patriarch). All scholarly work belongs to JI. Scholarly study belongs to JI. The RI is something which you can experience by practice. Maybe you think scholarly work is RI. But it is not so. Scholarly work is JI. To stick to scholarly work is to stick to things. Things include our scholarly study. To follow, or to realize, or to have complete understanding of RI, to accept RI, is our practice. But even though you practice zazen and you think that is RI or attainment of RI, or realization of RI, but that is not always so. That is, according to Sekito. And this is the intention of writing this poem. So this is the back-bone of the whole SANDOKAI. So if you understand this much you already understood whole SANDOKAI. So this is very important.

The first part was introduction. CHIKUDO DAI SEN NO SHIN, TO ZAI MITSU NI AI FUSU. NINKON NI RIDON RI. DONI NANBOKU NO SO NASHI... This is introduction. And then this is the main point of whole sutra. So, maybe, tentatively I translate it like this: "The True Mind of the Great Sage of India, handed down closely from West to East..." TO ZAI MITSU NI AI FUSU. CHIKUDO DAI SEN NO SHIN is understood already. CHIKUDO is India.

DAI SEN is Great Sage. SEN means hermit. At that time, at Sekito's time, there were many Taoists and there were many hermits, who had some supernatural power, who were proud of some supernatural power and seeking for some medicine to live long, to keep long life. Maybe finding out some medicine is also Taoist way. But, as I explained, they were not so much interested in practice (Buddhist practice) and they couldn't understand why we must practice zazen, why practice is so necessary. That was also true with Dogen Zenji. If all of us have Buddha Nature why is it necessary to practice? He suffered a lot about this point. He not only couldn't understand it (solve it by study, intellectual study) but also he couldn't accept this point. This is very important...why we should (practice). When you really know yourself you will realize how important it is to practice zazen. Before you know what you are doing, actually, you don't know why you practice zazen. You think you are quite free (whatever you do that is your choice, you say) but actually you are creating karma for yourself and for others (laughing) but still you don't know what you are doing, so you don't think there is any need to practice zazen. So we have to pay our debt by ourselves. No one can pay your debt. That is why it is necessary to practice. To fulfill our responsibility we practice, and we have to. If we don't you don't feel so good, first of all. You will create some karma for others, too. Without knowing you will say, "why is it necessary to practice Zen?" Moreover when you say, "we have Buddha Nature" you think Buddha Nature is something like diamond which is in your sleeve. The True Buddha Nature is not something like this (pointing to the character JI). It is RI, not JI. Even diamond is JI, not RI. (interruption in tape) (From notes) So we are always involved in this world only without knowing) (tape resumed) RI.

The other day I explained about human potentiality. (In this Sutra this point is not so important). The more important thing is...In this sutra it says, NINKON NI RIKON ARI. This is just rhetorical. Just because (of) rhetorical need he put (in) this sentence. But it is interesting to understand what is human potentiality in Buddhism. KOKON RIKON DONKON...NINKON

NI RIDON ARI. NIN is human. KON is root, and it means potentiality, human potentiality. RIDON is someone who has advantage; and someone who has disadvantage is DON, and one is RI and one is DON. RIKON AND DONKON. (And there is KIKON which is) classified into RIKON and DONKON. And why I started to talk about this is because I want to explain what kind of understanding of practice we have, and why it is necessary to practice zazen.

We Buddhist classified various human being in various way. One of the classification is RIKON and DONKON. KI means potentiality. We have potentiality to be a Buddha in its true sense. So it is like a bow and arrow. Arrow has potentiality to fly. Because bow and arrow has potentiality if you use it the arrow will go. But if someone doesn't use bow and arrow it wouldn't go. So bow and arrow has potentiality. So has we human beings. We are ready to be a Buddha, but if you don't practice zazen, or if Buddha does not help you you cannot be a Buddha (even though you have potentiality.) So KI means potentiality, and RIKON means people who have good potentiality, and DONKON means (people) who have not much potentiality. And so far, Buddhist classify in various way.

Potentiality (has two meanings); one is possibility. Potentiality is also possibility. If you talk about its nature it is possibility. (I have possibility to be a Buddha). But if you observe me in term of time (When? In the future.) even though I have potentiality to be a Buddha, if someone doesn't help me I cannot be a Buddha. Or if I haven't chance to be a Buddha by practice we cannot be a Buddha. So from the viewpoint of nature it is possibility. (I have possibility). And from viewpoint of time...I don't know what to say in English... future possibility? Future possibility include the idea of time. When you don't include the idea of time it is possibility. Potentiality we call possibility. And when you ask me "when?" it means future possibility. "when?" "Today or tomorrow". So when we understand the word potentiality in term of nature we should be very kind and very generous to everyone because everyone has potentiality (possibility) to be a Buddha. Even though they are not Buddha, right now. Because he has possibility to be a Buddha. So we should respect him and we should be very

generous to him. But when we think about the possibility in term of "When?"..."Sometime", you should be very strict with someone. Do you understand? If you miss this time; if you don't make good effort in one week or in one year you will not have chance to attain Enlightenment. If you say always, "Tomorrow...tomorrow...tomorrow...(laughing) even though you have possibility you cannot attain Enlightenment.

So when we think, "When?" (time) we should be very strict with people. It is same thing with your practice. When you don't think about time (When) you can be very generous to everyone. You can treat people very well always, but if we have to think about time, today or tomorrow, (laughing) we cannot be so generous because we will lose time. So..."You should finish this, and I will finish this," and "You should help him and I will help some other person." In this way we should be very strict with ourselves. So that is why we analyze potentiality in various way. One is possibility and the other is future possibility. So possibility (KI) means possibility and future possibility. When we understand the potentiality in this way you can work, you can practice very well, sometime in very generous way and sometime very strict way. We have to have two sides in our practice, or in our understanding of KI (chance or possibility). This is the first one (meaning).

And second one (meaning) is inter-relationship. KI means inter-relation. It is relationship between Buddha and good people and Buddha, who is good natured and someone who has bad nature. (laughing) I am sorry to say bad nature, but tentatively I have to say so. So for the people who has good nature we should encourage them, giving them some joy, joy of practice. We should enjoy our practice with good person. When we practice with someone (even though tentatively, for awhile) who is not so good, we should suffer with him. That is another understanding. So KI means, sometimes, inter-relationship between Buddha and someone who helps, and someone who is helped. So in the relationship between good person and you, there (the) relationship will be to encourage, to give joy of practice. (This) is KI, actual meaning of KI. And for

the person who is suffering, you should suffer with him. That is so-called, . When we say love in our term is usually translated love. But love has two sides. One is to give joy. And the other is , to eliminate, to suffer with them, to eliminate, to make his suffering less we suffer with him. We share their suffering. So love has two sides. To give joy, to give something. If he is very good we can enjoy joy of practice with him by giving good cushion, good zendo, something like this. But actually, who is suffering? Zendo doesn't mean anything. Whatever you give him he will not accept it. "No, I don't need (it). I suffer a lot. I don't know why. Right now, to get out of suffering is most important point. Nothing can help me. You cannot help me", he may say. When you hear this, like Avalokitesvara Bodhisattva, you should be like someone who is suffering, and you should suffer as he suffers. Actually you will feel in that way. If you see someone who is suffering you will suffer too. That is because of your love, because of your innate love, our instinct, you share the suffering. That is love in its true sense.

So KI may mean, not only possibility, or potentiality, but also relationship. This is second interpretation of KI. And third one is good means or adequateness, like pots and covers. In Japan we have bath tub. You may know what is Japanese bath tub. It is wooden tub which has its cover. After finishing bath we cover the bath with the big, wooden cover. But that cover cannot be used for the pan. It is too big. So bath must have cover for itself. So KI means adequateness. So here it says also, "If you see person who is suffering because of ignorance, because he doesn't know what he is doing, you must give (tear?). You must suffer with him." That is to have good relationship. When you see someone who enjoy his True Nature you should give JI. JI means compassion, (not compassion) to encourage him.

And next thing is what I am very much interested in. You know Buddhist understand this way: Buddhism will not last forever. It will perish after thousand years from Buddha's death. In some other sutra it says some other way, but anyway we have this kind of understanding. (After) Buddha, (in the)

first 500 years (this cannot be exactly so) but the first 500 years when Buddha's direct disciples or grand disciples, anyway the first 500 years, we will have good sages like Buddha. And next 500 years (so it means 1000 years after his death) we will have people who practice zazen and who study Buddhism. That is the people after the first 500 to 1000. The last time (period) (this is interesting) which is after 1000 years they will not observe precepts. (laughing) It is exactly so. They will not observe precepts, but they will read sutras and they will chant sutras. (Laughing) They will not be interested in zazen so much. And those people who practice zazen, or people who understood his teaching (will be) difficult to find. Or no one can be like that, and the people will be involved in just idea of Emptiness or Somethingness...Somethingness (laughing). Somethingness or Emptiness. we talk about Emptiness and you think you understand Emptiness, but even though you explain it pretty well (what is Emptiness) but it is (pointing to character JI) this one, not (pointing to RI) that one. Real Emptiness will be experienced (not experienced) will be realized by good practice. So here it says, "People after 1000 years after Buddha will have idea of Emptiness or idea of Somethingness, but they will not understand what is really meant by Emptiness or Somethingness. So purpose of SANKOKAI is to make this point clear, what is Emptiness; what is Somethingness; what is darkness; what is clearness; what is true source of the teaching; what is various being which is supported by true source of the teaching is the purpose of his intention of writing this poem of SANDOKAI.

I borrowed a book from Gary's wife, Masa and about , small Tantric school of Japan. And in that book it says "The people after 1000 year after Buddha's death may be classified in two. (Very appropriate). It explained what we are doing here and what they are doing there in Japan. Good contrast. (laughing) It is explain very well. Anyway, we do not observe precepts. (laughing) In Japan we eat fish; we kill animals (and in America too). In its strict sense we don't observe. That is very true. And one is very innocent. Because you don't know what you are actually doing you will

violate precepts. But in Japan, even though they know what they are doing, they still do it because they are shameless. (laughing) They have no idea of shame. I thought you have no idea of shame, but if I think more, you know, they, knowing what they should do, to not observe, is real shamelessness. Innocent people look like shameless but it is not real shameless. So I was very interested in the description of the people of our time. And anyway we will be involved in this idea of Ji only.

So you may ask, "What is real teaching of Buddha." If you don't understand it you will keep asking someone, "What is it? What is it? What does it mean?" You are just seeking for something which you can understand. That is mistake. Dogen Zenji says, "There is no bird who flies after the limit of the sky. There's no fish who swim after knowing the end of the ocean." We don't exist in that way. We exist in limitless world. And sentient being is numberless and our desire is limitless, but still we have to continue to make our effort like fish swim, like bird fly. So Dogen Zenji says, "Bird fly like a bird; fish swim like a fish." That is Bodhisattva's way. And that is how we observe our practice. When we understand in this way, according to Dogen, we are not people in Mappo. Mappo is last period. Shobo, Zobo, Mappo. Shobo is Buddha's time; Zobo is imitation...dharma imitation time; and Mappo is last period. But still, in some way, Buddhism exists. But if we understand really what he meant, it means that we are in Buddha's time. As Dogen Zenji said, "Buddha is always here." You should not be involved in time or space. Our practice should not be disturbed by some framework of time or space.

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There was no time for questions.