

IV.

June 3, 1970 63-2-54

NOTE: This lecture covers the following lines of SANDOKAI:
 MON MON ISSAI NO KYO, EGO TO FUEGO TO ESHITE SARANI AIWATARU.
 SHIKARA ZAREBA KURAI NI YOTTE JUSU.

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Last night I explained RI and JI and how usual person stick to JI. That is quite usual. And characteristic of Buddha's teaching is to go beyond things. Things means various beings and various idea we have, and what we think. Truth usually means something we figure out, something we think; that is usual understanding of Truth. But this Truth, something we can figure out or think about, is also JI in Buddhism. When we go beyond subjective and objective world (which is JI) we come to the understanding of the oneness of everything, oneness of subjectivity and objectivity, oneness of inside and outside. For instance, if you sit zazen you are not watching anything. Focus is there but we don't watch anything. Even though many ideas come we don't think. It comes in and goes out, that's all. We do not entertain various ideas. We do not serve food or anything. If they come in "O.K." and if they go out, "O.K." That's all. That is zazen. When we have this kind of mind our mind actually include everything. Even though you do not try to include everything, actually everything is in your mind.

Another thing I must tell you is that we do not talk about things which have no relationship with ourselves. We are not concerned about, we do not expect something, which may exist beyond our reach. Whatever we talk about (the moment we talk about it) it is within our minds. So everything, all the things, is in our mind. But usually you think there's many things and we are thinking about this and this and this. In cosmic world there may be many, and many stars, but the stars we can reach right now is only moon. In few years we may reach some other stars. Eventually we will reach to some other constellation. But we (Buddhists) do not think in this way.

Buddhists think our mind pervade everywhere so our mind is not our mind. Our mind is something greater than the mind which we think is our mind. This is Buddhist thought. So in Buddhism, mind and being are one, not different. So there's no limit in our mind. Our mind will reach everywhere. And our mind and our outward being is one. So if you think, "This is mind; that is mind; if you think, "This is some other being" that is so, but actually when Buddhists say "This" or "That" or "I" that "I" or "This" or "That" include everything. So we must listen to the sound of it.

The other day I explained what is sound. Sound is different from noise. Sound is something which comes out more real, and which comes out from your practice. Noise is something more objective, something which will bother you. The noise is a more objective being. The sound is both objective and subjective. So, if you hit drum, the sound you make is sound of your own subjective practice, and it is also the sound which encourage all of us. So sound is subjective and objective. We say HIBIKI. HIBIKI means something which goes back and forth like echo. If I say something I will have feed-back, back and forth. That is sound. Buddhist understand everything, every noise, as a sound which we make. You may say "The bird is singing over there." But when we hear the bird, bird is me, already. Actually I am not listening to bird. Bird is here, in my mind already and I am singing with bird. "Peep-peep-peep". (laughing) If you think, when you are reading something, "Bird is there; Blue Jay is over my room; Blue Jay is singing, but his voice is not so good..." When you think in that way, that is noise. When you are not disturbed by the Blue Jays, the Blue Jays will come right into your heart, and you will be a Blue Jay, and Blue Jay will be reading something and then the Blue Jay will not disturb your reading. Because you think, "Blue Jay is there (pointing over his head) Blue Jay should not be over my room". When you think in that way that is more primitive understanding of being. Why we understand things in that way is because of our want of practice. When you practice zazen more, you can accept things as your own, whatever it is. That is actually the famous teaching of Kegon. JI JI MUGĒ. JI JI

means being which has no barrier, no disturbance. It is interrelated closely, and it is difficult to say, "This is bird, and this is me," because it is interrelated very closely. So it is difficult to separate Blue Jay from me. That is JI JI MUGE.

Here, (pointing to character) we have EGO. And here (pointing to another character) we have FUEGO. EGO is a very special technical term of Buddhism or Zen. The character of GO is made this way the two parts are interrelated. Two things, two figures are interrelated. This is GO. E means to go round and round. This is E. This part of the character means to go round and round or meet; and this part is also to go round. So this is E...GO. And FU is not (not EGO). Although things are interrelated (or because things are closely interrelated) everyone, every being, each being can be a boss. Each one of us can be a boss because we are so closely related. If you say, "Suzuki" I am very much closely related to you, so I can be president of Zen Center. So if I say "Mel" Mel already is not just Mel. He is already one of Zen Center students, and to see Mel is to see Zen Center. If you see Mel people understand what is Zen Center. But if you think "Oh, he is Mel," then your understanding is not good enough. You don't know who is Mel. So if you have good understanding of things, by things you will understand the whole world. So, each one of us is the boss of the whole world. So, if you understand in this way it is not interrelated. It is independent. We are independent; each one of us is completely independent, absolutely independent. There is nothing to compare with you. You are you, just you. We have to understand things as interrelated being. The other way of understanding is to understand ourselves quite independent from everything. When we include everything we are completely independent because there is nothing to compare with you. Do you understand? If there is only one thing, how can you compare things to you? Because, if there is only one thing there is nothing to compare to you. This is absolute independency. FUEGO (not interrelated), but absolutely independent.

MON MON ISSAI NO KYO. There are rhetorical words. MON MON means gates. Gates means our eyes, or nose or ears; all those

five sense organs are gates. And for the gates there are sense objects. For eyes something (color) to see; for the ears something to hear (some voice to hear); some smell to smell for the nose; something to taste for our tongue. In this way the five sense organs have five sense objects. This is our Buddhist common sense. The purpose of referring to those things is just to say everything. Instead of everything we say, MON MON ISSAI NO KYO. MON MON means gates. There are many gates, and to the gates there are many sense objects. All those things are interrelated, and at the same time they are independent. MON MON ISSAI NO KYO. It is the same thing to say flowers, and trees and birds and stars, but instead of saying stream and mountain we say, MON MON ISSAI NO KYO.

So various being which we see, which we hear, is the things which is interrelated, but at the same time each being is absolutely independent and has its own value. That value means RI. RI is something which makes something meaningful. Which is not just theory. This is rather difficult to understand. RI. It may take time before you understand RI. Even though you don't attain Enlightenment, you have Enlightenment, we say. That Enlightenment means RI. That something exists here means something had already some reason why it exists here. And because of that reason it makes some sense. I don't know what sense. No one knows, but there must be some reason. And everything must have some virtue for itself. It is very strange that no things are same. One is different from other. So there's nothing to compare with you; so you have your own value. And that value is not comparative value or exchange value. That value is something more than that. So when you are just on the cushion you have your own value. And that value (because that value is related to everything) is also absolute value. Maybe better not to say too much. MON MON ISSAI NO KYO. MON MON, sense gates, sense organs and their objects (it means everything) is related, interrelated. And on the other hand everything has absolute value for itself.

And here, again; ESHITE SARANI AIWATARU. E means interrelationship. Everything is interrelated. And AIWATARU is (means) going on and on. To hike on and on and on everywhere

is WATARU. Or birds come from South in the spring time to the North and go back again, crossing various mountains, rivers and sometimes ocean. That is WATARU. This part of the character is water . And this part of the character is to walk.

So to cross many things, water and mountains, by foot or by boat is WATARU. So things are interrelated endlessly and are going everywhere. SHIKARA ZARĒBA means or else it stand or it dwell, or it stay in its own position. This is position, according to the position. This is rely on. According to the position they stay. So it means, if the bird stay at some place (at some lake, for instance) his home is not only lake but also whole world. That is how a bird flies and live in their world. So everything is interrelated; on the other hand (or else) they stay in their own position. And they are independent.

In Zen story sometimes we say, NIN NIN KOKO HEKI RYU BANJIN. Each one of us is steep like a cliff. No one can climb up on you. You are completely independent. So no one can climb up. You are like a steep rock. No one can climb up on you. You are absolutely independent. And yet you are interrelated. This is right understanding. But when you hear me say "You are absolutely related" you should understand the other side, too. That is HIBIKI. If you understand one side of the Truth only you don't hear my voice. HIBIKI. We say KOTOBA NO HIBIKI. KOTOBA NO HIBIKI means the other side of the words. We say "If you do not understand Zen words you do not understand Zen." You are not Zen student. We have our word different from usual word. We say "double-edged sword." Edge is here (holding up staff and demonstrating). This side and the other side too. It cut both ways. You may think I am cutting this way (making a motion to cut in one direction) but no, actually I am cutting something that way (pointing in the opposite direction from which the motion of the staff went). (Laughing) You think I am cutting something here (pointing to direction in which staff is going) but actually I am cutting something here (pointing to the other direction). Do you understand? Sometimes I am scolding my disciple, "No!" (laughing) But the other student may think, "Oh he is scolded." But it is not

actually so because I cannot scold people from outside, so I have to scold my student, who is near me. But most people think, "Oh poor guy, he is scolded." (laughing) If you think in that way you are not Zen student. If one is scolded you should listen to it. You should be alert enough to know who is scolded. We are trained in that way.

When I was quite young disciple my brothers and I went out with my mester and came back pretty late. There are many venomous snake like rattlesnake in Japan. And my teacher said, "You are wearing tabi so you should go ahead. I am not wearing tabi so snake may bite me, so you go ahead," he said. And we said, "O.K." And we walked ahead of him, and as soon as we reached the temple he said to us, "All of you must sit here." We didn't know what had happened, but we all sat in front of him. "What silly guys you are," he said. "When I'm not wearing tabi, why do you wear tabi? It is not fair. Moreover, I am your teacher so it is alright for me to wear tabi when you don't wear tabi so I give some warning to you. I am not wearing tabi. If I say so you should notice, "Oh, we disciples should not wear tabi because our teacher is not wearing tabi." So you should take off your tabi, but without any idea of that you walk ahead of me. What silly boys you are." We should be alert enough to hear more than just the sound of the words. We should be alert enough to know what he really meant. That's all. we should realize something more than he said.

When I was at Eihei-ji I opened, at night time, the right side shoji because it is a kind of rule to open right side, but I was scolded. "Don't open this side," he said. So next morning I opened left side (laughing) and I was scolded again. "Why do you open that way?" I don't know what to do. Yesterday when I opened the right side I was scolded and today when I opened the left side I was scolded again. I couldn't figure out why. But at last I noticed that last night guest was on right side and this morning guest was on left side. So I opened the side where the guest was. That was why I was scolded. They never tell us why. They just scold us. Their words are double-edged words.

These (pointing to characters) MÜN MON ISSAI NO KYO are

also double-edged words. This (EGO) is interdependency. This (FUEGO) is absolute dependency. This side (EGO) is interdependence, and this side (FUEGO) is absolute independency. Everything which we hear, which we see, is interdependent and absolutely independent. And this interdependency goes on and on to everywhere. And yet things are independent. SHIKARA ZAREBA KURAI NI YOTTE JUSU. Things stay in their own place. That is the main point of SANDOKAI. MON MON ISSAI NO KYO means objective world, our five senses and objective world is independent and interdependent. And this interdependency goes everywhere. And it stays in its own place. This is what he says.

(Reading from original text and translating in his own words). CHIKUDO DAI SEN NO SHIN. The great mind of the great sage in India flows unseen from East to West. There are alert fellow and dull fellow in sentient beings but there is no Patriarch of South or North. NINKON NI RIDON ARI. NIN is man. MON is root; root means sense organs, human being which has sense organs. Someone is alert and someone is not so alert but there is no Patriarch of South or North. Buddha's teaching is same. REIGEN MYO NI KOTETTARI. REIGEN means source of the teaching is pure and stainless but its stream and the source pervade everywhere. RUCHUSU is to flow. CHU is pour. Like water pour into various places. And REIGEN, the source of the teaching is not so clear to us because the source of the teaching is not the teaching of right or wrong, or this or that. To stick to things is delusion and yet to recognize Truth is not Enlightenment, also. JI O SHU SURU MO MOTO KORE MAYOI. JI is being or fact or event. To stick to event or fact or things is delusion. MAYOI is delusion. RI is...RI. To recognize RI is not Enlightenment also. MON MON ISSAI NO KYO. MON MON means various beings and various sense organs and their objects. So it means everything. ESHITE SARANI AIWATARU SHIKARA ZAREBA KURAI NI YOTTE JUSU. This interdependency goes on and on and everything stays in its own place. This is independency.

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There were good questions and answers
but the quality of the tape was very poor.