

## VI.

June 10, 1970

NOTE: This lecture covers the following lines: SHIKI MOTO SHITSUZO O KOTONISHI. SHO MOTO RAKKU O KOTO NISU AN WA JOCHU NO KOTO NI KANAI, MEI WA SEI DAKU NO KU O WAKATSU.

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In my last lecture, although I did not, literally, explain about those sentences (the lines of SANDOKAI written above) I almost explained about them. SHIKI MOTO SHITSUZO O KOTONISHI. SHIKI, in the Prajna Paramita Sutra (the same character) means form and color. Here also it has the same meaning, form and color. In the Prajna Paramita Sutra we have this character many times. SHO (voice) is object of ears. SHITSU means quality. ZO means form. Quality or nature is SHITSU, like human nature or Buddha Nature, or good nature or ill nature. Nature is SHITSU. ZO means figure of form. So things has various nature, and various figure, various forms. And when you hear voice, some voice is good and some voice is not good, agreeable or disagreeable. RAK is something which you care for. KU is something which will create some bitter feeling, or some... suffering is too big a word, but it will create suffering. Here he is just talking about form and voice, but the same thing is true with feeling or taste. There is good taste and bad taste and good sound and bad sound, and good feeling and bad feeling, some agreeable idea and some disagreeable idea. There are many things. And we suffer from it. When you hear something good you will enjoy it, but when you hear something bad you will be annoyed, or you will be disturbed by it. Usual person think in that way. But if you understand the reality completely you will not be bothered by it, and here is the reason: (pointing to AN WA JOCHU NO KOTO NI KANAI MEI WA SEI DAKU NO KU O WAKATSU)

We understand in two ways. One way is, as I told you in last lecture, to understand things in darkness. And the other understanding is to observe thing in term of good or bad. There are two ways of understanding. And we know that. Things, themselves, has no good or bad. Things are not good or bad. It is we people who discriminate things good or bad. There's no good or bad in things themselves. But we create or we discriminate

things in term of good or bad. So if we know that, we will not suffer so much. "Oh, that is what I am doing. Things themselves has no good or bad nature." To understand in this way is to understand things in utter darkness. You are not involved in dualistic understanding of good or bad.

AN WA JOCHU NO KOTO NI KANAI. AN is darkness. Darkness include good and bad. (Reading) "In the dark superior or inferior cannot be distinguished." Here, this word JO is superior, middle and inferior. So JOCHU means actually, superior and inferior, but it is not so usual to superior or middle. When we say superior it is more natural to say inferior, but as this is a kind of poem it is better sound to say JOCHU rather than to say JOGE. You feel JOGE is too much discrimination. So he used CHU instead of GE. JOCHU NO KOTO NI KANAI. KOTO means words. This (pointing to KU) also means words. Utter darkness, superior, good words and bad words will not disturb you. It means that it will not make much sense, or you will not be bothered by them, or you will not be affected by good words or bad words. This ( ) means to include, or to fit together. In the brightness only duality of pure or impure is apparent. SEI is pure and DAKU is impure. There is pure word and muddy (laughing) muddy words. Pure words and impure words. In brightness we have dualistic words, duality of pure and impure. MEI means to make it clear or to make it apparent. These two words, KU and KUTU both mean words. KOTO is short, one word, maybe. KU is more than one word. Anyway, in brightness there is dualistic words, dualistic words become apparent. In this way we should understand things.

Positive way and negative way, we say. Positive way is to acknowledge things in term of good or bad, beautiful or ugly, good student or bad student. If you make good effort you will be good student. To acknowledge their effort is positive way. Negative way is: "Whatever you say you will get thirty blows!" We do not accept anything. That is negative way. Positive way and negative way should be, sometime positive and sometime negative. We must have some kind of means of treating things. But actually, even though we are mad at someone, it does not mean we do not acknowledge him. Because he knows someone so

well, sometimes he will be angry with him. When you know he is very good, but sometime he will be very lazy. Then you will hit him. Sometime we will praise him or we will encourage him, but it does not mean we are using quite different method or quite different attitude. The understanding is the same but the way of treating him is different. For someone who see things only negative way, and who is always pessimistic, we will encourage him. But if he is too good or too bright, then the teacher will always scold him. That is our way. But originally, our way, our understanding is not different. But, usually, we very much attach to bright side of things and dark side of things.

There is a famous koan. A monk asked a master, "It is very hot. Is it possible to feel better?" and the master said, "Why don't you go somewhere where there is no cold weather or hot weather? Why don't you go there?" The disciple said, "Is there somewhere where there is no cold or hot?" The master said, "When it is cold you should be a cold Buddha. When it is hot you should be a hot Buddha." That was his answer. You think there is somewhere, if you practice zazen, you will attain some stage where there is no cold or no hot, or no pleasure or no suffering. You may think this. So you may ask him, "If we practice zazen is it possible to attain that kind of attainment?" But the true teacher may say, "When you suffer you should suffer. When you feel good you should feel good." You should be suffering Buddha, sometimes. You should be a crying Buddha, sometimes. Or you should be a very happy Buddha, sometimes. But at the same time the happiness, in its true sense, is not exactly the same which usual people have. There is some difference, little bit different, and that little bit makes a great difference. A little bit different.

Because he know both sides of the reality he has that kind of composure. He will not be disturbed by something bad, and he will not be ecstatic about things, and he will have true joy which will always be with him. And basic tone of life is same. And sometimes there is some good feeling and sad feeling. That is, more or less something Enlightened people may have. That is the feeling some Enlightened people have. It means, at the same time, when it is hot, or when you are sad, you should

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be completely involved in sadness without care for something. When you are happy you should just enjoy the happiness. Why we can do so is because we are always prepared for everything. Even though the circumstances change all of a sudden you don't mind. Today you may be very happy, and the next day you don't know what will happen to us. But when we are ready for things which will happen tomorrow, then we can enjoy today completely. Actually, how you can do it is not by lecture like this, but your practice. So this is Sekito's words, but later (reading or reciting names of Patriarchs after Sekito) Yakusan Igen, Daiocho, Ungan Doncho, Daiocho, Tozan Ryokai, Daiocho. Tozan is the fourth generation from Sekito. And in Tozan's time people stick to this kind of game, brightness or darkness. And they were very much interested in talking about bright side and dark side, and middle way; and they lost the point, how to obtain this kind of freedom from things. So later, Dogen Zenji did not use this kind of words so much. Dogen Zenji rather put emphasis on to get out of those words. How to get out of those words is to appreciate things moment after moment. That is more Dogen's way. He is more interested in the koen like: "When it is cold you should be a cold Buddha; when it is hot you should be a hot Buddha." That's all. To be completely involved in what you are doing is more Dogen's way, without thinking about those things. This kind of attainment will be obtained by actual practice, not by those words. But this kind of words will help your understanding of things. When you are very much dualistic, when you are getting into confusion, it may help you. But sometime you may be interested in talking about those things, and then we will lose our way. We should be interested in actual zazen, not in those things. Rather we should practice actual zazen. So Dogen Zenji's way is to find the meaning in each being like a grain of rice, or cup of water. A cup of water you may say, is things which you see in brightness; but when you respect...when you pay full respect to the grain of rice (it means actually when you respect it as you respect Buddha himself) you understand a grain of rice as Absolute. Only when you do so, when you live in dualistic world, completely involved in it, then at that time you have Absolute World, at the same

time, in its true sense. When you practice zazen without seeking for any Enlightenment or anything, then there is True Enlightenment. That is more like Dogen Zenji's way.

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The questions, for the most part, were quite long and somewhat personal.