

69-07-26

SUZUKI ROSHI LECTURE

Saturday, July 26, 1969, Tassajara

(note: transcript is barely readable, particularly on the left margin of each page were words cannot be seen or read. Thus, there are quite a few blanks in the text. If a new transcription is made, someone ought to revise what is found here. The differences should not be too great, if any. Thank you)

A monk asked Tozan...Zen Master Tozan...Can you hear me? "_____ hot, you know. How is it possible to go somewhere where it is not hot?" Tozan asked to the monk: "Why don't you go somewhere where it is not so hot?" And Tozan said...Tozan asked him...told him, "Why don't you go somewhere it is not so hot? But wherever _____, when it is hot, it is hot," he said. The monk said. (The monk answered the last sentence). Tozan answered the question, he said: "When it is hot you should kill the hot; when it is cold you should kill the cold."

To kill cold or hot...is it, I don't know how you understand it. _____ for beginner it is pretty hard to sit when your legs are painful. I think it is more difficult for the, for someone to sit with painful legs in hot weather. But how you practice zazen in _____ difficulty, with such difficulty, is something you should understand.

Whenever I had some pain in my legs I sued to think about this pain, and I tried not to move, even though my legs are painful. When it is hot, I, when I went to *Tangaryo*...entered *Tangaryo*...it was summertime. So it is very hard fro me to sit, even though I practiced zazen before I go to Eiheiji Monastery. But still it was pretty hard to sit all day long in crossed-legged position. _____ it was very painful and when I felt very hot, the big Clyptemeria (?) tree started to shrink. That is, it is not big tree that started to shrink. My mind started to shrink. This way, all the big trees started, started to move like this. And I found out that I didn't, couldn't allowed to see my watch in *Tangaryo*, but I, I thought every, in ten minutes, you know, peak of the pain comes, you know, like this. And...and the Clyptemeria trees start to move like this.

When the pain comes to the peak of the..peak, it, you know, _____ to come dow. Every, maybe every ten minutes. Like wave, comes and goes. But pain in your legs doesn't hurt you, so it is all right, you know, even though you feel painful. This kind of practice is necessary and if you try to sit, you know, you must have strong confidence that you do not stand up or move, even _____ what kind of difficulty you may have, you should try your best.

To kill the pain or cold or hot, means to become one with, _____, pain. You should, you should forget, you know, about _____, you know. You should become one with pain, not your _____, but pain. And it is not you who feels the pain, because you are one with the pain. That which exists is the, just _____ nothing exists but the pain. You have no legs or no body. _____. Or

no fear. Then it means that you, when we say to kill the pain, it means you become one with the pain.

At first, you know, it is pretty difficult to wear many clothes in hot weather, when it is hot. But you know, even though you take off all of your clothing, it is still hot. So as long as you are trying to, you know, take off your dress one by one, you may be still _____. So if you, when you fix your mind not to take off your dress, and thought it is hot, then there is some possibility for you to _____ in hot weather. But most people, you know, when you feel hot, you start to take off your suits. But that is not way. Most people, _____, seek for some shady place, you know. Start to seek for place...try to go some cooler place.

That is all right but if you determine to sit, you should not try to find out some easy way. The only way is TO SIT WHERE YOU ARE. _____ to find out the complete, absolute composure, where you sit. This is how we sit and that is so-called-it, *shikan taza*.

So Soto priest translate, may translate "to kill cold or hot": "When it is hot you should be hot Buddha. When it is hot you should be hot Buddha; when it is cold you should be cold Buddha." Literally it says: "When it is hot you should kill..." "*kan satsu jar*" means..." _____ " means, you know, priest or monk. "You should kill the monk by cold or by hot." But the actual meaning is "to be cold Buddha or to be hot Buddha." So it may be better to translate it in this way: "When it is cold you should become cold Buddha or cold priest or cold monk. When it is hot you should be hot priest or hot monk." That is the stage we should attain, you know. When it is cold you should be cold Buddha.

When you are trying to seek for some attainment, it is the stage: _____ is emptiness. But after you attain...you start the practice of _____ is emptiness, you know, you should find out that everything is _____. Buddha is everything, so that is Emptiness is form.

_____ Emptiness is emptiness means to get rid of the attainment _____. And when you are quite free from attainment, that is form is form. Where there is no...When it is hot you are hot Buddha, you know. That is Form is form. The stage of Form is form. As long as you, you know, stick to your attainment, attainment does not work. So when you are free from your attainment, your attainment will start to work. So if you say: "I attain _____ of stage," you know, as long as you say, "I attain," this _____ stage, you are not ordinary person. So you cannot communicate as ordinary person. You may be, you may be something different _____ ordinary one, but that is not our stage to attain.

When you become completely ordinary person, after your attainment, _____ to be perfect, you are said to have perfect attainment _____ this is characteristic of Zen. We do not stay some stage. For us there is no stage to stay. When it is cold, we are cold Buddha. When it is hot we are hot Buddha. We may

say: _____hot!" But we do not have any complaint.

"Oh, it is hot. Oh, it is cold"...to say so is all right but if, if you don't try to escape from, it is all right. That is the stage (where in) you can help people in its complete sense. _____you know, if you have, if you are respected, or when people respect you because of your attainment, you will find out some, you will find out some way to help them. That is true. But that is _perfect. When you completely forget about your attainment and you become completely good friend of others, I think you can help _____in its true sense.

The people may not, you know, even aware of being helped by such person, but actually they are helped by him in its true sense. It is, maybe, you know, for instance if I try to help people as priest like this wearing *okesa* and robe, you know...sometime it is easy, but I cannot help all of them. You may say: "oh, you are priest, so that is why you, you can say so. But I, I have very, you know, commitment. I have my family. I cannot give up my business. So you cannot be good example of layman." You may say so. It is same thing if you are rich, it is rather difficult to help people. "Oh, you are so rich so that is why you have no problem. But I have no money. I have, that is why I have so many difficulties." So it is rather hard for a rich man to help others.

Without money, you know, if you are happy, you know, then you will be a good example of people. The people may try to, you know, try to be like you, if you have nothing to give him, give them, or if you have no particular status. I think this is, you know, best way to help people. I think so, you know, because I belong to Soto school. But at the same time, it is not so easy. That is why I am wearing robe like this, always. I feel, you know, I feel always protection by my robe. I know that is not so good, but as Soto priest I should be Ryokan, who, who is, who was almost a beggar. And yet he, he was a, a famous, you know, poet and scholar. But after, you know, he died, we found out he was so great, but when, I think, when he was alive, no one knew that he was such a great person.

Wherever he is in his trip, lonely trip, he, you know, he always, in his mind, there was Dogen Zenji. And he left many poem about his adoration to Dogen. I think I...as long as you stick to some position, we are not really, in its true sense, we are not Dogen's decedents. So even though we wear those robes, you know, we should forget about those robes. Although we observe strictly, you know, the way of wearing those things...how...there is strict manner to wear those robes; even though we are observing strictly our way, at the same time we should be completely detached from the rituals and robes. Do you understand? Maybe if we are, if I am very strict with the manner or rituals, usually you may think, "He is very rigid." You may say; you may say so. But actually it is not so. This is, you know, something which is difficult for you to understand. That is why we have _____ many, you know, we repeat: Form is emptiness, Emptiness is form. Form is form, and Emptiness is emptiness. Even though you study those four lines or statements as a whole life study, you will find, you will have something more to study. Most of you, in your age, I think what you attain will be the stage, maybe Emptiness is form. Most of you may be Form is emptiness. When you,

you know, see, you know...When you have some attainment or some understanding (of) what is emptiness, you feel as if you attained something pretty well. Not completely but pretty well. And you feel you are something different from usual person. "Oh, they don't understand what I attained. But I know what it is, you know. I, I am something different from ordinary person." You will be, most people will stay forever in this stage, and you will be very proud of your attainment, and you will behave quite different way from usual people. But that is, you know, the second stage or...first stage or second stage. And there are many things to study after you attain that kind of attainment.

Why you, why you stay without, without making any progress at the first stage or second stage is mostly because you don't know the real practice. What is real practice, and because you do not have real teacher.

Dogen Zenji says: "Most people, you know, think real teacher is someone who has great knowledge, or someone who has mysterious power, or someone who is different from ordinary people. But you should, even, you know, children of seven years old, may be your teacher," he said. If you, you know, after you attain first stage or second stage. So great scholar or great Zen Master can be a good...will give you, will give us a great encouragement, but as long as you accept, accept him because of his knowledge, because of his power of practice, then he is not able, he is not, you know, for you right teacher.

It is, whether he is good teacher or not is not only because of his ability, but because of real understanding of practice, or because you have true understanding of our way. When you, you know, when you know what is our practice and what is our ultimate attainment, you will start to respect even he is...is a child, you know. You will start to respect him. So it is not matter of "he is great" or "he is ordinary," in that case. If you know what is our practice.

If you don't know, you know, what is real practice, you should have some teacher who knows what is real practice, even though he is _____ real teacher. But if he is striving for the ultimate attainment he will be a good teacher and he will practice with you forever. _____ I don't think I can be...I can be your teacher. I know what is real practice, but I know, at the same time, I am not perfect teacher. I know what is real practice and I know I am not perfect. I know how to help you and how to be a good friend of you. I think although I am not perfect I can be your teacher. You know. Especially when a child of seven years old could be your teacher. I am not _____ excuse but that is true I think. That is why Dogen Zenji says: "There is no problem for us to study our lofty way. People may _____ way but our gate is open to everyone. Everyone could be a teacher." Everyone of us could be a teacher if we know what is real practice.

I have ten minutes more. If you have question, please ask me. Do you have some question? No?

Question: Could you explain more, how we could practice our way perfectly, without

being attached to it?

Roshi: Strictly. Yeah. (laughing). You want strictness. I think you want strictness it may be enough. you know. If you need some strict...if you find out how strict our human life is, you will be encouraged by the difficulties you have in our human life. Even when you come to, enter into the deep valley of Tassajara, you cannot escape from the human. And our human life is pretty strict. It looks like easy, but actually it isn't. Hard practice in monastery not so hard, but to practice our way in the city is much difficult. I understand, you know, why you want strictness in your practice. I understand that, but if I am very strict with you, I must be dead, you know, with you. Maybe before, before you know...in, in...maybe one or two months I will be dead...trying to be very strict with you...So let's, you know, make best effort, anyway. Some other question? Hai?

Question: Roshi, you spoke in one lecture about...you got to the Eighth Mind. But you didn't tell us where the Eighth Mind was. Where is the Eighth Mind?

Roshi: Eighth Mind...Eighth Mind is "no mind," is Eighth Mind. Seventh Mind is, you know, "some mind." "This is mind, you know; I understand it. You are good teacher." That is Seventh Mind. Even though Seventh Mind says so, you know, you shouldn't trust it. Do you understand? Seventh Mind is ego...ego-centered mind, you know. "I understand it. I think he is a good teacher. I think he is not so good."

Question: Emptiness is form and Form is emptiness...is that the _____ of "*yu soku mu*" and "*mu soku yu*?"

Roshi:...Yes...you can. Yes. That is correct. "*Mu*" means not, we say emptiness but actually it is not, it may not be good translation. Whatever you say...that is a kind of sign, you know. "*Mu*." Do you have some more questions?

Question: Sometimes when we are sitting and pain starts to come, we have a choice of becoming one with the pain or of escaping from it by folding (?) our legs. And I find that when I become one with the pain, I continue sitting with the pain, afterwards I feel somehow _____. What do you think about that?

Roshi: Afterwards...you..."It is good. It is awful." You know. When you think...afterwards you think, you know. When you are _____, you don't, you will not be proud of it. You will just _____ when you become proud of it, all at once your legs start to _____ is, that kind of time when you attain *kensho* experience. _____ you become proud of it, if you hear something...all of sudden you receive a big slap or something and all of sudden you lose everything. Anyway, the important point is to become aware with it. Whether you become aware of it by outward stimulation or not. When something happen to you, you know, you will. _____ have no time to become proud of it. All of a sudden, everything _____ up and you will lose everything, so that you have no time to be proud of it. That is so-called-it *kensho* experience. But _____ enough you have that kind of experience, because of lack of outside stimulation, we cannot say you haven't that kind of practice.

Thank you very much.

EZT – early SFZC transcript – 69-07-26
