

69-07-00.C [69-09-00-C]

SUMMER SESSHIN, LECTURE #3

Tassajara, 1969

We are talking about practice. What is the practice? And what is enlightenment? And how we practice. And someone who is practicing is a man in reality. And place we practice...some place in reality. And the time you practice is also time in reality. So everything take place in realm of reality. That is true practice so Dogen Zenji says: "If our practice does not include everything, it is not our practice." And not only practice but also place you practice and person who practice and time you practice...include everything. And that is perfect practice.

So counting breathing practice is not just to count, you know. With all your, with all your body and mind you should count, count your breathing. If you do so, the counting breathing practice covers everything. So counting breathing exercises include everything. That is how we count our breathing in our practice, not to count our exercise mechanically, you know: one, two, three. That is not our way. When we count it with whole of your effort, physical and mental, that is counting breathing practice.

Some of you find it difficult...find some difficulty in counting breathing practice. Difficulty you may have is you tend to count your breathing just mechanically. So naturally, you know, you count...if you count something: one, two, three, four, five...and again and again you count...you will be counting faster and faster, because it is easy. One, two, three, four, five, six, seven, eight, nine, ten. Just you recite...*Prajna Paramita Sutra: Kan Ji zai bo* (speeds up this part so as to slur it)...that is not our practice, just to know how many times you can do breathing and how long you can keep counting without...without mistake. That is not our practice. With your whole mind and body you should count. How do you do it is ...you know it is, how you do it is also how you take deep perfect breathing. So by counting you will help good breathing, good, smooth, deep breathing. Instead of saying some other thing like "Mu," you know, you count one, two.

When you do so, your mind and body will be complete, completely involved in your practice. When your mind and body are completely involved in our practice, that is perfect practice because at that time you are practicing counting breathing practice with all things. How do you do things with all your body and mind and how you practice our zazen is not different. You know, to, to lift something, lift, this and to have perfect breathing in your practice is same. When you do something, you have some power here; if you do it with your whole body and mind without some power here, you cannot lift things. (Here...is *hara*). And if you want to say something, you need some power here. If you recite sutra also, you need some power here. That is how we recite sutra. This is maybe...maybe the difference between our reciting sutra and singing. Singing can be, you know...our...if you make some beautiful voice with your...what do you call it? Vocal; cords? That is singing. But even so, I think you need power here or else you

cannot sing. You cannot put some feeling to it. Or else the singing will become like some instrument, you know. We can convey our feeling by saying something, so when you do it with your mind and body, you can convey something more than sound. So we, we, when we recite sutra...we recite sutra: *Kan ji zai bo*...big sound with some strength here. So reciting sutra and practicing zazen or carrying something is not...we do those things in same way. The speed maybe, and duration of time may be different. Instead of doing, you know, you do smoothly and with some strength in your tummies. That is actually how you practice counting breathing practice.

And in this way we study our way. And when you do so, you have no idea of self because you are completely involved in something. You have no self. Self...selflessness is there. When you have no self you can study Buddhism. In Japanese, to study...or in Chinese, also, we use two *gathas*. It is ...one is *Manabu*. *Manabu* means...you know, *Manabu* or _____ is Chinese. *Ma na bu*. *Ma na bu*. *Na* will change into many words, many different sound. Same kind but different sound. *Na Ni Nu Ne*. *Manabu* can be *Ma ne bu*. *Ma ne* means...to imitate. If you have a lot of self you cannot imitate. When you...when you are like a child, you know, you can imitate. So *Ma na bu*. To study means to imitate. To imitate means to be completely involved in something without self.

Shu. Another character is *Shu*. *Shu* is...the character of *Shu* is...upper part of the character is wing. You know a bird, when a mother bird teach a baby bird how to fly, mother try like a baby. Try to fly like this. She can, she can fly pretty well, very well but she imitate. Teacher become like a baby bird. Mother bird become a baby bird and so baby bird...that is something possible to do for a baby bird so baby bird will do like this and mother and baby...then they will study, baby bird will study how to fly. That is also practice. So we put more emphasis on physical point rather than intellectual one. If you...something which is learned by your thinking mind is, you know, it tend to be very superficial. It looks like very correct and exact but actually, the more something, some knowledge become accurate and exact, the more you will lose the true meaning of it.

Your way of cooking and Japanese way of cooking...they are two extremes. You mix things when you cook something, and you don't cook something one by one. You mix things and cook it. And eat it in one big bowl like salad. Oil and lettuce...everything is mixed up. And your soup also, it consists of many things. But Japanese way is bean and potato, and *daikon* or *gobo*...we cook separate. And if it is necessary, we put then in big dish, something like ornament...ornament or separation of the plate. We don't mix things. And even *shoyu* sauce, we use most of the time *shoyu* sauce in some special container. *Gomasio* is...and *shoyu* sauce are in special containers. So we make our menu with picture. And here rice which we draw menu in white paper.

Rice . soup, and middle of the tray we put _____, in which we usually put something like bean _____ or sesame tofu. And here we have _____. So we draw a picture of tray and we put name of the dishes...name of the vegetables, like this. Your way of making menu is: bean, so...so and so _____. How do you call it? And beet ounce. And sugar so and so ounces. You measure various things

you mix. And when you cook it you mix. So you measure it by ounce, ounces, ounces. So we make our recipe by picture and by name of the vegetables. We cook it separately, so there is no need to measure, you know. But you, you must measure or weigh, because you have to mix them. To have good taste, you mix things.

And our practice also consist of two ways. When you mix you know, that is...when you mix things, you don't know which is which. Which vegetables. You cannot figure out if this is bean or soy sauce or some other vegetable because you mix. But anyway, when you eat, you know, in your tummy, all what you eat will be mixed up. But before you cook it...or even Japanese dishes divided in various way...if we eat it, it will be mixed up. But before you mix, mix up, vegetable is vegetable and bean is bean, and corn is corn. So there is two side of one practice, but both is necessary. maybe Japanese way is one extreme and your way is another extreme. But, but usually whatever the, usually Japanese way and the American way is consist of two ways: to mix up something and to separate something. But the best way to study is not by recipe but by intuition: this one, this one...maybe all right. But the more you become skilful, the more you can do by intuition. So actual practice will be there when you don't need any recipe. When you are able to do it even without recipe. That is why we practice zazen.

For instance, if you are not good at counting breathing practice, you tend to be counting breathing mechanically or you may forget; you may lose your count by thinking some other thing. Both are two extremes. But when, but when you are able to count your breathing as well as simultaneously having perfect breathing, that is, you know, how we practice counting breathing practice.

Last night I talked about Dogen Zenji's saying: "Those who fall on the ground should stand up by ground." And his...another version of Dogen Zenji's about this pint says: "Those who fall on the ground should stand up by emptiness." Another advanced saying and: "Those who fall on, fall in emptiness should stand up by the earth, by the ground." So here again: Emptiness is Form; Form is Emptiness. Earth is form and earth is emptiness...is form. Form equal emptiness. Emptiness equal form. Why we say our earth...our practice of standing up by emptiness is...not only earth. Earth can be many things. It can be a stick. It can be a stone. It can be a diamond. It can be water. So there is no particular thing to help our practice. Whatever it is, you know, it will cause disturbance for our practice. Whatever it is, you know, it will cause disturbance for our practice. But that disturbance will help our...at the same time, will help our practice. So there is no particular thing which will help us, so earth or some particular thing can by many things so it is emptiness. But even though we say "emptiness," you know, when we practice something, there is something...some particular thing. So emptiness is form. Even though we say emptiness...whatever it is it is good, we say at that moment you will need something special, some special thing. So if we don't understand "earth" in that way, if we don't understand disturbance of our practice in this way, we cannot practice our zazen in its true sense. When we can practice our way in, in this way with understanding of form...form is emptiness and emptiness is form...so anything can be said of our practice and anything can be disturbance of our practice. And he says: "What will be the difference between disturbance and aid?"

If someone ask you what is...excuse me. "What is the...how far is it from us to emptiness?" If someone asks you, you may answer: one hundred and eighty miles." One hundred and eighty miles is a long distance. But he didn't...he just says in his _____...in his record of saying. But we should not think if you go to...if you drive one thousand...no, one hundred and eighty thousand miles from emptiness to earth you will reach emptiness or you will reach earth. That is wrong understanding. Because emptiness is directly...emptiness is earth and earth is emptiness. It is two names of one reality. So when he said: "One hundred and eighty miles...eighty thousand miles...", he meant it is far away, completely different thing. It is not matter of saying how far is the distance from one to the other. We should understand our practice and enlightenment, too. It is two names of our one reality. You cannot say this is..."If you cross this water, here is, world of enlightenment. And until you cross this borderline this is not practice." It is not like that.

I am just talking about our actual practice, right now. But how you understand what I mean is just practice it like a baby bird, and by experience...to experience it. That is the only way. Maybe at Tassajara you are...I have so many student. And I am not with you always so it is difficult to show. To show all of you how to fly. But the point is, without having much self like a baby bird, just to practice zazen and just to bow to Buddha and to recite sutra as most Zen student do is the best way to study our way.

We have transmission from Buddha to us. And how to transmit our practice is something you should know. Do you know the? I told you something. I told you the story when the Six Patriarch visited one big monastery after he received transmission from _____, the Fifth Patriarch. The students were in this period concerned with the flag flapping or waving in the air. And some students said the air is waving and some students said no, the banner is waving. I told you this story already. And the Six Patriarch said: "No. You are worn. All of you are wrong. Your mind is waving." That is what he said. There is same story in India too. When the Seventeen Patriarch...Eighteenth? Eighteenth Patriarch received transmission, there was the teacher. The Seventeenth Patriarch asked the disciple seeing, hearing, listening to the bell hanging on the four corner of the Buddha Hall...asked: "Which is ringing, bell or wind: wind, bell? Which is ringing, wind or bell?" And Eighteenth Patriarch said: "None of them, your mind is, mind is ringing." That was maybe right answer but so far the teacher was not so sure about his understanding, so the teacher asked: "What kind of mind will it be. What Kind of mind will it be?" And the disciple answered: "The complete calmness of all of them." Both are in complete calmness. Bell and wind is in state of complete calmness. That was his answer, disciple's answer. So the teacher acknowledge his perfect understanding of it. Same story but it is easier to understand how we transmit our way from teacher to disciple. "Which is, which is ringing...bell or wind?" Not bell nor wind, but mind is ringing. "What kind of mind will it be?" The complete calmness of everything.

My teacher. You know, my teacher gave a big calligraphy _____."Both are, both are in complete calmness." You may see

the big character, _____, and my teacher's sign. _____ is: "Both are in complete calmness." What does it mean by complete calmness? Calmness is not, you know, calmness in comparative sense. At Tassajara it is calm but city zendo it is not calm...not this kind of calmness. It means that Tassajara is in complete calmness and city zendo is in complete calmness. But you may say city zendo is noisy and Tassajara is calm. But we don't mean this kind of calmness when we say "complete calmness." Calmness of Tassajara zendo include, covers everything. Calmness in cosmic scale. The San Francisco zendo also...its calmness covers whole universe. Then, you know, San Francisco zendo, when it covers everything, it is independent. And Tassajara zendo, when it covers everything is also independent. Here forty, more than forty people are practicing zazen. Each one of your practice covers everything. And each one of you is in a state of complete calmness and completely independent from other's practice, when you do it with your whole mind and body.

So if so, we cannot say bell is ringing or wind is ringing. If we cannot say bell is ringing or wind is ringing, we cannot say so. We cannot say our mind is ringing. We cannot say so. Then, what kind of mind will it be?...will be the question. So, his teacher asked him: "What kind of mind will it be?" And the answer was: "Both are in complete calmness." We cannot say even, you know: "Bell is ringing." Because if there is only one..."Bell"...who is listening to the bell? If all what exist is...if bell covers everything, really everything, we cannot...there is none to hear and there is nowhere to send the sound of the bell. Within big universe, bell is covering everything. Bell is there. So it is not matter of to listen to or to make a sound or to hear the sound. That is complete calmness. So if teacher become teacher, you know, there is no disciple. Teacher include disciple and teacher is independent. If student become really student, that student include teacher too. So he is independent from teacher. In this way everything exist. That is only way to transmit something to others without any trouble.

If I give you this book you may ask: "What is this book?" And: "This book was written by Hashimoto Roshi." If I say so..."Oh. He passed away a year before last year. Oh, I know him. He was not so great teacher." Something, some discussion or some complaint will arise. If you do something in term or good or bad, complete or incomplete, or enlightenment or practice, anyway you will get into trouble and this trouble will continue forever because you have no time to sit in complete calmness. I want you to appreciate...to think about it, about this point, and practice our way with this spirit. Did you understand? You know, this is, this explanation is both direct explanation and very abstract and logical way of explanation so you may be bored by it but it can't be helped.

But the point is to be like a child and to imitate something, even though you don't know what it is, you should imitate. In short, that is the best way to study. When you receive transmission, you know, you practice, actually you practice like baby...baby-like practice. You know it looks like very...very foolish or very silly to practice our way in this way, in that way, but that is the most important point if you really want to study. Okay?

Question: (The tape is going so fast that I can't hear much. But someone asks about asking other people to follow or imitate our practice and how it is to be done without offending them).

Roshi: That is...they are actually studying our way. They don't think they are studying, but actually they are...maybe best students. We have to, we must have some definite reason why we should say in that way. For us, you know, we cannot accept it maybe, but it is necessary for you to explain in some abstract way, or some logical, philosophical. It can't be helped. And you will not completely become selfless unless you have some chance to experience selflessness or some definite reason why you should study. But children, anyway, they are studying many things. The best thing for them is let them study something right, something good. Then they will study. Without trying to study, they will study something good, something right. I think that is very important thing, point. So to teach children or child is to study right practice, they will study right practice. They are very smart, very alert. They know exactly what we are doing. And we try not to teach something bad, something wrong. But if we actually, if we are doing actually something wrong, even though we don't want them to imitate, they will imitate without trying to imitate. So it is our responsibility, not their responsibility. When they are young, we have that kind of responsibility.

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