

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

## SUMMER SESSHIN. LECTURE #4

Tassajara, 1969

We discussed about the question and answer between the Seventeenth Patriarch and Eighteenth Patriarch. Whether bell is ringing or wind is ringing...the teacher said. The disciple said: Not wind nor bell ringing, but our mind is ringing. And the teacher said: "What kind of mind is it?" And the disciple said: "The mind of complete calmness.

And usually when we hear people say "No bell...or not bell or wind but mind is ringing"...then, most people say: "Oh, that is very good answer." But that is not complete answer. "Mind is ringing" means if we don't hear the bell, you know, we, we can,...there is no sound. Because we...our mind hear it and our mind recognize the sound...the sound exist. That is true, but that is not perfect answer. Why? The sound of the bell is the activity of whole universe which covers everything. That we hear our activity of mind is also the activity of whole universe, not only my activity. But also activity of whole universe. So one activity include everything. In this case, that mind is called Big Mind or capital Mind. My mind, you know is...our mind is our small mind. But Mind which include everything is capital Mind. Although the character is the same, but we understand this character in two ways: small--mind, and big--Mind. So there...What kind of mind is it? Small mind or big Mind? you know, although the teacher didn't say so but he meant. What he meant: What kind of mind is it? Is it the mind which hear something, which recognize something? And disciple said: "No. That mind is big Mind which is in complete calmness." That was his answer.

Now, this is, you know, how we practice zazen. How our mind work or exist or how each one's own mind exist is so-called-it: inter-relationship. You know, my mind is supported by all of you and each one's mind is supported by all of Mind. So, you know, and at the same time, each one's mind is supporting, supporting everyone's mind. So arrow comes from all of you and I am receiving it. And at the same time I am giving my mind to each one of you, like this. That is how our Mind exist and how things exist. That is so-called-it: inter-relationship. Inter-relationship does not mean just between two but between every being which exist in this world. So it is rather difficult it is difficult to say: This. My mind or your mind. We cannot say exactly if this mind is mine or yours. In this way our mind exist. But actually, our mind exist in this way because of our karma. We are doing something extra.

We have many trouble. Originally we have no trouble between us. But we have home-made trouble. That is so-called-it "trouble." And as long as we exist, everyone has karma. And from which it is not possible to escape all of the...little by little you can change your karma, but you cannot...We should know this point also. Even though you practice zazen or attain enlightenment, on the other hand you have your own karma. So until you are quite free from your karma, it takes time. This point also we should know. That is why we cannot practice zazen so well. Because of our own karma we suffer.

If you eat too much or if you work too hard, you cannot practice so well. But those problems in your practice are also...if you think clearly, they also exist in relationship to others, to other activities you will have done. We have been practicing counting breathing practice. I am sorry, very sorry for you for putting you in such a difficult practice. I know how difficult it is, but I think unless you know, until you know how difficult it is you will find out...you will not realize how important it is to practice counting breathing practice once in a while. To check your practice.

Actually, you know, secret of counting, you know, breathing practice is...(long pause, everyone laughing)...if you laugh I will not give you...I will not. This is rather, you know, this secret must be kept only for me but as you have been practicing so hard without knowing it...why I put in this...in this practice (is) I wanted you to know how difficult it is. Not only counting breathing practice. Just to, to have good breathing is difficult enough and we say, Dogen Zenji says: "After all, what is your inhaling and exhaling? After all what is it? Therefore, there is no self." After all, what is it? What is the exhaling and what is the inhaling? After all what is it? Therefore it is...maybe if you write this sentence: "After all, what is after all?...what is it?"...and question mark and many dots....."And so there is no self." "After all," you know, "who you are?," question mark and many dots....."so there is no self." Do you understand?

We are receiving many things from numbers...numberless people. And we are giving out many things to numberless people. We think we are just inhaling or exhaling, but where the air comes and where our exhaling is going. To where is it going? So there is no self. No one knows what we are doing. What is even only one exhaling? It is not possible to know what it is. It is, we say it is inhaling or exhaling, it maybe right, but actually no one knows what it is. Everything is like this you know. Jane's robe or dress is black. But what is black? If you dip the material six times in strong, black thing, it may be black but almost, still "almost" black. Then what is black, exactly. Oh, that is black we say but if someone asks you: "Is that black?," you may say: "Maybe black, looks like black." It is almost impossible to know what is black and what is human being, what is inhaling and exhaling. And if someone asks you what is Zen, you know it is impossible to answer for that kind of complicated, big practice. It is not possible. And what is counting breathing practice? Most people may think that is just beginners's practice. Just beginner's practice. It cannot be so difficult. If you have strong will power you can do it. If you have enough sleep and eat properly you can do it. (They may think). But not that easy. That you can think that is easy is wrong, completely wrong. Nothing can be so easy. If you start to practice with this understanding for the first place, you will...can practice counting breathing practice pretty well, not complete, pretty well.

Actually, you know, your posture and your breathing and your mudra is helping counting breathing practice. So counting breathing practice also helping your posture and your breathing and calmness of your mind. So counting breathing practice is not just counting breathing practice. It is also following breathing practice. And it may be *shikan taza*, too. So all those practice is actually many names of one practice. So it is wrong to think counting breathing practice is just beginner's practice. It is not so. And

just to follow your breathing is not following breathing practice. Just like just to sit, just counting your breathing, is not counting breathing practice.

To count your breathing will be, for the beginner, will help your practice, like pain in your legs will help your practice. But at the same time, it will be disturbance for your practice. But at the same time, it will be disturbance for your practice. Sometime, you know, it will feel much better to sit without counting, because you know, if you count it creates some disturbance for your calmness of your mind. But the point is, without being disturbed by disturbance, or without relying on any help, to sit properly in *shikan taza*. So how to, you know, practice our way without relying on something, without being disturbed by something is the point of our practice. You may, if someone ask you: "How should I do when we have too much idea in our mind? What should I do?" You may say: "Let them come in; let them go out. That is how we practice zazen." To say in that way is very easy. Very, very easy. And someone who, who asks you: "Oh, that is quite easy. If you think, even though, then it doesn't matter whatever you think in your practice. Let them come in and let them go out. That is practice so Zen is pretty easy." But actually it is not that easy.

When you add something on you practice like counting breathing practice, naturally, in *shikan taza*, if you sit without being bothered by anything, without relying on something else, just to sit in *shikan taza*. But if you add something to it, you will realize how difficult it is to carry on our practice into everyday life. And at the same time, if you find it difficult, then there is your key to open the secret. As I told you, I am not giving you the secret of the box, but so that I can...you may have a key to open the secret of the practice, I put you in counting breathing practice this time.

In Dokusan I couldn't, I am sorry I couldn't see you all, but I saw some of old students and some of comparatively new students, and I found out I am very much satisfied with your answer. You gave me the answer which I expected. You came to the same conclusion. I think you have same key as mine. So the problem. Next thing we should do is to open the box.

Here Dogen Zenji talks about what is complete calmness. The complete calmness means to, to go beyond duality. How to go beyond duality is to practice something with complete effort, physical and mental. That is why we call it complete calmness is because those activity we have include everything. So when each one of us include everything, there is no duality. Even though there is no duality, there is inter-relationship and we are helping everyone, and we are helped by everyone. This is the final conclusion of our practice.

Having this understanding always in your mind and little by little to improve your practice is, in short, how we practice zazen. Tomorrow we will have Shosan ceremony. The Shosan ceremony will be question and answer between student and teacher. And there must be some common round, you know. There must be some mutual understanding to express some certain idea in words. If possible, I want you to ask question about, for instance, about counting breathing practice or about something of

how we treat things, and how we express our something which you have in your mind and how you solve the problem. How you work on your difficulties. Having this kind of understanding in your mind, I want you put in form of question. It does not always mean to ask question is something you ask about which you don't know. Even though you know it, you put it in form of question and ask me. And expect, you know, your...my answer for the question. That is more direct question between teacher and disciple. it is a kind of a mutual training. In this way, back and forth, ancient Zen students trained themselves. So you can ask yourself some question. And the answer for the question, back and forth, in your mind you should do that. And if you prepare for that you can ask me some question and see and see what I will say. So question and answer is very interesting, you know. Even though you expect some answer you know, my answer will go sometime other direction. Even though my answer will be something you didn't expect, you should be able to follow the direction. You shouldn't be lost. And teacher will always try to put you in some confusion. Sometimes, you know, your teacher will give you some answer which you expect. But back and forth in this way, we will help each other. So if it is question and answer is jut to ask something which you don't know...is not so meaningful, you know. When you don't know how you should help yourself even though you have some answer, it may not work so well. Because you will not understand what really teacher meant by it. You will not have ear to listen to it.

To know how we should discuss things...way we discuss things. I think this is...it is little bit early but, without having question and answer, leaving question and answer for tomorrow, we will finish this evenings practice.

Thank you very much.

EZT – early SFZC transcript – 69-09-00-D

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