

69-11-22

OPENING LECTURE PAGE STREET SESSHIN

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I am so grateful with you to have a chance to practice zazen in this...maybe magnificent building. I think we must be very grateful for Buddha and our successive Patriarchs.

I don't think I have much time to speak, but first of all I want to express my gratitude and my confidence...I want to express my confidence in practicing with you. Whether we will be successful or not is for me out of the question. If we are bothered by that kind of idea, we cannot do anything, because our practice is always concentrated on the present moment. If our practice in this moment is good, then the next moment we will have good practice. And in this way, if we continue our practice, naturally we will have good practice forever. That is, as you know, our confidence in our practice. Our group is now pretty many; we have many students now.

When Hyakujo Zenji established monastic life in China, many people came to monastery and wanted to practice with him. So Hyakujo Zenji set up *Hyakujo shin*. Because Hyakujo established the rules of the monastery we call it...*shin* is monastic, pure rule, and because he established for the first time for the Zen monk the pure precepts or pure rule, we call it *Hyakujo shin*....?in China...Buddhist or non-Buddhist started to practice zazen according to--mostly according to Hyakujo. In India, they have precepts, but in China before Hyakujo, Zen Buddhists did not have special precepts for themselves. Precepts is in two side; one is, you know, prohibitory, negative side, and the other side is how to generate spirit; how to do something good. This is more positive side of precepts. The positive side is called (*hazenmo?*) to do something good. And the negative side is (*hyakumo?*). *Hyakumo* means prohibitory side.

I think we will naturally need some way of life as a group. It may be difficult to set up all at once, but if we try hard, we will find out our precepts, which include both sides, will be established. This is very important point for our practice, and for our practice to help others, and to help ourselves. That we have our own way of life means that you encourage people to have our own way of life means that you encourage people to have more spiritual and more adequate way of life for human being, not only for ourselves but also for other people we must study our way. It is something which we must create or, something which we must establish as it is--as our rules are actually for ourselves, for human beings.

As Hyakujo Zenji established *Hyakujo shin*, I think we must establish *American shin*. I am not saying this jokingly; I am pretty serious. But I don't want to be too serious. If you become too serious, you will lose your way. If you are playing games of it, we will lose our way. So little by little--with patience and endurance--we must find out our way for ourselves.

On this occasion, I want to introduce you to one Hyakujo's words. "A monk asked Hyakujo, what is a special practice?" And he said, "to sit on the summit of Dyuho." Dyuho is the name of the mountain. To sit on the top of the mountain, Dyuho. After all, various ways of practice, there is just to sit on the top of mountain Dyuho.

If you want to sit well, you must organize your life. So, Hyakujo tried to help people to organize their lives so that they can sit on the top of mountain Dyuho.

Let's practice hard, and concentrate on zazen practice, and organize our life so we can sit well.

Thank you very much.

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