

70-02-25

NONDUALISTIC PRACTICE

February 25, 1970. San Francisco.

Yesterday I talked about how to, maybe...to weigh the practice, one is zazen practice under the guidance of the right teacher, and the other is how to extend our practice in our everyday life. And our teaching mostly-especially Mahayana teachings mostly directed how to extend our practice to our everyday practice. The teaching of emptiness or teaching of interdependency those teaching are to explain how, you know, from our practice which is nondualistic-to be extended dualistic everyday life. And that was what I told you last-yesterday. So in our practice, you know, our practice is not the practice to attain something but...to start our practice from the beginning, jumping into the nondualistic...way of practice. That is our practice. Without, you know, realizing there is nothing to depend on and even ourselves, our physical body is transient, so we cannot depend upon ourselves, our physical body is transient, so we cannot depend upon ourselves physically and mentally. When things exist look like permanent, but it is not so. It looks like existent, but it is nonexistent, that is true. With this understanding we devote ourselves completely in our practice, that is our practice. Then your question maybe-what kind of effort you should make to practice that kind of practice of nonattainment. That will be your question. I told about it a little bit. Our effort is not like some effort to achieve something, or to carry something or to run a race. It is not, you know, that kind of effort. The effort-mostly, you know, directed...excuse me...(trouble with microphone)...it should be directed this way-our effort! (laughs)...Usually, you know (more trouble with microphone)...-your effort is directed that way. From inside to outside. But our effort should be directed this way. From inside to outside. But our effort should be directed this way. Inward-inwardly. To direct our effort inwardly means to have Big Mind, if you have Big Mind, which is not outside of it, there is no way to direct it this way. It is not possible because there is not outside of it. Whatever happens-things which happens is always happen within ourselves. That is why we say our practice is nondualistic practice. If, you know, when you direct your effort outward, it means that your effort is dualistic. How to practice nondualistic practice is let things happen within ourselves and without disturbing by it. Because things happen within our Big Mind, so our Big mind couldn't be disturbed. Things which are going on is always inside ourselves. That is so-called it perfect acceptance. That we don't say good or bad means things happen within ourselves as a movement of Big Self. Then whatever the movement is, that is movement of the Big Self, so we cannot say good or bad.

The-fundamentally, with this understanding, we practice zazen. I already explained the idea of self or idea of being is not perfect understanding. So when we have right understanding of things you have this kind of perfect understanding of nonduality too. But here is as you see in *Fukanzazengi*, if there is slight mistake or misunderstanding arise then our practice, the difference between our practice and true practice will belike heaven and earth. Completely different. We will be involved in quite different practice. This, you know, slightest mistake does not mean...no when to hear some sound from

outside or to be caught all of a sudden drowsiness or to have difficulty in painful legs, but the difference between wrong practice and right practice, when you have for instance, painful legs, it is maybe rather hard. Let painful legs be painful. That is, you know, how you practice zazen.

In Meiji Period there were famous Zen Master called Neishiori Ogasan (?). When he was...he was-what was the name, anyway...epidemic, you know, and he was hospitalized, but he was still hanging some book from the ceiling. Lying in his bed he was reading koan and doctor said you must not read and he didn't mind, you know. "My mind is reading, let it read. My body is suffering, let it suffer. It's OK." There is, I think, there is some suggestion how to control or how you practice zazen. Let it completely go as it goes. Of course there is some technique, you know, which is very difficult to explain. Some technique. There is-in his time there was another great Zen Master called Morita Goryu (?), who was very gentle and the other Zen Master was very short-tempered. It was very good contrast. And he was, you know, a kind of person always calm and always practicing his way. Once his-once he was crossing the narrow between Honshu Island and Hokkaido Island and they met a big typhoon, and you know, their ship almost wrecked by wave and almost all the people, including crew get sick, but he was practicing zazen. He didn't mind at all. He didn't get sick when all the crew was sick and the captain came to him and amazed seeing a person sitting zazen in a ship like a leaf in the ocean.

To have this kind of practice...it is necessary to switch-to switch your way of life completely to another channel. Whoosh. Because you don't do that you suffer a lot, and you will suffer from stick mind. You get into conviction-if you put it aside, and see what is happening, nothing happens. Because you do not, you know, switch your channel of life to the other you have difficulty. That is one secondary, you know, after you could switch over the channel to the other you should have, you shouldn't go back. That is to switch one channel from the other is difficult, but more difficult thing is to continue that practice after switching over to the right practice, to the nondualistic practice. Mostly when we talk about difficulty of practice, we talk about the difficulty of continuing the practice, how to continue that practice. That is why we, you know, put emphasis on perseverance or endurance. Especially you know-most part of our practice is directed to continue this kind of practice, but even though it is difficult to switch the channel, but if you sit so long time as six days, you have chance-you have chance, if you try hard, so if you realize, if you have-if you find out this is the way, you should find out the way how to continue it, how to extend in our everyday life and the way to extend nondualistic practice to dualistic everyday life was-is what explained previous two lectures. We-to switch over the channel is so-called...according to Dogen Zenji is *jikidai shoto* (?) we say "*hai*"-that is the secret. That is how to switch over the channel. If you think when you are called-if you think, if you hesitate to say "*Hai*," you will lose the chance to switch over. If you do it quickly, you can do it like you catch fish, you know. If you do like this...to escape, you know. So you shouldn't give yourself to escape from chance to switch over *jikidai shoto*. Even though you are not called by your name, to observe things like a flash, you know, that is nonduality. If you hesitate more and more you will be caught by sticky ideas and you cannot move about and if you lose the chance, the

more...you will suffer from the sticky things. And the more you suffer, the more the things can be sticky. So to do something in flash of light is the secret and if that is just casual success it doesn't make much sense. Knowing that what is dualistic practice and what is nondualistic practice and to...to say "this is it" to feel confidence in your experience is necessary. So even though you have because of some reason you haven't good practice, if you know that is, if you know what is real nondualistic practice still your dualistic not-so-good practice is working.

To explain in this way is, you know, maybe not so difficult if you have little, a little understanding of nondualistic practice it is not so difficult, but to continue it until you can do it without much effort is difficult and you should be very patient and you should continue same way of life for many years. This is also...the difference between usual practice and our practice. We put emphasis on the habit we do something, you know, if you can do it without thinking, like a kind of habit, then we say-he is pretty good. When you reach that stage or that much training then even though you say something-something mean or even though you are very angry, there there is some flavor of nondualistic practice. That is so-called it way downward. The way upwards, after attaining, after having some experience of nondualistic practice and to continue it until you get accustomed to it and until you can do it without making effort. That is way upward. And way downward to help others is to-sometimes you should be angry. But actually that anger is different from usual anger. The meanness you behave is not same as...usual meanness. So, in short, Zen is not knowledge. Something to study intellectually by reading or listening to lecture (tape turned here , maybe something lost). And that is the practice after you get accustomed to our way. So actually takes time.

I am (sick). I don't say so to keep you in big building, but if you are involved in hasty idea of practice, way of practice, or if you discouraged and give up or if you stop practicing our way when you have some understanding of it you stop practicing our way when you have some understanding of it then you will not accomplish our Soto way. I said Soto way, but because this kind of practice is called by people Soto way. Actually for Dogen Zenji there is no Soto School or Rinzai. He point out many Rinzai teachers as a good teacher, even though he belongs to Soto lineage, if his practice is mature he didn't accept. There is...Tozan Zenji, and...Tozan Zenji is supposed to be founder of Chinese Soto Zen and he and his brother disciple were taking a walk and they met-when they were walking-a hare cross the road. And Mishihaku, his brother disciple, they studied their way under the same teacher, Ungan Dongo, he is Sixth Patriarch...(chants patriarchs names...) fifth generation from the Sixth Patriarch, so Eleven Patriarch. Ungan, they were good friends and the were walking and hare crossed the road and Mihihaku his brother said-"Oh, how swift it is." Swift or a lot is is. And Tozan started question and answer-"How swift is it?" Tozan asked how swift is it. And Mishihaku said "It is as swift as commoner became a minister." Common city people became minister. So swift it may take many many years or many more lives, but hare became a minister in a minute. It is so swift. He saw a lot, he said. It means that even desire is good desire, Buddha and common people not different. Not different. We are originally Buddha. There is no difference between original-originally...there is no difference

between Buddha and we ordinary people. So without, you know, it doesn't take time for us to become a Buddha, because we are originally Buddha. That is nondualistic practice. Swift. There is no need to make effort because we are originally Buddha. When we think so it is so. And Tozan said to him "Oh, you are-you look like great Zen Master, but what you said was very slow, very dull. I thought you were great Zen Master." So his brother asked back "How swift is it, do you think?" And Tozan said "Old, old hairpin given by mother (he didn't say so invalid) old hairpin and comb, beautiful old hairpin and comb was broken," he said. Do you understand? According to Tozan Zenji, that was much swifter than a commoner to be a minister in a minute. That is the way downward. To be a beautiful, to be a minister is way upward, and to be-to be a broken treasure which no one pay attention to it is not swifter way. To, you know, it is for him-if that is possible, you know, to go up and to come down is very slow. So from the beginning to go directly to the common world is swifter-shortcut, without going up and down. Anyway, even though they are beautiful comb and hairpin, anyway they will be broken down by children, by _____ and children. So it maybe much better to be broken hairpin from the beginning, so you don't care how they treat it. There is no need to say "be careful." "Keep them away from the children." There is no need to say. So that is much better. Tozan said "old hairpin and comb."

Ummmm...I want you to understand our way in this way. We have now many new students who is involved in hasty way of practice. Many people, you know, I think may ask me how to practice zazen. I have too many ideas, my mind confused, how to get out of it in our practice. But that is not so easy. It is difficult to tell you how but if you continue your practice you will have time to know what it is.

There was one more thing which I wanted to tell you but I forgot! Maybe better to forget. And...perhaps tomorrow Katagiri Sensei will continue this lecture. So he may tell you what it was. I thought it was something which was very difficult to tell you. Or which is something-it was something-it was something which I don't want to tell you.

Thank you very much.

EZT – early SFZC transcript – 70-02-25
