

Breathing

" What we call 'I' is just a swinging door which moves when we inhale and when we exhale. "

When we practice zazen our mind always follows our breathing. When we inhale, the air comes into the inner world. When we exhale the air goes out to the outer world. The inner world is limitless, and the outer world is also limitless. We say, 'inner world' or 'outer world', but actually there is just one whole world. In this limitless world, our throat is like a swinging door. The air comes in and goes out, like this (demonstrating a swinging door). If you think, " I breathe," the 'I' is extra. There is no you to say 'I'. What we call 'I' is just a swinging door which moves when we inhale and when we exhale. It just moves; that's all. When your mind is pure and calm enough to follow this movement, there is nothing: no 'I', no world, no mind nor body, just a swinging door.

So when we practice zazen, all that exists is the movement of the breathing, but we are aware of this movement. You should not be absent-minded. But to be aware of the movement does not mean to be aware of your small self, but rather of your universal nature, or Buddha nature. This kind of awareness is very important, because we are usually so one-sided. Our usual understanding of life is dualistic: you and I, this and that, good and bad. But actually these discriminations are themselves the awareness of the universal existence. 'You' means to be aware of the universe in the form of you, and 'I' means to be aware of it in the form of I. You and I are just swinging doors. This kind of understanding is necessary. This should not even be called understanding; it is actually the true

experience of life through zen practice.

So when you practice zazen, there is no idea of time or space. You may say, "We started sitting at a quarter to six in this room". ^{You} ~~We~~ have some idea of time (a quarter to six), and some idea of space (in this room). Actually what ^{you} ~~we~~ are doing, however, is just sitting and being aware of the universal activity. That is all. This moment the swinging door will be like this (demonstrating), and the next moment the swinging door will be like that (demonstrating). One after another each one of us repeats this activity. Here there is no idea of time or space. Time and space are one. You may say, " I must do something this afternoon ", but actually there is no 'this afternoon'. We do things one after the other. That's all. There is no such time as 'this afternoon' or 'one o'clock' or 'two o'clock'. At one o'clock you will eat your lunch. To eat lunch is itself one o'clock. You will be some place, but that place cannot be separated from one o'clock. For someone who actually appreciates our life, they are the same. But when we become tired of our life we may say, " I shouldn't have come to this place. It may have been much better to have gone to some other place for lunch. This place is not so good. " In your mind you create an idea of place separate from an actual time.

Or you may say; " This is bad, so I shouldn't do this. " Actually when you say, " I shouldn't do this," , you are doing not-doing in that moment. So there is no choice for you. When you separate the idea of time and space, you feel as if you have some choice, but actually you have to do something, or you have not-to-do something. Not-te-do something

is doing something. Good and bad are only in your mind. Bad is something not-to-do for a zen student. So we should not say, " This is good," or " This is bad ". Instead of saying bad, you should say, 'not-te-do' ! If you think, " This is bad ", it will create some confusion for you. So in the realm of pure religion there is no confusion of time and space, or good or bad. All that we should do is just do something. Do something ! Whatever it is, we should do it, even if it is not-doing something. We should live on this moment. So when we sit we concentrate on our breathing, and we become a swinging door, and we do something we should do - we must do. This is zen practice. In this practice there is no confusion. If you establish this kind of life you have no confusion whatsoever.

Tozan, a famous zen master, said, " The blue mountain is the father of the white cloud. The white cloud is the son of the blue mountain. All day long they depend on each other, without being dependent on each other. The white cloud is always the white cloud. The blue mountain is always the blue mountain. " This is a pure, clear interpretation of life. There may be many things like the white cloud and blue mountain: man and woman, teacher and disciple. They depend on each other. But the white cloud should not be bothered by the blue mountain. The blue mountain should not be bothered by the white cloud. They are quite independent, but yet dependent. This is how we live, and how we practice zazen.

When we become truly ourselves, we just become a swinging door, and we are purely independent of, and at the same time, dependent upon everything. Without air, we cannot breathe. Each one of us is in the midst of myriads of worlds. We are in the center of the world, always, moment after moment. So we are quite dependent, and independent. If you experience this kind of experience you have absolute independence; you will not be bothered by anything. So when you practice zazen, your mind should be concentrated on your^r breathing. This kind of activity is the fundamental activity of the universal being. And without this experience, or this practice, it is impossible to attain absolute freedom.