

# Communication (II)

Trudy:  
leave the "to's"  
here.

you                      now  
" Big mind is something to express, not  
something to figure out. Big mind is something  
which you have, not something to seek for. "

MY The more you understand our thinking, the more  
you find it difficult to talk about it. The purpose of  
talk is to give some idea of our way, but our original  
way is not something to talk about, but something to  
practice. So the best way is just to practice without  
saying anything. When we talk about our way we are apt  
to create some misunderstanding, because the true way  
always has at least two sides, the negative and the  
positive. When we talk about the negative side, the  
positive side is missing, and when we talk about the posi-  
tive side, the negative side is missing. We cannot speak  
in a positive and a negative way at the same time. So  
we don't know what to say. Actually it is almost impos-  
sible to talk about what Buddhism is. So not to say  
anything, and just to practice it, is the best way.  
Showing one finger, or drawing a round circle may be  
the way, or simply to bow.

But if we understand this point, we will understand  
how to talk about Buddhism, and we will have perfect  
communication. To talk about something will be one of our  
practices, and to listen to the talk will also be practice. )  
When we practice zazen we just practice zazen, without  
any gaining idea. When we talk about something we just  
talk about something, just the positive or the negative  
side, without trying to express some intellectual, one-

sided idea. And you listen to it without trying to figure out some intellectual understanding, without trying to understand it from just a one-sided view. This is how we talk about our teaching and how we listen to a talk.

The Soto way always has double meaning, positive and negative. And our way is both Hinayanistic and Mahayanistic. I always say our practice is very Hinayanistic / - Hinayana practice with Mahayana spirit - rigid formal practice with informal mind. Although our practice looks very formal, our minds are not formal. Although we practice zazen every morning in the same way, that is no reason to call this formal practice. It is your discrimination which makes it formal or informal. Inside of the practice itself, there is no formal or informal. If you have Mahayana mind, something which people call formal may be informal. So we say that observing the precepts in Hinayana way is violating the precepts in Mahayana way. Because of your observing our precepts in just a formal way, you lose your Mahayana spirit. Before you understand this point, you always have a problem: whether you should observe our way literally, or whether you should not concern yourself about the formality which we have. But if you understand our way completely, there is no such problem because whatever you do, that is practice. As long as you have Mahayana mind, there's no Mahayana or Hinayana practice. Even though it looks as if you were violating the precepts, you are actually observing them in their true sense. The point is whether you have the big mind or the small mind. In short, when <sup>you</sup> ~~we~~ do <sup>some</sup> ~~everything~~ without thinking <sup>whether</sup> this is good or bad, ~~and~~ <sup>it</sup> when you do something with your whole mind and body, then that is our way.

Dogen Zengi said, " When you say something to someone, he may not accept it, but try not to make him understand it intellectually. Do not argue with him; just listen to his objections until he himself finds something wrong with them. " This is very interesting. Try not to force your idea on someone, but rather think about it with him. If you feel you have won the discussion, that also is the wrong attitude. Try not to win in the argument; just listen to it; But it is also wrong to behave as if you had lost. Usually when we say something, we are apt to try to sell our teaching or force our idea. But between zen students there is no special purpose in speaking or in listening. Sometimes we listen, sometimes we talk; that's all. Like a greeting: ' Good morning ! ' or just as you eat your food at meal time. Through this kind of communication we can develop our way.

Not to say anything may be very good, but there's no reason why we should be always silent. Whatever you do, ~~or~~ even including non-doing, that is our practice. That is an expression of the big mind. So the big mind is something to express, but is not something to figure out. Big mind is something which you have, but is not something to seek for. Big mind is something to talk about, or to express by our activity, or something to enjoy. If so, in our way of observing precepts there's no Hinayana way or Mahayana way. Hinayana way is Hinayana only because of a gaining idea. Only because you seek to gain something through rigid formal practice does it become a problem for you. But if we appreciate the problem we have itself as

an expression of big mind, it is not a problem any more.  
Sometimes our problem is that big mind is very complicated;  
sometimes it is too simple to figure out what it is.  
That is also big mind. But because you try to figure  
out what it is, because you want to simplify the complicated  
big mind, that is a problem for you. So whether you have  
a problem in your life or not depends upon your own attitude,  
your ~~understanding~~ own understanding. Because of the  
double nature or paradoxical nature of the truth, there  
should be no problem of understanding if you have the  
big Mahayana mind. This kind of mind will be obtained  
by your true zazen.