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NOT VERBATIM

(This is the only information available on notes)

To transmit the Buddha-mind is to transmit our practice. There is then no small mind or small self. Our small self is included in our big self (or Big Mind). When small mind feels it is big mind (I think we are then troubled by its assertiveness (?)). When the small mind finds its correct place in our big mind, then there is peace-everything is our large mind. "Transmission" of this big mind occurs with no loss "of even a peck of dust" by the master, and no gain "of even a thread" by the now awakened disciple. This is because everyone is already within his big self.

It is very important in our practice to find our place within this practice. When everyone and everything has thus found its right home, we call it Nirvana or Tathāgata's Way. But our own practice area is as wide as the universe, and until we find our own place in the universe, we have not yet arrived. (Suzuki's explanation of this was a person finding his place in his family, in society, and the family's place in society, and in the world, and society's in the world).

Ideas of good and bad, or ideals of right or wrong, will not help. The most important point is to find your place, in its widest sense. This requires experiences other than (or more than) narrow egoistic or provincial ones.

Before we can be a good master, one must become a good disciple. This means more than just knowing how to correctly perform a particular ceremony. One should be able to perform the activity without any dualistic conflicts.

People who are very good often are very egoistic. This big ego is not good. Hence "people who are very good, often are not good." (Suzuki said Eka may have been first refused by Bodhidharma because Eka was too good).

If possible we should just follow our way; but it is not possible for everyone. Some people have a very difficult time with our way, while some find it easy. But we cannot say which of these circumstances is good. So everyone should just try to practice as he can.

Mu. "How can you measure or grasp *mu*? There is no way. Try to just let go for a while." (Dōgen)

When we are always looking for something very good, our minds constantly wander. But our having religion is when we are willing to

accept something common or bad or very bad. When our minds are open to what is bad, then they are really open.

Ninety nine percent of common life is bad for us. No, I would say that one hundred percent is bad-when you are looking for something unusual and wonderful.

Kitchen monks were so busy that they had no time for study. Dogen admired them, saying only a good disciple could (correctly?) work in the kitchen. "If a man cannot see the four seasons in a plate, he cannot cook."

True religion is revealed by those who like something bad. Once we see the truth, it is hard not to be the Buddha. We have to be so.

This transcript is a retyping of the existing City Center transcript. It is not verbatim. The tape is not available. The City Center transcript was entered onto disk by Jose Escobar, 1997. It was reformatted by Bill Redican (7/16/01).