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NOTE: This lecture covers the following lines of the SANDOKAI:  
 BAN MOTSU ONOZUKARA KO ARI, MASANI YO TO SHO TO O YUBESHI.  
 JISON SUREBA KANGAI GASSHI RI OZUREBA SENPO SASO.

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Today's lecture will be about how we observe everything, how we understand everything, and how we should treat things (with what kind of understanding). This will be the purpose of tonight's lecture. Before I talk about the value of things, or how we understand things, I think I must explain those words: (The characters on the blackboard). The important words are: BAN MOTSU, "myriads of things." It means "many things," or "all things." ARI, "has"; ONO ZUKARA, "naturally"; KO, "function" or "virtue." Because something has function that function will be virtue or value (exchange value.) Mostly when we say value it is exchange value, but this value has a wider meaning. This KO is not function or utility in the usual sense. So utility is more like value. It has a wider sense. (I don't know what to say.) Sometimes KO may be "merit." Sometime it may be what someone did in his life, or in our society, or in our small society or community. KO. But this word includes those other things, like virtue or utility, or some merit or some deed. BAN MOTSU "everything" includes human beings, man, and mountains and rivers and stars and planets, and fixed stars, everything. It includes everything. So its function is...(everything has function) virtue. Because of this function that function will be, for us, value or virtue. So this KO is this "function." when you say "function" you may wonder, "function of what?" Function of something. That something could be RI.

I have to use technical terms tonight. I want to explain first of all those technical terms I have to use. For instance, you see something...(The sound system is suddenly turned up and Roshi hears his voice coming back from the loud speakers) Oh! (laughter) you hear voice. You say you are listening to me, but actually, what you are listening to may be my voice, or you are actually listening to the function of electricity or machine.

That electricity will be the function of something, the function of some universal entity of electricity which covers the whole world, the whole universe. So, actually you are not listening to me. You are more like listening to the universe, to the voice of the universe, or maybe the voice of electricity. This is one understanding of my lecture. And another understanding will be: You are listening to my nature, what kind of nature I have. And you are listening to the nature of electricity. So when you see something, or when you listen to something, already you have an idea of the whole universe. When we understand things in that way we call it understanding of TAI. TAI means "body," but it is a more ontological, Big Body, which includes everything. And its nature is SHU (not the SHU which is in the text.) But that SHU does not mean some special nature. It means nature of everything, basic nature for everything. And when we understand things more than something beyond our words, we call it RI, "Truth." Truth is not Truth when we say, "true character." It is something beyond our idea of good and bad, long and short, right or wrong. That is RI, which includes various meanings of things.

KO. And we have another word here (in the second line of the characters on the blackboard.) YO. This word YO is related to RI. And this word KO is related to things, virtue of things. And this is application of the truth. They look like they are the same. KO is "virtue." YO is "usage," but when we say YO it is more the function of Truth or RI. When we say KO it is function of things, each thing. Of course, sometimes we use YO for many things, but mostly, here, in Buddhist technical terms this word YO is related to RI. And here (in the last two lines on the blackboard) he is talking about the oneness of YO and KO. Virtue of things and the truth applies itself to each occasion and everything. It doesn't make much sense. (laughter)

Maybe I will translate it literally. BON MATSU ONGZUKARA KO ARI. BON MATSU, "everything," "all things;" ARI, "has," "there is;" KO, "virtue" in BON MATSU, "all beings." BAN is "myriads." MATSU is "things," "many things." "There is their own virtue in many things." MASANI YO TO SHU TO O YUBESHI. "You should" MASANI means "you should." BESHI means "say." KO, "its

application;" SHO, "and the place." "You should say..." Here it says "say," but it means, "you should see." "You should notice" When you notice something you will say something, so it is the same thing. "You should say, or you should notice its application (YO) and where the truth is applied (SHO)." So, if you see things you should know there the true teaching reveals itself. And you should see....in what place (SHO) the truth reveals itself."

And sometimes we use this word (KO) and this word (YO) together. KOYO. KO means "function" and YO is its "utility." When we say KOYO we understand each thing, not only each thing but we understand the background of each thing, which is RI. So we do not understand things just as you see them. We understand the background of each thing. And we should know how you use them. To know how you use them is to know the teaching. When you know the background of things, or the way things are going, that is RI. Then you will know how to use them. So to understand things means to understand the background of everything. And to understand the value of it is to understand how you use it in the right way. According to the place, according to the things, we should know how we use them. To know how we use them is to know the background of each thing. That is to see things as they are. Usually, even though you say, "I see things as they are," you don't. You see one side of the truth, or one side of the reality, not the other. You don't see the background, which is RI. You only see things in term of JI, "each event" "each thing." And you think each thing exists in that way, but it is not so. Each thing is changing and related with each other. And each thing has its background. There is a reason why they are here.

So to see things as they are means to understand that JI and RI are one, and distinction and equality are one, application of the truth and value of the things are one. When we understand in this way we understand things as they are. So, for instance, we think the whole universe is for human beings, only for human beings. That is not the right understanding. That is very self understanding. Our understanding is mostly based on human-centered ideas. So you don't see the true value of things; you don't

appreciate the true value of things. Nowadays our ideas become wider, our way of understanding of things becomes freer and wider, but even so our understanding of things is a very human-centered understanding. So you have many questions to ask me. If you understand this point clearly there is not much to ask. Most of the questions and problems are created by human-centered and selfish ideas. "What is birth and death?" That is already a very self-centered idea. Of course birth and death are our virtue. (pointing to KO). To die is our virtue. To come to this world is also our virtue. And there we see how things are going. Everything is going in that way, appearing and disappearing, becoming older and older, or growing bigger and bigger. In that way everything exists.

Why should we treat ourselves in a special way. When we say, "birth and death," it means to us, mostly, birth and death of human beings. When you understand birth and death as birth and death of everything, including plants, or vegetables, or trees it is not any more a problem. If it is a problem it is a problem of everything, including us. If that is a problem of everything it is not a problem any more. (Laughter) So almost all the questions come from narrow understanding of things. So it is necessary to understand things in this way, in a wider sense, a more clear understanding is necessary. You may think to talk about this kind of thing doesnot help you at all. It will not help you as a selfish human being. It will not help any selfish human being. Buddhism does not treat human beings in some special category. When we treat human beings in a special category we treat human beings who have a very egoistic, deluded being. That is human nature, actually. You do not reflect on our human nature

and try to find out some truth, or you do not try to find out some confidence in your understanding of human nature. Because background is wrong.

So here we say, "Everything (all beings) has its own virtue." So human beings should live in the place where we are. So, "place". And human beings have some nature, so according to the nature we should live like a human being. Only when we live like human beings who have selfish human nature are we following the truth in its greater sense. Because then we count our nature in our judgment. So we should live like human beings. That is how we should live in this world. So we should not try to be a cat or dog which has more freedom, and is less selfish. Human beings should be put into a cage, into an invisible, big cage. Dogs and cats have no special cage or morality, or teaching or religion. They don't need any religion. But we human beings need religion. We human beings should say, "Excuse me." But cats and dogs don't need to say, "Excuse me." So human beings should follow our way, and cats and dogs should follow their way. This is how we should apply the truth for everything.

Although, if we observe human ways, and cats and dogs observe animal ways, it looks like human way and animal way are different. Why they are different is because we human beings have different natures from animals, and different forms from animals. Although they are different, the background of our nature is the same. Because the place we live, the way we live is different, so the application of the truth should be different. Like we use electricity. Sometime we will use it as a light, and sometime as a speaker, but when we use electricity, according to the usage

of the electricity, the mechanism should be different. So human beings have their own mechanism, and animals have their own mechanism. So even though the way of using it is different, we are all using the same electricity. So is the application of the truth. This is actually what Sekito is talking about. So we should not attach to the difference of the usage because we are using the same nature or the same thing, or the same True Nature or Buddha Nature. So we are actually doing the same thing. So, according to the situation, we will use the Buddha Nature in different ways. That is how we find out the True Nature within ourselves in everyday life.

And the next two lines are: JISON SUREBA KANGAI GASSHI RI OZUREBA SENPO SASO. JI means "various things" and "event," including "things you have in your mind, things you think about." RI is "something beyond your thinking, or beyond your understanding or perception." And again, JI and RI are the same thing. When we think about something what we think about is this (JI). So actually it is the same thing, but we must understand it in two ways. Our understanding should not be limited to this area of JI.

JISON SUREBA KANGAI GASSHI. Where there is JI "things," there is RI, like cover (GAI) and its container (KAN) meet together ( ). RI is understood in this sentence. (Third sentence.) "Where there is JI there is RI, like container and cover meet." That "I am here" means that the true Buddha is here. So I am tentative expression of Buddha Nature and I am ...it is more than I. I am expressing true nature in my own way. So that "I am here" means that all, the whole universe is there, like there is lamp (referring to the kerosine lamp on

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the altar) there is kerosine oil. Where there is RI there is JI. JI is understood in this line (fourth line.) RI OZUREBA SENPO SASO. RI OZUREBA "when RI is in accord with" (OZUREBA) the "event." RI OZUREBA SENPO SASA, "The way RI is in accord with JI ("event" or "things") is like two arrows meeting together." There is an old story for this. In old China, in the war period, there was a famous archer master, Higi, and his disciple, Kisho, who was also very good in archer. And his disciple became very ambitious. He wanted to compete with him. And he waited for his master's coming, with bow and arrow, like this (demonstrating.) Seeing the disciple, the teacher also took the bow and arrow and tried to hit first, but both of them were so good and quick the arrows met against each other in the air. SSSSSSSSSSSSSST.

That I am old, for instance, there is some reason. (Laughing) Without reason I do not become old. And without reason I couldn't be a youth, a boy. With the same reason I became old. So I cannot complain why I became old. The background of my being old is the background of my being raised up as a youth, as a beautiful boy. (Laughter.) If I should complain, I should complain when I became a good youth and saw a beautiful girl. (Laughing). I should complain at that time also. Because the background of my being old is always the same. I am supported I have been supported by the same background, and I shall be supported even when I die. (Laughing). That is our understanding.

To accept things as they are, you say, looks like it is very difficult, but it is very easy to accept things as they are. Very easy. If it is not easy, if it is difficult, you should

think why it is difficult. Maybe you may say it is because of your shallow, selfish understanding of yourself. But you may say, "Why do we have selfish understanding of things?" But selfish understanding of things is also necessary. Because we are selfish we work hard. Without selfish understanding we cannot work. So we need some candy, always. That candy will be selfish understanding. It is not something to be rejected, but it is something which helps you always. So you should be grateful for your selfish understanding which creates many questions. They are just questions. They do not mean much. You can enjoy questions and answers. You can play games with them. But you shouldn't be so sincere about that. That is understanding of Middle Way.

Understanding of Middle Way could be understanding of RI, "emptiness," and understanding of "somethingness" which is JI. And both are necessary. Because we are human beings and our destiny is to live for maybe 80 or 90 years as human beings, so we must have some selfish way of life. Because we have selfish way of life we will have difficulties at that time. When you accept in that way it is Middle Way. You don't reject it. You accept it, but you don't stick to it. You just enjoy it, enjoy your human life as long as you live. That is Middle Way. That is understanding of JI and RI. So when there is JI there is RI. When there is RI there is JI. To understand in this way is to enjoy our life without rejecting problems or suffering.

Suffering: I noticed something very important which I did not put emphasis on so far. Suffering is a very valuable thing, I think. I understood this today when I was talking with someone discussing with someone. Our practice, maybe, could be practice of suffering. How we suffer could be our practice. (Laughing) It helps a lot. I think most of us have suffering as you have pain in your legs when you sit. In everyday life you have suffering. Bishop Yamada (Do you know him?). He put emphasis on UNSHU which Hakuin, Zenji practiced for a long time. Hakuin was weak. He suffered from consumption when he was young and he conquered the illness by zazen practice. His zazen is called UNSHU. UNSHU means when you take breathing you...what do you say? MMMMMMMMMMMMMMMMM

Student: Groan?

Roshi: Groan? When you suffer you say...MMMMMMMMMMMMMMMM

Student: Sigh?



Roshi: No, not sigh.

Student: Moan?

Students: Groan.

Roshi: More strength, like a tiger in pain.

Student: Growl

Roshi: Growl? (Laughing) He always said, your breathing should be like breathing when you suffer. MMMMMMMMMMMM (laughing). Instead of saying MMMMMMMMMMMM (audibly) he said you should put more strength here (pointing to abdomen) and take long exhaling. Without saying MMMMMMMM (without sound). When you say, MMMMMMMMM (with sound) it is not UNSHU but when you don't say (when you do it silently) it is like the last alphabet of Sanscrit. MMMMMMMMM Hakuin calls it UNSHU. When you repeat this UNSHU like you are suffering from something physically or mentally, and your practice is directed just to the suffering you have, then that can be a good practice. It does not differ from SHIKAN TAZA. When you suffer just from here (pointing to the chest) (and breathing shallowly) this is agony. When you suffer completely you should suffer from here (abdomen or HARA). MMMMMMMMM You feel good when you do that. It is much better than to say nothing or just to lie down.

Bishop Yamada always had difficulty until quite recently when he is, maybe, over the cloud. (laughing) So maybe when he was in America he still suffered a lot...in Los Angeles. He suffered. But at that time I had not much suffering. So I couldn't understand, I couldn't agree with his practice of UNSHU like a sick person. MMMMMMMMMMMM (laughing) "what is that practice?" I thought. MMMMMMMMMMMM (laughing) But I found out why he practiced that kind of practice, and I found out that practice helps us a lot. Of course he understood what is suffering. No one likes suffering, but our destiny is to have suffering. That is human destiny. And how we suffer, that is the point. No one enjoys suffering. But we should not be completely caught by suffering. We should know how to suffer our human suffering. That may be Bishop Yamada's practice. So to find out oneness of JI and RI, oneness of joy and suffering, oneness of joy of enlightenment and difficulty of practice is, in one word, our practice, which is called Middle Way. Did you understand? (pointing to the last

two lines). When there is suffering there, there is joy of suffering, or there, there is Nirvana. Even if you are in Nirvana, you cannot get out of suffering. That is true Nirvana. Buddhist Nirvana is something like that. In suffering there is Nirvana. That is true understanding of Nirvana. Complete extinction of desire, we say, but what this means is to have complete understanding of it, and to live according to it. That is zazen. You are like this. (Sitting upright.) You are not leaning over to the side of Nirvana or leaning against the side of suffering. Right here. (Sitting upright). That is our zazen. So everyone can sit, practice our zazen.

No time to have questions and answers. Maybe I'm following his poem one by one (line by line) but actually it is necessary to read from the beginning to the end. If you talk about it piece by piece it doesn't make much sense. But my next lecture will be something like the conclusion of all the lectures I gave. He is very strict in the conclusion. Very strict. You cannot escape from him. You cannot say anything. If you say something you will get a big stick, that's all. At his time the Zen World was too noisy, so he became angry with them. "Shut up!" (laughing) That is what he said, actually, in one word. So I shouldn't talk so long. Maybe already too long. Excuse me.