

VIII.

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NOTE: This lecture covers the following lines of the SANDOKAI:
 MANAKO WA IRO, MIMI WA ONJO, HANA WA KA SHITA WA KANSO. SHIKA
 MO ICHI ICHI NO HO NI OITE, NE NI YOTTE HABUNPU SU HONMATSU
 SUBEKARAKU SHUNI KISU BESI. SONPI SONO GO O MOCHIO.

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In my last lecture I explained the independency of everything. Independency of everything means, of course, things are interdependent with each other, but at the same time each being is independent because each being include the other being, the rest of the being. So when each being include the whole world, then being is actually independent. In the SANDOKAI Sakito is, actually, talking about reality, and the people, forgetting all about this point and getting into discrimination of which school of Zen is right or wrong, Southern School or Northern School. This kind of dispute was all over. So that is why Sakito, Zenji wrote this poem.

And here he is talking about reality from the viewpoint of independency. So when we talk about independency, Southern School is independent, and Northern School is independent, but there is no reason why we should compare the two. Northern School represents all Buddhism, and Southern School include all Buddhism. When both school is expressing whole Buddhism in their own way there's no reason why we should compare. Rinzai School has their own approach to the reality, and Soto School has their own approach to the reality. When the approach is different there is no reason why we should compare. That is the point. Sakito, Zenji is pointing at this point, talking about what is reality. He actually is not talking about dispute about Northern School or Southern School, but actually talking about what is reality, and what is Buddha's teaching in its true sense. He is pointing at the mistake of the two schools at this time. Anyway, I explained already four sentences, four clauses: (SHIDAI NO SHO ONOZUKARA FUKUSU, KONO SONO HANA O URU GA GOTSUSHI, HIWA NESHU, KAZEWA DUYU, MIZU WA URUGI, CHI WA KENGU.) And now, tonight, I want to explain six more clauses

which denote the reality from the viewpoint of independency.

Here he says: (pointing to characters on the blackboard) (MANAKO WA IRO, MIMI WA ONJO) MANAKO is eyes. Eyes to see, ear to hear sound. For eye there is color or form. This (IRO) means color and form. For eyes there is color. For ears there is sound and voice. And for nose there is smell. For tongue there is taste of salt or sour. It looks like he is talking about duality or dependency, dependency of dharma of eyes and its object, but actually, even though you see something, if you see things in its true sense, there is nothing to be seen or no one to see. But when you analyze there is someone who is seeing something, and something which is being seen by eyes. This is only one activity which could be understood in two ways. I see something, but actually when I see something really there's no one who is seeing it, and nothing to be seen, actually. Both is true. And he is talking about oneness of the form and eyes, here. That is how Buddhist observe things. But, sometime we understand things in its dualistic sense. But we don't forget dualistic understanding of reality. I see, or someone is seen by someone, or something is seen by someone, is some interpretation, something which our thinking mind produce, subject and object. But subject and object is one. So subject and object is one and two. One and many; one and two.

So what he want to say is: For eyes there is form; for ears there is sound and voice, but actually there's no poem or no eyes. When you say eyes, eyes include poem. When you say poem, poem include eyes. If there's no poem, nothing to see, eyes is not eyes anymore. Because there is something to see, eyes become eyes. Same is true with ears and nose.

Dogen, Zenji says, "If there is no river there is no ship." Even though there is ship, that will not be ship. That will be house. (laughing) Because there is river a ship become ship. That is true with our eyes. Usually, why non-Buddhists become attached to objective world, or something they see, is because they understand only one way. Here is something very good, very sweet which I have to eat. (Pantomiming eating sweets.) And we understand something exists here without us (whether we try to eat it or not, the cake exists). That is normal way of

understanding. But cake become cake because we want to eat it. So we make cake. There's no cake, actually, without us. When we understand in that way we are seeing cake, but we are not seeing cake. That is how we keep our precepts.

Maybe we will kill some animal, or worm, or insect, or earwig (laughing). But when we think, "There are many earwigs here and this is very harmful one, so I have to kill this one," when you understand in this way you understand things only in dualistic way. But, actually, earwigs and human being is one, not different. It is impossible to kill earwigs. Even though we think we killed it, actually we cannot. It is not possible. Even though you smash him it is still alive. That tentative form of earwig may vanish, but as long as whole world, including us, exists, we cannot kill it. When we come to this understanding we can keep our precepts completely.

But even so, we should not kill anything without any reason, or with some convenient reason (making some reason why I should kill): "Because earwig eats vegetable, that is why I must kill them. And there is nothing wrong in killing animals so I am killing earwig." With some reason you kill animal, that is not our way. Actually when you kill animal you don't feel so good. That is also included in your understanding. "Even though I don't feel good I have to kill. Even though it is not possible, tentatively I am killing animal." In this way something is going on in the Big World.

So without sticking to any idea of killing or not killing, or with some reason why we kill, or why we don't kill (if you observe our precepts in that way) that is not actual way of observing precepts. How you observe precepts is to have complete understanding of reality. That is how you don't kill. Do you understand? In other words, how you understand my lecture is how you don't kill. How you practice zazen is how you do not kill animals. In another word, you should not live in the world of duality only. We should observe our world in two ways. One is from the dualistic way, and the other is from the viewpoint of the Absolute. So, "It is not good to kill," is right, and "Even though you think you kill you did not kill." That is another side. So, even though you break your precepts, you

violate your precepts, if, after you do it, you feel very sorry: "Oh I am very sorry." If you say, "I am very sorry," to the earwig, then that is Buddha's way. In this way our practice will go on, and on, and on.

You may think, if there is precepts we should observe them literally or else we cannot be a Buddhist. Or if you feel good when you observe some precepts, that is not our way. Sometime we may kill animal, but to feel sorry, that is our way. To feel sorry is included in our precepts. That is how we observe precepts. And this kind of activity will go on, and on, and on, and everyone is involved in this kind of activity. Everything is doing this kind of thing, but the way they do, the feeling they have may not be same. One has no idea of precepts or attainment. The other is trying to make themselves feel good by some religion or by observing some precepts. That is not Buddhist way. Buddhist way is, in one word, JIHI. JIHI is to encourage people when they have good feeling, and to help to get rid of their suffering; that is Buddhist way. That is true love. It is not just to give something, or to receive something, or to observe precepts, or to attain something that we practice our way. We practice our way as things naturally are going, and to follow people, and to suffer with them, and to help to relieve their suffering, and to encourage people to go on and on and on and on. That is Buddhist way. That is how we observe precepts. So, we see something, but we do not see something. We feel always oneness of the subjective world and objective world, oneness of the eyes, and form and color; oneness of the taste and mouth. So we don't have to attach to something especially. We don't have to feel especially good, because of Buddhist practice. When we practice our way in this way we are all independent. That is what he is talking about.

SHIKA MO ICHI ICHI NO HO NI DITE, NENI YOTTE HABUNPU SU.
 ICHI ICHI means each. HO means dharma. Dharma means eyes, nose tongue, ears, or form, or smell, or taste, or sound. All those things are dharme. Each being, each dharma has a root, which is Buddha Nature, which is World of Oneness, which is Absolute, which is Buddha Nature. Each being (ICHI ICHI NO HO) comes out

from the root (NENI YOTTE) like leaves come out from the root or trunk. (NE NI YOTTE HUBUNPU SU). So when we see many things we should not just see things as it is, but we should know how each thing exists. Because of the root we exist. Because of the Absolute Buddha Nature we exist. When we understand things in that way we have oneness. When I am here you are there. When there is man there is woman. But woman is independent, and man is independent. So when something happens there is always oneness of the subjective world and objective world. So HONMATSU SUBEKARAKU SHUNI KISU BESSHI. HON means root and MATSU is end. Root and end, we may say, but both root and end should reduce to, should resume to the Original Nature.

SONPI SONU GO O MOCHIO. The words we use is different, good words and bad words, respectful words and mean words, but through those words we should understand the Absolute Being or Source of the teaching. That is what is said here (in the last line).

In Bommokyo, the important scripture of the precepts, it says, "To see is not to see, and not to see is to see. That is how we observe the precept, "Don't commit incestuous acts. To see a woman is not to see the woman. Not to see the woman is to see the woman. Do you understand? To eat fish, or meat is not to eat meat. And not to eat meat is to eat meat. (laughing) You understand precepts only in one way. Not to eat meat is how you observe precepts, but not to eat meat is to eat meat. You are eating meat.

There were two monks, once traveling together. And they came to a big river where there was no bridge to cross. So they were waiting on one side of the bank. While they were waiting a beautiful woman came. So they were very much encouraged to cross the river with her. And at last one of them carried her on his back and crossed the river. After crossing the river, and on the way to somewhere, the other monk became furious. "You are a monk! You violate precepts not to see a woman. As a monk it is not so good. Why did you do that?" The monk who helped the lady said, "You are still carrying a woman. I forgot about her long, long, time ago. You are still carrying her; you are still violating the precepts." he said.

Maybe it is not completely right to help her. As a monk it may not be perfectly right. Even so, as all human beings are our friends, we should help them. Even if we violate Buddhist precepts we should help her. But if you think about it uselessly when there's no need to think about it, to think about it is actually violating the precepts. So to see a woman is not to see the woman. To help her, actually, he is not helping her. If he cross with her on his back, actually he is not helping her. Do you understand? Actually he is not helping her. So not to help her is to help her in its true sense.

When you are involved in dualistic sense of violating precepts, or man and woman or monk and layman, that is violating the precepts and poor understanding of Buddha's teaching. That is how we sit. We just sit without any idea of attainment. Without any idea of doing anything, just to sit is our way. To be involved, completely involved in sitting meditation is our zazen. Without any idea of attainment, any idea of waste of time, or meaningful practice, just to sit is our way. And this is how you keep our precepts.

Sometime we will be angry and sometimes we will smile; sometime we will murder people, your friend; sometime you will give a kind word to them. But, actually, what we are doing is just to observe our way. O.K.? I cannot explain it so well, but I think you must have understood what I mean.

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Good questions and answers.