

WINTER SESSHIN #5

SUZUKI ROSHI'S LECTURE

December 4, 1969

I explained briefly about Bodhisattva mind, and we have also Bodhisattva practice...Bodhisattva practice...we count six and sometimes four. Of course, most important one is zazen practice, that is the most important one, maybe, and to keep precepts and to practice almsgiving, to offer something to Buddha or to people to help, and to keep the precepts, and to vigorously practice all those practices, and endeavor to be patient, and wisdom...to have wisdom, those are the six practice of Bodhisattva. And Dogen Zenji might count four practices: and one is *Dana Prajna Paramita* which is to give something and to give kind words and to benefit others, and last one is to be friendly with others, those are four Bodhisattva's practice. I want to explain it according to *Shobogenzo*. To give something does not mean just to give something, some words or some dharma, those are, you know, so, it may be divided, classified in two: one is material, the other is spiritual giving. But when we practice this we must not have any idea of self...self. So it means that something, according to the nature of something, you know, if rice or food go to something hungry, someone who is hungry, that is ...according to him that is alms giving. So, you know, without any idea of me or you to give, let the things go where the things want to go...that is, alms giving, that is Bodhisattva spirit. In this way, we treat things, we practice Bodhisattva way. So where a bridge is needed, to cross the bridge is also *Dana Prajna Paramita*. Or to provide a ferry where we should, where people need, you now, is also *Dana Prajna Paramita*. So even one word, if you know something about it, as soon as you hear something good, you should talk, tell people about it. When you...when you think "that is wonderful," then you...immediately you should tell people about it. So...and even you have nothing to give or nothing to know, you don't know anything and you don't have anything, and you can practice *Dana Prajna Paramita*. How you do it is to enjoy someone giving something to someone else..."Oh, you did very good thing," then you know, its practice will be as good as someone who gives something to others. So, you know, it is not matter of 'you know something or you don't'...you have something...even though you have nothing, you can practice *Dana Prajna Paramita*, he says. I think this is very true. But usually, if you see someone doing something good, someone may not feel so good..."Oh, he has a lot of money so it is alright," He knows many things, so that is just words, nothing to do with me," that is quite usual, but if we have Bodhisattva mind we can practice Bodhisattva way, that is *Dana Prajna Paramita*. The next one to give kind words is like a mother speaks to her baby, we should give...always give kind words in front of people, directly, he will be very grateful, of course. And, if you give kind words, indirectly, not direct to someone but to talk about someone kindly with someone, you know, and he eventually, he may hear it. That kind of kind words will penetrate into his heart, right t to his heart, and that kind word sometimes will...he says, will turn over the heaven...kind words, one kind word will turn over all the heaven and earth, that is kind words. And in Japanese he describes very beautifully so almost everyone knows that

words; I cannot, you know, translate it so well. And third one is to do something good, or to benefit people, that is the third one. He says foolish people may say if you work for others, you know, you will not have not time to work yourself, if you always helping others you will not be helped, you have no time to help yourself; but actually it is not so. To help others is to help yourself because there is no...if you think over...there is not difference between you and others, others is you and you are others, and you are part of all society. And so to...even you think you help yourself, it means that you are helping others, do you understand? it is others, not you. Where is you? There is no you, actually. But foolishly we think, this is me and that is you, but to ...no one knows who is you, you know, as I explained the other day: eyes cannot see themselves. You know, you think there is eyes, but eyes don't know themselves, so when you say eyes, eyes is not you any more, that is some object about what you are thinking, and you say this is me and this is...that is him, but that is not right. So, anyway, we are helping others. So you shouldn't say: "now I am helping myself, and someday I will...after I help myself, I will help other," that is very poor understanding. And the last one is rather difficult...to be friendly with others. To be friendly with others, you know, if I...if I say there is not me or no you, that's all, but he explained more carefully about it. To be friendly with others means to...to accomplish oneness with everything, in Bodhisattva practice, oneness of all things, that is to be friendly with others. And how this practice could be done is when you say i...I include everything; when I say you, at that time you include everything. And actually we are practicing always this way. We say I am here and bowing to Buddha, we say so. But when you say Buddha, there is no you; when you say I, there is no Buddha. You know, I am...when we put our hand together and bow to Buddha, carefully, that is you or that is me, not Buddha, Buddha is me. When you open your eyes and see the Buddha there is no you, you are forgotten at that time, if that is real practice. When you feel, I am here and I am practicing...I am bowing to Buddha, that is very superficial bowing, there is not sincerity in it. So it is alright when you bow to Buddha with,...utmost care to bow to Buddha, than Buddha is ere, right here and when we bow to Buddha and when you lift your hand and when you feel Buddha, then Buddha is right here and there is me. We cannot say, "this is me or this is Buddha," because in one second, in each moment "Buddha-me, Buddha-me," and we don't know which is which; it is foolish to say, this is me or this is Buddha. When you see Buddha in your eyes, there is no you. When you feel Buddha, there is no you. So mostly, when you bow to Buddha, the world is the world of Buddha only. When you bow to Buddha, the world is world of Buddha only. When you bow to Buddha with utmost care, that is you, Buddha is not there. So when you practice bow, you are Buddha and at the same time, you are practicing Bodhisattva way in the realm of Buddha, the world of Buddha only. This is complete oneness, when you don't know which is which. After you bow, "Oh, I bowed to Buddha this morning, nine times," you may say so, but when you are doing it, we don't know which is which. When we have complete communication...there is no diff...we cannot say which is which. As long ass you feel I am here and he is there, that is not complete communication. And this is the experience you actually have always, but you ignore this actual experience and say this is me and that is other. That is spirit of your practice. After some hours, even in the stream you will have silt, and when the silt is mixed with water, that is real water. But you know, when silt is divided from the water, that is already something which will happen later. So we shouldn't...actually water has

something in it, that is actual water, we...you call mineral water...what do you call it?...the water you buy from the store in the bottle?... (student: 'distilled water?') (student: "spring water?") spring water? No, that is not spring water, do you call it spring water? That you mix, wine, (student: "soda water?")...No (laughter)...when you drink, no sake but wine...(student: "Coca Cola?")...No, no, not Coca Cola, (laughter)...I think you call it mineral water, to make the wine weaker...(student: why do you want to do that?")...(laughter)...that will be the pure water, maybe, but I don't think that kind of water doesn't exist in the stream. I think we have to know organic...you say you like the word organic, organic water, muddy water, you are very discouraged when you see muddy water for several days, but actually, water is not so pure. If water stays for a long , long time, you will have silt and it may be divided in two, but something else will appear from it, bugs and flies, because it is dead water. If it is running there must be something in it, that is actual world. So we should live always in actual world, we should not live in something...some imagination. When we live in actual world, there is no problem. When you (?)...we become very sophisticated and very wise, something will happen, we should be able to see things as it is, then there is true friendship. We say, so Dogen Zenji said, we say Buddha and people, but when Buddha is Buddha, people are also Buddha. When we bow to Buddha everyone who bows to Buddha is Buddha, that is very true. When we really bow to Buddha, we are Buddha because we forget ourselves, when you really bow to Buddha. When you don't forget yourself and bow to Buddha, that is formal practice, very formal, even thought you know who is Buddha, who is Dharmakaya Buddha, and Sambhogakaya Buddha, and Nirmanakaya Buddha, you know, and "I am bowing now, maybe Nirmanakaya Buddha," this is very formal practice. So, anyway, you know, as children bow to Buddha, that is informal practice, but people say that is very formal and to bow to Buddha knowing which Buddha we are bowing..."Is this Avalokitesvara or Shakyamuni Buddha?...and this Buddha is...how this Buddha is?",this kind of practice is not our practice at all, our practice is more natural and maybe primitive, not so civilized practice. This is how to be friendly with each other. So this kind of interpenetration is...what he is talking about is based on actual practice, not based on thinking or canon of Buddhism, understanding of Buddhism, but based on actual practice we do and there, there is, real Buddha. So this kind of understanding will be something which you should understand; it is not something which you can understand but something you will be familiar with, you know. When something...you can feel something which you will be, you know, more intimate by your practice. This is Bodhisattva practice...Thank you very much.

(Roshi tells of Shosan ceremony on seventh day of sesshin and Buddha's enlightenment day...end of talk.

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