

Fri. evening, ~~Session~~ 1965.

Do you have some question?

Q: Sensei: D.T. Suzuki wrote that Zen is a religion of the will. What do you think about that?

A: ~~of the~~ religion of?

Q: Religion of the will.

A: I haven't read it. What does it say?

Q: It said - I just remember that he said "Zen is a religion of the will."

A: Will?

Q: Will.

A: I don't understand.

Q: ~~will-power~~ - will.

A: Yes, I know. - Will - uh-huh. What did he mean - relig. of the will? But uh - will-power is not the only power we have. Will & emotion or feeling & moral -- morality. Will power may be for driving power. But in contrast with European religion - they say emotion is deepest; & will power is not so deep & intellect is most superficial. But Zen is not just will-power - a religion of " ". Soto is more - more maybe emotional; and religious.

feeling is something like
emotional, but just
" power - emotion blinds.

The will power is also sometimes blind.
So that is why we want
rational power. But

" will correct
the mistake of blind --
or help " will power
of feeling - - emotional power.

I don't exactly figure out why
he said so, but because in
practice we want big will-power
~~---~~ - Zen is a religion of
practice so -- he who must have
said Zen - religion of will.

But I don't think there is
just will - religion of will --
" of whole mind

Some more question?

Q : Will you give an explanation
of the Three bodies of Buddha?

A : 3 bodies of Buddha.
some other question?

Q: What is the importance of ~~the body~~ ^{The body of} ~~body & mind~~?

A: body --- uh-huh

Q: & then distinguish between ~~the~~ mind

A: oh - ok - some other question.

Q: Will you please talk a little about Dogen's ideas on training. I've ~~ever~~ heard you talk about Dogen's training before, but I ~~haven't~~ think it wd be useful to me now if I could hear about it again.

A: oh - His idea of training that maybe the conclusion of the two questions. Some other question?

Q: Since man from the beginning has Buddha nature, then why is he so inclined to ~~uh~~ be influenced so easily by his small self?

A: ~~uh~~ (laughs) ~~the three~~

P: ~~the~~ ~~body~~ of the Buddha. - uh three body a Buddha:

Dharma kaya

Nirman

Samb

The " "

or

ho-shin ~~body~~ is "

- let me explain ~~the~~ historical

Buddha first. Buddha as a
B. being - he is like
Nimokaya Buddha. And in
another sense he is
Sambokaya Buddha --
devoted body by good merit and
perfect practice he attained
Sambokaya Buddha - hoshin
~~hōshin~~ - ~~hōshin~~ - hoshibus.^(?)
After practicing a long time
he attained ~~hōshin~~ - no no
hōshin - hōshin. ~~hōshin~~ - long ~~hōshin~~ o -
- hōshin. Devoted body.

And Nimokaya B. is
B. who takes various forms
to save people. That is actually
the historical B. Historical B.
is the embodiment of Sambo. B.

-- Dharmakaya B --

" " is B. as
Truth - - ~~Absolute~~ Truth.

A.T. takes forms: one is --
we say ~~Keshin~~ ^{takes} _{itself} Keshin is
embodiment body & ~~your~~ ^{your} dead (?)
body & Dharmabody. So actually
when we -- after - by our
practice we will have devoted

body which is full of ~~peculiarities~~ like B.

B. is supposed to practice his way
for many & many - I don't know
how long, but (laughing) ^{sub} many
past-many lives of, many
& many lives of practice
he attained his debalde body
by long practice like Amida
Buddha. And Nirokaya B.
which is embodiment of The Buddha

The Truth - is like
Avoliketesvara - Kwanmou Bosatsu -
He takes various forms to save
people. He does not take any
particular form. He change
his form according to the people
he want to save? ~~etc~~ - This
is -- so -- but Mr - Nirokaya B. or
l.B. is not different from D.B.
It is only one B., but ~~one~~
only one B. takes 3 forms or
3 meaning. This is 3 bodies
of Buddha. ~~etc~~

And why body ^{is important} _{to us}
is -- our body is ~~not~~ indispensable
to express Dharmakaya B.

you as you are to bring as
it can be no longer than one
- hour to make up for
- time lost - since James will
have to go to town with
the people who will be
in charge - so you will -
be given the time to get
what you will - the last
" " days of June will be
a good time to have my

Household expenses as well as other
expenses such as recreation, hobbies
and so on have been reduced.
The house has been kept in
good condition by the wife
and the husband has been
able to do his share of the
household work. The wife
has been able to do her
household work without
any difficulty.

4) — as rich the people are —
just " " as " " or
as poor " " "

Or else it is — may be especially
poor country like Japan, it is almost
impossible to save people when
you have too much money. Or
when ~~the~~ " " " fine or leisure.

He may say —
They may say - oh that's proper —
There's no wonder that he is so
generous — He should help us
There is no problem —
" difficulty for him
who is rich to be generous.

So this point is very important
when you help others. This is
idea of Nirodaya B. like
Avolekhesvara Bodhisatva,
Anyway expression is
important — How to express his
spirit. To " " our
" " or way it is necessary
to express it thru action

" body —
our physical action is very
important. Actually when you
are trained, your demeanor
is — you know — different. Your
conduct will be refined. Unless —
without well-trained body it is
imposs. to express the truth &

to help others. So just by the presence of him -- first
" " among people will be enough to save - to help people. And through physical practice we can train our mind - or - Big Mind or - - Big Mind

doesn't want training (laughing)

Unless you control your body with strong will, you know, will of action -

With strong will & well-defined emotional function & refined aesthetic attitude or expression, we can help others. So

anyway, training is necessary when you want to express the Big Mind. By training we can - be well emancipated from the physique, body even, but without

" no emancipation will achieved - will be achieved. Without no material you can play any magic, (laugh) you want something? That is why physical training is wanted.

What was your question?

Q: From the beginning man has had (A. nature) ...

A: Oh yes.

Q: ... so how is it he is so easily influenced by his mind?

A: His mind? Where you think that is "the" ...

"the" and "the" and "the".
your mind is not his mind,
that is Big Mind, the "the"
is the same. & when you
think as good or bad it is
always already discrimination of
small mind. When you say so,
be careful; "the" and "the"
you are - your questions
based on small mind.

Q: What I mean is in the
beginning before man acquired the
accordances ...

A: ~~which~~ before - it is same

Q: Yes - in the beginning -- like
in the Bible, for instance, the
~~lure~~ ~~the~~ ~~lure~~ Garden
of Eden, why ~~was the temptation~~ -- why
ever ~~ever~~ ~~gave into~~ this temptation
when they need pure to start with

They were already here.

A: Already here, you say.

Q: yeah in the beginning we all had B. nature so why did we start off the small path - the ~~path of the~~ small path?

A: yeah that's what I'm saying you know -- you're saying your question based on small mind, you know -- discussing it like this (laughs) so you know it may be better to answer -- if I ^{w/} small mind you will understand it in realm of ethics or science or psychology. You will be satisfied w/ my answer. But my answer will be ^{uhh-} I shall take religious stand point, so it is impossible to answer your question from my viewpoint.

~~Q: Will you "it"?~~

A: No, I cannot satisfy you actually

Q: I mean, can you go on. I know this question ~~would not~~ open me to any right or wrong standing. It's just intellectual. I'm just curious about -- Is there anything you can add --

A. To some extent you will be satisfied
with my answer, but "not completely."

You know, so far - why do
we say our mind is one of our
ignorance. When we say

"it is already religious
viewpt," but for you that is not
ignorance. That is scientific truth. But
for us ^{longing} that is ignorance - ignorance
of our True Nature. But That is The
knowl. of science. So from scientific
viewpoint our True Nature shld be --
"unmost" measured by some measure of value

of morality or ethics or science -
scientific truth. Something accord w/
knowledge is B. nature.
~~some~~ accord with
moral truth is B. nature.
Something beautiful is B.
But this explanation will not satisfy
you. ~~you~~ Are you satisfied?
So it shld be
"morally, we know,
moral & beautiful"

66 & toothful. Those who have
Brahme. But why Eve ~~explained~~
To be bad we are so
conscious or so concerned
about what we are doing
do. Our nature
is half + half - good + bad
is our human nature.
You are 50% bad +
good, say your
measure of value as delinquent, so
it will be no ~~one~~ fifty
fifty. But it seems to be, for
conscientious people, all people are
bad (^{recognizing}) no one is good. It looks
like so or we feel so, say our
true. True Nature is so conscious,
so pure, good.

Q. Could you speak on transmission, the
Master to the student ~~who is~~ enlightened
& its purpose.

A. When transmission is symbol of perfect
u.g. of the transmitted way from
Buddha. As I said it is lid -
cover -- cover of the Buddhism
Q. It is necessary though if ^{though} none is enlightened ^{why}
does the master have to same him.

R: That is cover. If you have no
food will be
become dusty more & more. ~~If~~ If
it is 3,000 years almost - not
3,000 years but ~~3,000~~ 3,000 years
since he passed away. And
transmission - why (in life?)
" handed down from
Patriarch" it will become very
dusty unless have cover. That
is Dharma.

" is not just written
scripture. That is transmission.
So

" will be handed down from
warm hand to the warm hand,
body " body, " person. That
person " person. That
is transmission.

" Dharma, or cover. You
neglect. " " I

don't want cover if I have pan &
food - That is enough. For a while
That is so but, it will be stale
it will go bad quite soon if you have
no cover. So when you receive
transmission, it is not just

you know we have
many rituals. And when - sometime
before we understand what is the
full meaning of the cover,
but sometime we have to
receive it. In that case, ~~we~~ - the
Master recognize his possibility
to be - to have full understanding
of the Dharma some day.

When he ^{is} ^{sure - when he} become so sure
he will give his transmission
before, even before he realize
~~the~~ its true meaning —

" " of the cover - And
after studying the true meaning of
the cover for a long time he
will realize -- oh that's tremendous
I have to transmit this cover to my
disciple. In this way transmission —
our " " is

handed down from B, to us.

Most of the time you know when
we think transm - we have faintest
idea of the " " So even tho
you have " " That is not
~~standard~~ license, If you
" " you can drive
a car. But for us, it ^{is} ^{dangerous} not so
even tho you have license. If you

% do not know - if you do not understand
full meaning of it, you cannot
drive a car.

so will find out later, perhaps
when your Master is no more, you will
understand why he was so difficult w/ you

That is the way it goes, you know.
(much laughter) It is too late, & when
you realize it, you will regret
why I was not with him more,

" left him so soon -

" he " me " . . .

That is how we feel about our master
So everyone - when we have new
temple, we offer incense to the
state, to the country, & " "

B, & " -- to our master.

And everyone cries ^(laughs) when we
give - offer the incense to his master.
When -- usually when he offers
incense to the B., he does not cry!
(more laughter). When he offers

inc. to the country he never cries!!
(much laughter).

But before he
offers the incense to his master, he
is like this - He is not there, he
is already passed away. That
is how we feel. That is transmission
That is the relationship ~~b/w~~ master +
disciple. On this way we have cover to our

~~When we~~ covers so sometime when ~~we~~ become lonely, I talk about transmission w/ Rev. Katagiri. ~~When~~ America people understand the meaning of transmission.

It will take pretty long time for you to understand the full meaning of transmission.

Q: Does formal ritual take place when the "is handed down"?

A: Yes. When I received it I was just ~~so~~ ~~busy~~ scared (laughs) He was so strict & I was scared. That's all, (more laughter) After many years I started to realize what it was.

That is not because of identical culture. This kind of feeling seldom appears in relationships ~~of~~ father & his boy.

It appears just master & his disciple. His master is more valuable or

"important" vital for him than his parents, so far

Buddhist that is cover —

why " ". This kind of feeling still exist. This cover " " in Japan.

Q: Can you tell us what the meaning of the first 3 words in the Heart Sutra are? About To-hun said that in Chinese they are Mon-ji-Zai (?) -

9) Tools, perceive ~~of~~ presence
What it really means is look to see
if I am here or not. -- ^{am} present at
This moment. Is that what they mean
in Chin - in Japanese?

A: Kan ji ~~zai~~ --

Q: Kan ji zai

A: Kan ji zai. Ji zai is free -
free w/out any disturbance +
" " form or color.

Kan - Kan is not to observe
form or color, but to understand
full meaning of color - thru
~~form~~

" " & form,
to understand its ~~of~~ true meaning,
Kan does not mean philosophy or scientific
knowl. Understg. thru our sense
organ or by philosophical effort. To
penetrate into the true meaning of
That is Kan.

Ji zai : When the Kan is fully
in formation, the
" " is zai - free, w/out
any disturbance.

Q: will you say the last few sentences
again?

A: If Kan is perfect, that function of
" " will be jizai - free, no

disturbance.

Q: What is mind?

A. Mind. The " is, you know, yeah — when you say mind, of course you have idea of body — mind & body. Or Big Mind + small mind. Mind — meaning of mind is very — There are various meanings. — ~~But~~ We mean many things by mind. But it was big problem for us — it has been & still is " . What is mind + " " body?

Materialistic or duality or mind + body is the same. But in Buddhism, " " " is 2 faces of one reality.

Q. What does it mean to say everything is mind?

A.

" — Mind includes " —
or "

you know, we take this viewpoint — Mind. We concerned about each individuals attainment or Nirvana or happiness. So

" should be for each one of us. We do not talk about just mind in scientific way. When we say " , That mind is someone's " , — my " or your " .

On someone's mind who is concerned about his own life. If so mind include various problem he thinks he -- he sees or he is involved in.

So far him, mind is his hand -

" " " room -

" " " family

" " " country. ^{cause} his mind concerned w/ people, w/ family w/ his body. So in this ~~one~~ sense

mind & body is one, in religious " . But for science Mind is some - some - some function -

Object of study. But for us it is most concerning point. And each one's problem is mind. Do you understand

The difference? We are talking about each one's mind. I am "

to your my " , & you are listening to your " about

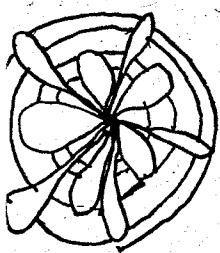
" not someone

" If so, that

you have. Won't mind there is no " (Laughing) " you " " " ;

Because there is " , you have "

" you have mind, small or big, I don't know (laughing). Anyway because you have your mind, there is problem.



as whatever it is, The problem
you have is your mind.

Q: Is it also true from the other side.
That when you just know mind

A: no mind?

Q: When you just know — ~~when~~ you
become just mind, There's
nothing else. ~~D~~) " really
" but mind + it
covers everything --
" , nothing left

A: to cover.

A: Oh, yeah, that's true. When you say
mind, there is no material. " .
mat. " . . . mind. That is
why watch the water, you know, for
fish — before you see the
" watch the water. When you
fish, not " . . . there is
being) it is " . For science
for ~~so~~ — for scientific mind " .
— hydrogen plus oxygen plus what —
hydrogen plus oxygen is water, just
But for me it is not. " . it is
fish. And I am involved in it, and
I'm swim-swimming in the water,

11 In this way you know we are flying thru the sky. ~~All the~~ the sky is mine. This understanding is very subtle & wonderful. All the sky is my home (laughs a little) (in center)

You may say That is too wide ^(laughing) ~~of~~ ^{it is ..} That is your problem. If you say That is wonderful, That is your pleasure of life.

Q: How long do you have to go fishing?

A: (Big laugh; lots laughter) Before you go fishing -

Q: How long do you have to go f. before you can see the fish?

A: How long does it take? - What did you say? No, it doesn't take ^(laughing) any time (much laughter) You are there! Fish is there. Right there.

Buddhism is too handy, you know, so you ignore the truth. It .. It is right here.

This fish has immense value - You cannot measure its " " You don't know whether it is big or small.

How many fishes are there - one, two, three? (laughing) Each one has his own fish & each fish &

" " are the same. ~~are~~ And this kind of philosophy - it's not actually, but it's interpreted in philosophical way. That is why it's difficult to understand Buddhist philosophy. The most difficult of this

It may be to give some interpretation
to self-evident fact. (Chungku).

7-
2/2/118

Lecture 10. A.M. - Sun.

Dick: Last words of Rev. Sus
Thank you very much for
yr. hard practice. All of the Buddhas
are because of yr. hard practice.

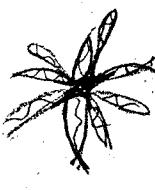
100 - 35?

as you know sess. means is
concentration

strength thru suffering.

What is the real happiness
to you?

Bodhidharma -



You are B. himself: find B.W.
in yr ~~B~~ heart.



Zen is whole.

Face to face. Like Buddha -self.

Zazen: highest figure of human doing

Mudra, fire = Δ = heart be burned up
= water bowl



Find our mind
look inside.

Make Decisions our responsibility -
what to do w/ daily lives
Clear life.

Bishop Seminary
Sun-morn. lecture.

Words during meditation:

Your 1st thought when you devour it.
+ ____ will be the same. Each
of you.

Now thru this weekly session
you attend yourself directly and
going along the way of true
Buddhist. So Dz expressed:

~~face~~ S. B. is not other person
you yourself are S. When you
believe + trust yourself, the Zen way
is the best life for all of us
~~coming again to~~ attending our nature - the
~~Our heart~~ should be awokened
never sleep. Open our eyes
widely. When we can see a top
front stretching without the
world - See what was happening.

Don't hesitate
" stop. We must go
on - go on our rt way.