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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 - - emot'l 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 wk 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 way~~ ^{the way}?

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 ~~heard~~ heard you talk about Dogen's training before, but I ~~think~~ 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~~ two questions. Some other question?

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

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

~~A:~~ ~~The~~ ~~mind~~ of the Buddha - uh three body " Buddha:

Dharmakaya ")

Nirvana ")

+ Sambodhi ")

The " " " " or

ho-shin ~~is~~ is " " - uh let me explain ~~the~~ historical

Buddha first, Buddha as a
h. being - he is uh
Nimokaya Buddha. And in
another sense he is

Sambokaya Buddha --
devoted body. By good merit and
perfect practice he attained
Sambokaya Buddha - hoshin
~~hoshin~~ ~~hoshin~~ - hoshibus (?)

After practicing a long time
he attained ~~hoshin~~ - uh no no
hoshin - ho-shin. ~~hoshin~~ -- Long ~~hoshin~~ ~~hoshin~~ --
-- ho-shin. 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~~ truth -- ~~truth~~ ~~truth~~ Truth.

A.T. take ^{takes} 2 forms: one is --
we say keshin ~~mutu~~ keshin is
embodiment body + ~~your body~~ your body (?).
body + Dharmabody. So actually
when we -- after - by our
practice we will have devoted

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body wh^{ch} is full of virtues like B.
B. is supposed to practice his way
for many + many - I don't know
how long, but (laughing) ^{ju} many
past - many lives of, many
& many lives of practice,
he attained his devald body
by long practice like Amida
Buddha. And Nimitkaya B.
wh^{ch} is embodiment of The Buddha
- The Truth - is like
Avlokitesvara - Kwannon Bosatsu -
He takes various forms to save
people. He does not take any
particula form, he change
his form according to the people
he want to save. ~~But~~ - This
is -- so -- but wh^{ch} - Nimitkaya B. or
L.B. is not different from D.B.
It is only one B., but ~~only one~~
only one B. takes 3 forms or
3 meaning. This is 3 bodies
of Buddha. ~~to~~

And why body is important
is -- our body is ^{to} ~~is~~ indispensable
to express Dharmakaya B. " is

Associate Body will in future
 form or select you cannot
 see D B he has not
 down or even of your
 have body, from body you
 can appear Dha - Dharma

and when you want to have
 some public person, he will
 take some special person
 to some some special person.

When he want to have fishermen
 he will become a
 fisherman

When he want to have woman
 he will be a
 woman

When you want to save
 children
 you will be a
 parent

That is in way of saving people
 go when you want to save
 all - he want - when you
 want save someone, he want

you should be - you should be
 completely one with the people
 you want to save - or else
 you cannot save. I think

one important condition is not to
 be so far away from the people
 (Association in which) he must be
 in touch with the people

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 " " " " " " Time 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 Nishokaya B. like
Avolokitesvara 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
impossible to express the truth &

46- help others. So first by the
presence of him - - just
" " " 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 religion -

With strong will & well-refined
emot'l 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 -
we will emancipate from the phys.
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.

1) ~~What~~ What was your question?

Q: From the beginning man has had B. nature...

A: oh yes

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

A: lil mind? When you think that is " " " " " " " "

" " " " " " " "

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

Q: What I mean is in the beginning before man achieved the awareness...

A: ^{wh. high} before - it is same

Q: yes - in the beginning -- like in the Bible, for instance, the ~~doctrine of the beginning~~ Garden of Eden, why ^{was the temptation} did Adam ^{uh} why Eve ever ^{quietly} ~~go~~ into this temptation when they were pure to start with

54 They were already pure.

A: Already pure, you say

Q: yeah, in the beginning we all had B. nature, so why did we start off the ~~other~~ ^{small} path - The ~~path of the~~ ^{small} mind 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 (laughter) so you know it may be better to answer - if I you will understand it in realm of ethics or science or psych. y. You will be satisfied w/ my answer. But my answer ~~should be~~ ^{uhh -} I ~~should~~ ^{should} take religious standpoint, ^(laughter) so it is ^{How know,} imposs. to answer your question from my viewpoint.

~~I cannot satisfy you~~
Q: will you "it"?

A: No, I cannot satisfy you

Q: I mean, can you go on. ^{Actually} I know this question ~~would not~~ ^{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 truthful. Those who have
B nature. But why ~~we~~ explained
to be bad ~~we~~, 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, but your
measure of value is dualistic, so
it ~~should~~ be so - ~~50/50~~ fifty

fifty. But it seems to be, for
conscientious people, all people are
bad, ^(accepting) no one is good. It looks
like so & we feel so, but our
True - True Nature is so conscientious,
so pure, good.

Q. Could you speak on transmission, the
Master to the student ~~who is~~ ^{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
no one is enlightened. ^{why} That
does the master have to ~~give~~ ^{show} him ~~it~~.

Q: # That is cover. If you have no
food will be
become dusty, more & more. ~~It~~ If
it is 3,000 years almost - not
3,000 years but ~~it~~ 3,000 years
since he passed away. And
transmission - why (why?)
" handed down. Three
Patriarchs. It will become very
dusty unless have cover^{on it}. That
is Dharma.

" is not just written
scripture. That is transmission.

So
will be handed ~~of~~ down from
warm hand to the warm hand,
body " body, "

person " person. That
is transmission.

" Dharma, or cover. You
neglect. " I

don't want cover if I have pan &
food - That is enuff. 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

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myself. you know we have
many rituals, and when - sometime
before we understood 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 so} become so sure - when he
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 " 's

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
~~licensed~~ license. If you
a car. But for us, it is not so
even tho you have license. If you
(laughing)

covers. So sometime when ~~we~~ ^{we} ~~when~~ ^{when} I become

lonely, I talk about Transmission

w) Rev. Kataquri ~~When~~ ^{When} America people understand the meaning of Transmission. It will take pretty long time for you to understand the ~~full~~ ^{full} meaning of Transmission.

Q: ~~From~~ ^{Does formal} ritual take place when the " is handed down?"

A: yes. When I received it I was just ~~so busy~~ ^{just} ~~I was just~~ ^{scared} (laughs ~~in~~ laughter) 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 for 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 him said that in Chinese they are Mon Ji Zai (??) -

4) Look, perceive ~~of~~ ~~present~~
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?

Q: 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
~~thru~~

" + form
to understand its 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 function, 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 ji zai - free, no

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 for him, mind is his hand -

" " " room -

" " " family

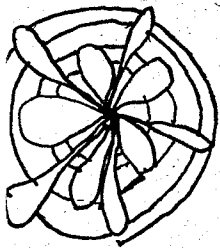
" " " country. Any

his mind concerned w/ people, w/ family
w/ his body. So in this ~~some~~ 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
about



" " not someone

" " If so, that

you have. Without 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.

11 // In this way, you know, ~~we are~~ flying thru the sky. ~~The whole~~ sky is mine. This understanding is very subtle + wonderful. All the sky is my home. (laughs a little)

~~embodiment~~ (center)
You may say That is too wide (laughing) ~~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. ~~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 thing

11b may be to give some interpretation
to self-evident fact. (laughter).

~~Q~~ 7-12
2/2/18

Lecture 10. a.m. - Sun.

Dick: Last words of Rev. Sus.

Thank you very much for
yr. hard practice. All of the Buddhas
are becomg of yr. hard practice.

00 - 35?

as you know sess. means is
concentration

strength thru suffering.

What is the real happiness
to you?

Bodhidharma -



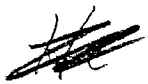
You are B. himself: find B.W.
in yr heart.



Zen is whole.

Face to face. Like Buddha h/ self.

Zazen: Highest figure of human doing
Mudra: fire = Δ - heart be burned up
= water bowl



Find our mind

Look inside.

Make Decisions on respability -
what to do w/ daily lives

Clear life.

Words during meditation:

Your 1st thing when you devour it.

_____ & _____. shld be the same. Each
of you

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

~~to~~ S. B. is not other person
you yrself are S. When you
believe + trust yrself, the zen way
is the best life for all of us
→ again to attend our nature - the
coming future
Our heart should be awakened
never sleep. Open our eyes
widely. When u can see a top
of mt stretching u. north the
world - there what was happening.

Don't hesitate
" stop. We must go
on - go on over it way.