

"Zazen Youjinki of Keizan; Notes on what to be aware in Zazen"

Advocated by late Zen Master Gikan Inoue

I will read the text for today.

Although, zazen is not based upon teaching, practice or realization, it also contains these three virtues.

To say that realization is based upon setting a norm of waiting for enlightenment, this is not the essence of zazen.

Practice is based upon genuine doing, this is not the essence of zazen.

Teaching is based upon not doing wrong and practicing right, this is not the essence of zazen.

Even though teaching is established in Zen, it is not the teaching of the secular world.

To say the Way directly pointed and immediate transmission is that speeches, words, sentences or clauses, entirely vanish on the whole body and where thoughts come to an end and reason ends, one word pervades ten directions. Without setting up so much as a single hair, why is this not the true righteous teaching of the Buddha?

Or, although we speak of practice, it is also the practice free from doing.

That is to say, there is no conduct on the body, no secret recitation on the mouth, no thought in the mind, the six senses are naturally pure and undefiled. It is not the sixteen-stage practices of the sravaka, nor is it the twelve practices of the pratyekabuddha; self-awakened, nor is it the six perfections within numberless activities of the Bodhisattvas, nothing is done at all, therefore, it is named the Buddha.

It only abides peacefully in the self-receiving- using Samadhi; Jijyuyo-Zanmai, of all buddhas, play on the four practice of ease and bliss of Bodhisattvas.

Why is this not profound and subtle practice of the Buddhas?

Although we speak of realization, it is realized without realization.

This is the supreme Samadhi, the Samadhi of appearance of unborn wisdom; the Samadhi of the appearance of all wisdom; the Samadhi of the appearance of spontaneous wisdom. It is the open gate to the Buddha's wisdom and the manifestation of the Dharma gate of the great easy practices.

It transcends the formalities of both the sacred and the mandate, goes beyond measuring delusion and enlightenment.

How is this not also the realization of the source of unsurpassed enlightenment?"

I would like to proceed. As I always tell you, though, with this body as it is, everything is accomplished being in the Buddhahood, and we have been in the place where we don't have to do anything, however, we end up separated from it because we hear things and think them over. Originally, there is no need for separation, and you are completely perfect in your existence, as you are now. Accordingly, we need to speak of zazen. As for the state so called zazen itself,

though it is better to leave it as it is, as you hear the word, what I would say, I am sure you have heard various things as to what zazen is and that you are familiar with persons and definitions saying that this is zazen or that is zazen or such. As such, and in spite of surely having been in this state, you do not realize it. Today, we are experiencing such conditions. **"Although zazen is not based upon teaching, practice, or realization, it also contains these three virtues."** That is why this saying is indicated. Like what I just said, you hear what zazen is, so you practice it. As you practice it, you become such and you gain clarity. Somehow this is the way to gain such clarity-this cannot be denied. It is said **"Although zazen is not based upon teaching,** however, that is what you end up doing, – that is, from the time you hear the term and you try to do things that way all throughout your practice. **"it also contains these three virtues."** It is said like this, though, the state of three virtues is teaching, practice and realization, isn't it? In regards to so called the three virtues, what I would say, I cannot deny that there are such ways of teaching, practice and realization. One listens to teaching, practices and realizes. What can I say? It could be something they have to say for this, it is not that there isn't such a thing, however, this your own state of being is totally unconcern with such matters. It has been all settled without any relation with teaching, practice and realization, which we cannot realize easily. It has nothing to do with them at all.

There is no preparation, there is no separation. Because there's absolutely nothing to be made up, everything has already been accomplished. Although you are in such perfect state, you always base on your learning which is different from your natural state. Being taught, then you practice and realize, you cannot seem to get rid of that way of learning. It is a grave matter.

As for as teaching concern, there is the teaching that everything has been completed before we hear. It follows as "It has been practiced as such-as it is. There is nothing other than that when mentioned realization. It has been all done." However, everyone puts such saying into concept, has it around all the time, compares his own state to it. You do not realize yourself that you have caused awful separation.

While it cannot be denied that there is such a thing as reasoning, or logic or saying, none of them are required. When seeing things, you don't need any logic and reasoning. All of sudden, it pops up into existence. Without saying you have seen or that you haven't seen, without having heard or not having heard, without being good or being wrong, the thing is already over. It is already ended without any means. If it were not such a state, it would become serious.

In regard to this mistaking, "To say that realization is," that is enlightenment, "To say that realization is based upon setting a norm of waiting for enlightenment, this is not the essence of zazen." It is explained that this is not the state of zazen. You want to get enlightened, want to obtain solid evidence and wait for realization by working hard on zazen. It is useless. Conversely, you may think that it will be attained by keeping zazen. It is not that kind of states. Accordingly, things of that sort- wanting realization or wanting enlightenment will have ceased really. That is what the world is chasing all the time. While one is in the

middle of it and it has been already over whether you like it or not, you say it isn't finished yet. This could be said of a concept. Such an instance of notion flits. Therefore, being now is not right now. What is meant by **"This is not the essence of zazen,"** is that it is not the thing itself. Everyone is doing what is not as it is. You want to get enlightened. Always carrying this idea around, you try to work hard on sitting. "How can I get enlightened? How can I get awakened quickly?" You ask yourself. You always proceed with such thoughts. Your thoughts wishing to be enlightened all the time itself prevents this happening on all fronts. So, without intention of seeing, hearing, et, there is nothing can be really done, nothing can be interfered. At this precise moment, there is not things ambiguous. It is definitely distinct. There is not even a thing planned. Because there is not even a thing.

Although people call such a condition "non attachment", there is nothing to be called "non attachment." If there is "non attachment," it is not non attachment. It is entirely invented. As such it sure looks like all of you are separated from reality.

Next, the action we call practice comes. **"Practice is based upon genuine doing, this is not the essence of zazen."** Though it is essentially explained above, all times and places, inevitably a doubt arises in our mind when we hear the phrase, thinking to ourselves "what?" or "huh?" That is said **" Practice is based upon genuine doing,"** Everyone seems to sit zazen with this moralistic point of view. But this is not the way. Everyone seems to jump in surprise when they hear that it has nothing to do with such a thing. To reiterate it has nothing to do with being **" Practice is based upon genuine doing,"** Everyone works hard to follow the commandments, which he surely thinks is right. You try to establish a particular way of thinking, not to have bad type of thoughts or a wicked heart. Having established this mind set, you then blame it yourself 'this is bad' or 'this cannot be,' and this cycle will only continue. Or you think it should not be, so you continue this mind set. You are now caught in an idea that you must purify yourself in two or three times and then everything will be fine. You think it will be settled down if you follow this course. This is out of the question.

Now you can inevitably hear like this, whether you like it or not. There is not any other **"genuine doing"** as such. In fact, without any means, it has all accomplished.

However, when a glimpse of notion arises, what you recognize appears, you develop it, you want to alter it in a way that is suitable or digestible for you. How hard you work on it, it is useless. How far you go with, there is to it. By yourself, you touch yourself directly, and you feel something doubtful and you cannot be convinced by yourself.

It is said **" Teaching is based upon not doing wrong and practicing right, this is not the essence of zazen."** People are generally keen to remove evil deeds and do something good. They are eager to work hard on such issues, but without doing so, only by this one voice, it can be all done without being bad or good without removing or practicing. Nothing has been done indeed. It should be like that. However, people mostly get hung up at the point of doing good and

preventing evil. Everyone seems stay at the level of saying "Well I understand such a thing." This is not the case.

"Even though teaching is established in Zen, it is not the teaching of the secular world." is expressed. Although it is said like this, I really want you to get away once from the way as human beings you have been treating or treating with your views, the way to treat things with such things. You know. It is said even though teaching is established, and there surely comes out what is said it is not the teaching of the secular world. Even the connotation of the word suggests that one can understand the existing state something by what is taught. However, you have not been taught by anyone how to hear, see, and think, yet you are somehow able to do it. All these functions somehow suddenly just work, don't they? So it indicates that you will not become such through learning; rather, you all have served yourselves well through what is not learning. This is truly the way. Everyone is in the perfect state indeed, it is not like that this person is such and the other isn't, it is everyone's inevitable state of this moment.

Although we call the inevitable state 'the truth' or 'reality,' we don't need to do so. We are formed to act directly. This is also expressed. **"The teaching is established in Zen, it is not the teaching of the secular world."** The way of being such is surely to be as you are.

This is expressed as follows, **"To say the Way directly pointed and immediate transmission is that speeches, words, sentences or clauses, entirely vanish on the whole body and where thoughts come to an end and reason ends, one word pervades ten directions."** What I would say, seeing this written phrase, being expressed as **"the way directly pointed and immediate transmission"**, you will undoubtedly visualize this, though. This is not the way. Through an act itself, simply by saying **'Hey!'**, it will inevitably arise. This is what is meant by **"The way directly pointed and immediate transmission"**

Being so, it is said **"on the whole body,"** lifting up all the state of this being, it is inclusive of everything, that is not only this one. How can I possibly put such a thing in words, without speaking or talking, without various words- without arising things, when seeing, hearing, awakening, cognizing, whenever we touch something, etc., it unavoidably happens, in an instance. That is **"The way directly pointed and immediate transmission."** So, there is no need to seek and there is no obstruction at all. If it were not so, it is a serious matter, though, you would not enter into a state which is not as you are. You would not become different. Your life would not become different, you would only be acting as a function of yourself; you would only be, as it is. Truly, all things are simply as it is. For example, the formation of our features manifests as the formation of the whole of our features. It appears automatically and unintentionally. You may think that is something special. Disregarding if it is there or not, you can see that the activity comes and goes by in a flash. **"Hey!"** When I say this, it goes in a flash. Accordingly, there is nothing in of itself in an activity's coming and going that suggests what and how we should react of itself. Our reality, however, is dependent arising, it appears instantly when it comes in contact with conditions. But everyone thinks from the beginning, this is so or this is it, try to arrange, so it

becomes restricted and causes a great inconvenience for us.

Without things like that, all exists. So, it is said **"Where thoughts come to the end and reason ends, one word pervades ten directions."** One thing or another, reasonable or logical, whether it's 'this' or 'that' all matters come to an end, when I say **'Hey!'**, this one word pervades the ten directions. Nothing more than that. It is absolutely impossible that this can be heard and that cannot be heard or this is so and this is not so. Really it is formed that you become as it is.

That is why the following phrase is brought up; **"Without setting up so much as a single hair,"** As for the state of speaking, it is only the state of speaking. There is nothing other than that like speaking something good or talking something pleased. Such way is **"Without setting up so much as a single hair,"** That surely is. Only on conditions, it is formed that when acting, the acting is done and is able to be done. When speaking, one can speak exactly. That is the way. In our original state of being, there is none who acts by a function other than this one. Therefore, our condition as humans is already whole, the state of being now is whole. What you are doing now is the whole, it is all that is. As it is all that is, uttering this or that does not arise. When it is as it is, seeking or preference does not exist in this state of being. Without being interfered, this is functioning in absolute freedom and perfection. This is what is meant, **"Why is this not the true righteous teaching of the Buddha?"** He said, "Isn't that so?" It is shown by saying, "This is the way it should be", however, the question is, yet people cannot readily accept it. Having heard it, you have already accomplished, about which you don't really realize. But there is nothing more certain, nothing better than this, nothing better than the way things are now, the way things work, the way things are, no matter where you look for. Everyone thinks there is some or better, but there isn't. There is absolutely nothing else. You can't find it anywhere else. You see. That is the teaching of the Buddha, the true teaching.

Teaching does not teach something special. It only asks you how you are in the state as it is. It is asking whether or not you are looking at somewhere different. From this standpoint, we can say that it is truly Buddha's teaching. It is not being taught something from others, being induced, then, you agree, but everyone has already at hand and has been certified with it. This is just described the real form that the Buddha, Zen Master Dogen, and Zen adepts, experienced the truth of themselves. Therefore, the real form of you is the state of being as it is right now, there is nothing else. Despite this, you want to try pursuing different things.

Let's move on next phrase: **"Or, although we speak of practice, it is also the practice free from doing."** Concerning this kind of matters, what is normally said is that you should or shouldn't practice this, this way or that, do this or that, etc. For example, you should sit with your back straightened and hold your hands in a precise fashion during zazen. Various instructions are given. It seems correct to follow such instruction. From the view of mankind, such a way; being like that, being calm and accurate, seems to be righteous and go unchallenged. Then, is it then the matter of unimportance? Surely not. It is only that much. It is not the matter to keep. Before you keep it, it has been kept, it has been preserved, it should be like that. When being separated, it isn't functioning well.

This is why it is said 'untouched' or the practice of 'not doing'. It is carried on being heard without trying to hear. Such state is the true practice of free from doing and it is the power of your perfect state of being as it is. It is the true ability.

And yet most of the people are visualize so called moralistic or outstanding things. On such matters, you take actions to try to do something and to get the results of doing. You are going to satisfy yourself by obtaining the results. That is not so, the state so called the practice of free from doing is not so. There is no acting by acting itself. However, putting labor and time into such things, most of people are trying to do, adjust and achieve something great. So, they are working hard on human dreams, they are working hard on imaginary things, it could be said.

Let's move on the next expression "**no conduct on the body,**" it surely is as it is. With this body as it is, simply, without saying this or that, without any conduct, it is acting as it is on conditions. "**No secret recitation on the mouth,**" you don't need to say something splendid. Even if you don't say a fine word, all is fulfilled with what you experience now. Normally that is not so, it is expected to say some better words, incomprehensible words for other people. However, "Hey!" this one voice appears without intention to hear or not to hear. There is no more recites of secrecy than this. There is nothing to be hidden.

The meaning of being secret or being hidden is described, but everything is clear and definite, all is already fulfilled with whatever you are facing right now. You don't need to think in a certain way or to say that and the other at all. Being so, it is said "**no thought in the mind,**" "**the six senses are naturally purified and not defiled at all,**" it surely is. Truly, with your state as it is, absent of the thing we call mind, all is already done as your own complete state of being. There is no place to seek, nowhere. This is called the Way or the Buddha's Way. We use various term for it, such as Dharma Body. In a way you are able to act freely as such.

As regards the six senses, "**the six senses are naturally purified and not defiled at all,**" you remain unclear. Why is it? The appearance of something that's not done means being defiled. Not having done means that you are taking a different way. This your own perfect state of being is free from being fine or being defiled.

On that aspect, *śrāvaka*, the self-awakened, and *Bodhisattvas* come out. From the six lower realms; Hell, famished ghost, beast, Asura and Human, then, the disciples, the self-awakened, *Bodhisattvas* and above all else, the *Buddhas*. This is said to be the ten -storied world. However, one does not ascend through each realm one by one. Turning our eyes to this process, being caught with in one's thoughts, of doing this or that, one is trying to do and to work such a way. The *d śrāvaka* seem to remain in the way that they are feeling not enough.

"**The Way Leading to the Cessation of Suffering**" is said. In this aspect, self-awakened and the twelve practices etc. are brought up. It is called "**The Four Noble Truth of Buddhism.**" Classified this state of being into many ways, sixteen or twelve, many things are brought up, though, it cannot be counted once this process has begun started. It cannot be helped to treat like that.

In fact, what I would say, it is said birth and illness, aging and death, and the Way

Leading to the Cessation of Suffering. Because there are birth and illness, aging and death, we give rise to troubles. Birth and aging. We recognize that we get old, sick and die. We recognize these things as human beings, and we suffer because of this recognition. In reality, even if birth, aging, illness or death are brought up, there is no aging when there is birth, there is no birth when there is aging. Everyone is at a loss having assembled what have never existed. **"The Way Leading to the Cessation of Sufferings"** is expressed as the way you suffer due to gathering and the path to cessation of this suffering. The four ways should be really made clear.

Being so, you need to find out how such things work in you. Not to be engaged in *srāvaka*, self-awakened and *bodhisattvas*, you have to set your eyes on yourself how you are working as your own state of being as it is here and now. Otherwise it is useless to learn and remember such things. The First Noble Truth is that all decide that this world is the world of suffering from the beginning. What is the cause of suffering called Suffering and Gathering? It causes from desire and attachment. As such, everyone agrees and is caught with such a thing. That is why it is said to cease the cause of suffering is to truly touch the inevitable state of being.

It comes to Ceasing, or the path of dealing of suffering, the path of leading to cessation. That is awakened and proved to make the way clear. The Four Noble Truth, The Noble Eightfold Paths and many things is brought up, though, it ends up at this one instance right now after all. It all finish with what is now. Feeling not enough, unclear, feeling various things hazy, wanting to remove something in your mind, wanting to be strong no matter happens, haven't you caused such unnecessary concern? If you do not inspect this aspect of yourself, all cannot become clear. That is why the *srāvaka*, self-awakened are hanging onto such a state. Then **"it is not the six perfections within numberless activities of the Bodhisattvas"** is conveyed. The Bodhisattvas have cleared away "self" or "I" and work for the people and the world. It seems good to work hard on that sort of thing, though, there still remains an artificial quality to this work. There is no way that this one works for the sake of the world or for the sake of the people. With the state of being now, this one is just there, as it is, one does nothing at all. There is no need to say that such is **"for sake of the people."**

Regarding the state called Bodhisattvas, as I mentioned a moments ago, what I would say, almsgiving for the people, observance of the precepts to keep commandments, endurance, devotion, samadhi and wisdom are brought up. The state of working hard to acquire and practice them is that of bodhisattvas. But if they do such things for ever and ever, they cannot get outside this limited state even one step. It can be said not to be thrown away at any cost.

In regards to **"nothing is done at all,"** the state is described **"therefore it is named the Buddha."** On the top of these situations, the buddha comes forth. It is not to say that one thing or other, this was done or that was done, but it is just as it is. Such functioning itself is named Buddha, isn't it?

Then we come to the phrase: **"Only abides peacefully in the self-acceptance and using Samadhi of all the Buddhas,"** The buddhas are often mentioned though,

people frequently run forward a different direction. What is buddhas? It is you. Your state is as your own perfect state of being, the function is working as it works, and your state has never been different from it, which is called samadhi. They say in particular **"abides peacefully in the Samadhi,"** there is no need to abide peacefully. Because it is as it is, it can be said to abide peacefully. Such a saying is unnecessary. Truly there are no Buddhas or Zen adepts other than yourself. What is described is just the state of your own functioning.

For example, the Four practices are also your working. That is not of other people, everything is the working of yourself. Because it is such a state, what I would truly say, it is the state of being that you are always using. And there is no fault in this state. It is called the True Self. (Honrai no Menmoku) and there is nothing but this. Why are you seeking something but this? Because you have created a different thing.

Then there is **"play on the four practices ease and bliss of Bodhisattvas."** There are these four practices. They are right body, right speech, right thought and right practices, these are also known as the state of four comforts. Through these practices, one keeps the body right, speaks right words, holds the mind right; righteous mind, and practices rightly. Concerning these matters, what is the difference between the way of a bodhisattvas and that of a buddha? What is to say that to keep the body right is the way of carrying. To keep the body right, that is not so. As the state of buddha is always as it is. Because there is no keeping as the state of buddha, it is always kept. This is entirely different from keeping.

On that aspect, everyone mentions right words though, you think that there is good and bad, then there come suchlike words. All there is to it. There is only what is spoken. To say good or bad is the matter of human's view. Being so, the right thinking is brought up though, in regards to thinking or the working of mind, it is not that this is the right working, keeping it, and doing something with it, but there have to be the way that it is already done as it is all the time. Bodhisattvas are always playing at such a place.

We actually don't entirely need such bodhisattvas, four practices, or buddhas. We don't need such words, such playing around, we are able to work perfectly as we are. This is true. However, this is not the dealing of human thoughts; rather, it is the inevitable way. It has to be the way of being clarified. That is **"Why is this not profound and subtle practice of the Buddhas?"**

"This is the supreme Samadhi," there are many ways of Samadhi. As for these Samadhi themselves, wonderful things come out of them. Being so, in these conditions, it never fails at any cost on this matter. The person we called Buddha, if he even is called buddha, has never been out of this state of being. **"Why is this not?"** You are asked, 'what do you think of it?' Why is it so? **"Hey!"** This one word does not differ when heard by a person who thinks he is in trouble and the one who thinks he is not. **"Hey!"** In such state, with this one voice, there is not even a single thing to be purified or defiled, increased or decreased. This one voice is really as it is. There is no time for a person to know or not to know. **"Hey!"**, it has nothing to do with human thinking. It is the function regardless of human ideas and thoughts, it is not related to thinking at all. That is why it is called the 'Great

Way' or 'Buddhism.' No other salvation is but this one. All wants to be saved and thinks that there might be ways to be saved, but there is no such way, not in the least.

"Although we speak of realization, it is realized without realization." As to teaching, **" Although we speak of realization, it is realized without realization. "** Without an intention to hear, it is as it is. That is proof. It makes the state of proof as the proof itself, then it is over. It is said to be **"This is the supreme Samadhi, "** that is all there is to it.

And it is answered by **"the Samadhi of appearance of unborn wisdom, "** To say that it is always as it is, is this **"the Samadhi of appearance of unborn wisdom, "** Anytime, anywhere, it is clear and it is not to be blinded; this is the Samadhi. As regards **"the unborn wisdom,"** the fact we don't know we are born is the unborn wisdom. It could be said unavoidable, this one named as human is such kind of your own state of being. It is said, **"the Samadhi of appearance of unborn wisdom, "**

"The Samadhi of the appearance of all wisdom," It says truly it is so. **"The Samadhi of the appearance of all wisdom,"** It will surely become the Samadhi of the manifestation of all wisdom. That is the wisdom. You don't need to do anything. It has already been done as such. Being so, wisdom does not come into being from human teaching. That is knowledge which comes into being through the teaching. From the beginning, is it open and over.

"The Samadhi of the appearance of spontaneous wisdom," is held back yourself, but you cannot be satisfied with that. You are wandering what you should do, or whether you should take this or not. That's because you recognized this creature that we call the 'I' or the 'self'. When you recognize this, suchlike state comes out, the state that you cannot be satisfied appears. Being so, you are always looking at yourself, looking at, wondering whether it is right or wrong. You cannot be fulfilled while you are doing so.

Being so, when such means stop, you will surely come to the true form of things. Once you touch the truth, without proving, the fact that it has been settled becomes original indeed. The thing itself, what I would say, is all of what you are. This becomes appreciated. That is realization. The state is **"It is the open gate to the Buddha's wisdom and the manifestation of the Dharma gate of the great easy practices."** To say anything and everything, it is everything though, it does not depend on anything. Let it go without depending anything. When we say letting it go, there seems to be some means though, without being dealt, you are satisfied for the first time. There is such way to be satisfied with, so called **" the great easy "** or **"the Dharma gate of the great easy practices."** Why is it? When **"Hey!"** is said, it simply should be **"Hey!"** If it is not **"Hey!"** it is not the great ease. Seeing such state, it surely **"It transcends the patterns both sacred and mandate, goes beyond measuring delusion and enlightenment."** There is no time to spare forming such things like ordinary people or sacred, delusion or enlightenment. These only come all after you have experienced them. Only afterwards are you caught up with thoughts and saying good or bad. You are formed not being able to deal like that, but you raise the other way and you are not aware of the truth.

That is truly not so. To the extent you cannot make even one mistake, it obviously appears letting bottomless lose fixed matters; human rules. **"goes beyond measuring delusion and enlightenment."** This is what is expressed as **"Why is this not also the realization of the unexcelled enlightenment in origin?"** That is the original one. Everybody is working like that, it is **"Why is this not also the realization of the unexcelled enlightenment in original?"** You may agree and say "uh-uh". This is the realization. It has to be that way, yet it becomes a question why so many various things happen.

Today I will finish with this point. Truly, what I would say, when you open your eyes, it is surely as it is. When you close your eyes, it is surely as it is. Without chasing anything or hating, without intention to accomplish, it goes directly as it is. It is the inevitable state without that being distorted. So, it is as it is. It is unnecessary to say good or bad. As such, the way of great ease can be proven. That is all.

The collected sayings of Joshu

From today I would like to go in for "The collected sayings of Joshu." I want you have a look the print handed out at your hand. I will read through it.

Joshu asked Nansen: "What is the Way?"

Nansen said: "Everyday mind is the Way."

Joshu asked: "We should then aim at this, shouldn't we?"

Nansen said: "If you aim at, you will be turned away."

Joshu asked: "If we do not aim at it, how can we know that this is the Way?"

Nansen said, "The Way is not of the knowing, nor of the unknowing.

Knowledge is delusion, and unknowing is blank. "If you have truly reached the Way beyond doubt, it is like vast space: absolutely clear void. How should you dare to say whether it is right or wrong?"

Joshu, in a word instantly got enlightened. He attained the profound truth and his mind is like the bright full moon.

This is what is said that much. As I always say, I want you to bring these words not to the outside but to turn your eyes that what is said is on you and the reality of yourself. By any means, you tend strangely to know the outside matters. That is not correct. Well, you want to measure it immediately or we could say, it has become such a habitual or such an instrumental thing. It's just that we have not been aware of it ever since we can remember. What you recognize is true, and if you don't, it's a lie, and that's how everyone has always thought. That's not how the world is at all.

So today there come Joshu and Nansen, you may have often heard Joshu's stories, he once realized at age of eighteen. And yet he came across this problem at this place. What is this all about? He realized that he had made a great big mistake, this Joshu did. Everybody wants to grab something that they say is good and like this. If you don't realize that you don't need it, you're making a big mistake. That's why we can't notice such things. As for having realized, even though he had known that there was no need to realize, he made a mistake that the realization was done of his own. He himself got enlightened. Despite of having once realized the reality of selflessness, he took it to be such as he realized. He could not get rid of it, so it always sprouts up when dealing with matters on the way. This is where we get into trouble. That's what counts. It's a great thing that this book, this saying; Joshu collected sayings. has been brought out here.

Nansen is the teacher of Joshu. Once Joshu realized at Nansen's place, at the age of eighteen, he was the state of being realized, but he was apart from the state and began to carry about with it, saying that he realized," I realized, " so he came to be uncertain. That is not the way. Although he got realized such a thing, but he couldn't be settled for just that. He grasped, which is the grave matter. That's way he was troubled and wondered and called on Nansen again asking what he

should do. He went back to practice Zen.

Then he asked, **"What is the way?"** he asked this, which is a serious matter. As for what is called the Way, for a person who doesn't know anything about it, when being said **"the way,"** it's just the Way, and that's all he need to know. But if he goes around saying "the Way" variously, it is always such. There is already a separation.

Accordingly when Joshu asked Nansen what state is the way, Nansen said **"Everyday mind is the way."** It seems to be unnecessary this word indeed. There is no time when it is not so. **"Everyday mind is the way."** means. There is no necessity of explanation or reason. All you have to do is just keep going.

"Everyday mind is the way." If that's all there is to it, and not one instant of consciousness or doubt arises, it's over. But you immediately treat what you have heard. When said **"Everyday mind"**, you soon imagine. You picture what seems to be amusing. **"Everyday mind"** is not that kind of thing at all. It is the state which is beyond what people think of. It is not the matter that and the other. Here it is said that there is nothing that is not so. As you heard, it's already done, isn't it? **"Everyday mind is the way."** What is lacking? But that doesn't make everyone feel clean, does it? Why is that so? You can't really be the thing itself. It's because you haven't become it. You surely take up things. You're measuring it with your belongings. You should notice that there a great distance opens up. It is a serious matter. Like that, we have a habit to recognize things at once, have the habit to imagine what is said to be the way. You are easily attached to words. It is so strong. That is why the problem come to happen.

So, Joshu asked, **"We should then aim at this, shouldn't we?"**, he asked like that. "What I should do, if I didn't become like the state of you, it would not work, which come to happen." He said that it would not work if he did not become the state like Nansen. He causes 'tending toward something' as such. Then Nansen himself said, **"If you aim at, you will be turned away."** That's right, of course. Of course, he's sure to go against it. For something that's being done right, he brought about a doubt "What?" It means that he has raised doubts about something that needs no doubt. **"If we do not aim at it, how can we know that this is the Way?"** he asked such. "I have to do like that." So, he started to reason about various things like this. It's not something special. Even if it is the way, it is just a name that was given to it later. The way. Originally there was nothing to be called the way. As a shot in the dark, they called it the way on the plea of that there are only things as they are, all as we touch them. They brought out various things and just arrayed them. All the time, there is no more than the state as it is now. There is nothing but what we are doing now.

No matter how the times change, not one thing will change, this is functioning as such. That's how it works. Because Joshu didn't really know it, he asked like that, **"If we do not aim at it, how can we know that this is the Way?"** "You said so but I could not be like you if I didn't practice properly." Things like that cannot be died down. You watch the other persons. You don't really look your own complete state as you are. You are dogged the other person's words. In such conditions, there is nothing can be done about it. You can't help but get caught

up in that kind of thing. Therefore, whatever it is or however it is, there is always something that cannot be overturned by human thoughts exists beforehand, all. Even if you say good or bad, this way and that and bring about various things or to say good or bad about such thing and name it variously, this one voice is just one voice as it is. Nothing is going to change. That's how the Way is called, he said.

Being so, one and all, everybody is absolutely perfect existence. The reason why you don't realize this is that you are looking so far away that you haven't really gone to the state touched right now, inevitably become what you are supposed to be. You try to set up all kinds of conditions, and you try to do what's convenient for you. So, it's always far away. How far you may go, it is the party of two persons, the one who does and the one who is done. It is necessary that you should really experience to separate from that.

So, such state is the way, it is said the way, as I told you, it is the best and superb thing. Nothing can beat it. Nothing is superior to this one thing now. It seems to you that there are some wonderful things but this one, which is already an error. It's a strange thing. You are treating a lot of things, while being so certain of so many things. And you try such, you think that you should go toward it. It is a mistake going toward. Going toward from this side is a mistake. If it is not the inevitable state, it is a false. Why are you like that? Even though you are living in such a time, because you are trying to rebuild yourself with your thoughts, or should I say ideas, you are troubled, aren't you? Such like problem has overlapped doubled and redoubled and never cease to the end of the earth. It is really distressful that it has not ceased. In the reality, it has stopped, to which you give a rise how you want to be. Not pursuing like that, when you stay as you are, it ceases. It has to be like that.

Even Joshu heard such teaching, the original state of heretofore did not come up for him clearly, on Joshu. Although Nansen showed it to Joshu, and such things were carried on, but it didn't arise. It is a grave matter. Joshu began to argue, "If I don't have clarified mind, I cannot make it clear." Is it really so? To know and not to know is the way of thoughts. As for this one thing now, you don't need to know or not to know. It is all clarified and nothing has arisen like good or bad. There is no need to doubt or to believe. There is no need to waver and to realize. In fact, Joshu realized it at age of eighteen, and at some time, he came to think "I myself realized. "It is not "I". Without "I" it happened thus, that is the state. It can't be helped if it is "I" who realized. You think it wonderful. That is why all become hindrance.

Such things come to arise everywhere. As for this functioning of ourselves is, no matter how you look at it, whether you see this functioning or not, it is something that works before you are concerned about whether you see it or not. That's not how the eye sees things, is it? It is the function that comes first before seeing, isn't it? To say we hear, it is after, all. It's all about what's after, isn't it? However, there are some serious problems because of the importance placed on this. From the beginning, everything is in place, and it's not some kind of petty work that needs to be done. Everything is in place from the beginning. I

really want you to realize that, you know. It's all inevitable, isn't it? You just have to wake up to the reality of that inevitability, really.

You should really realize only that it wasn't something you actually dealt with just now. As Nansen himself was clear about it, so he showed it like this.

Therefore, it is not such a matter, Joshu had no way, Nansen had no option but to explain. Being so, Nansen pointed out over and over, but Joshu could not make it clear and Nansen had no choice but to start to explain. The following is the state of Nansen. **"The Way is not of the knowing, nor of the unknowing."**

He explained that the way is not related with knowing or not knowing. So, what a trivial thing you are saying this or that. Why so? By the thing, as the thing arises, all is formed that the thing is as it is. The way is as the way is, it is formed like nothing gets in but it. It would be nice to be able to say that that is the case, but it doesn't really work that way. **Knowing is delusion, and unknowing is just blank.**

On this way, **"The Way is not of the knowing, nor of the unknowing."** Is expressed, though, Joshu was still at a loss. And said, **"Knowing is a delusion"** though, to the state of now; **"The Way is not of the knowing, nor of the unknowing,"** **"Knowing is a delusion"** is said. Because everybody takes up the problem of knowing or not knowing. So, it's not so, it is expressed, **"Knowing is a delusion."** In short, it's a delusion. If you just say this and that, you're just lingering and lingering. **"Unknowing is just blank."** is said thus, though, such a state that you don't know and never see again is really the state of **just blankness**. There are many things that can be explained, but without using any view at all, it is always and everywhere clear. It is so interesting, isn't it? What are you lingering on? Because you cannot stop dealing. You are always caught up with thoughts, you cannot get rid of the habit. It is that much. There is nothing except it. If you can make it clear, it will finish, "Oh it is." However, he really worked hard to make this kind of thing happen. What can I say? This is the fruits of Nansen's blood, those saying are. He explained clearly forth whole things. **"If you have already reached the true Way beyond doubt,"** when you have come to have nothing to doubt, **"it is like space: absolutely clear void."** On instance hearing this word, Joshu awoke. He came to encounter the original state. He realized such. He had mistaken. He was relieved. There was a great difference like that. It is a very important. That kind of state, one by one, is shown with every one of them, in case of teaching the way, such as clapping hands. You take up various meaning or so, but it has nothing more. All is just the working of it. Clapping hands, raising a hand, holding arms, many teachers' meetings exist, but, in any case, each only shows clearly, even with what they have, or what they have on hand, it only shows that everyone is an accomplished person who hasn't deviated in the slightest.

Why do you have to hang around? When you have heard such, it soon becomes a problem. You cannot leave it as you heard. You grasp it somehow. Having heard it, it cannot be thrown away. There is remains somewhere. While you are doing such, it cannot be achieved. It is the world that everything is above reason. You find pretexts later, it was good or bad, or that and this. You are confused

with your own thoughts. All are treated like that. They have been the thing before your thoughts. Unnoticed it, various way to deal them have started, dreaming a fine world. Everybody likes it. You imagine a wonderful thing, splendidly. There is nothing wonderful except you say "come now."

Many mistakes, what I should say, not making an error, the state without concerning good or bad, is really a great matter. Being so, it is right if only you touch with its' state. Let's say it is right you come not to rely on anything. As you are that you are now, you don't have anything to rely on. it is the most ease condition. Because you rely on something, you become flustered, if what you rely on crumbles. If you have something splendid, it surely becomes a hindrance. Therefore, why don't you leave such dealing? Not touching reality with your thoughts, you stay on the inevitable state which has been already touched before you touch. It is inevitable. Then there is no way you cannot go through. There is no space where the other thing comes out.

That is why that sort of state is expressed, **"If the true Way."** **" If you have truly reached the Way beyond doubt, "** You seems to be confused with many sort of things, but if you are the doubtless state as you are now, you are formed to be able to meet the condition which is apart form all. You realize it is true. It is as it is shown. You can make it clear. Accordingly, delusion and realization, ordinary persons and sages, right or wrong, the pros and cons that sort of things are all formed well from the beginning. Any conditions have been formed completely. There is nothing but itself. It all become clear for Joshu. Joshu turned over his previous state, whereabouts. "Oh, it is such."

Then he became the conditions as following, **"it is like space: absolutely clear void. How should you dare to say whether it is right or wrong?"** There is truly nothing to treat. There is nothing to deal with at all. Even the things that are called nothing are truly disappearing. There is no self, no dharma which is called rule at all. It just is, without any relationship with what is called me or anything else, you know.

Suchlike state, going forward directly from where nothing exists is expressed, **"it is like space: absolutely clear void.** There is nothing to carry with. But you become such when it is said "Hey!" It is **"it is like space: absolutely clear void."** It seems to have started from there, but without being even from that kind of thing, there are really things that are going on. That is the really a wonderous state. It will finish if you realize that you are formed such to be carried on and to do on that way. All can be cleared. It is over. Because you realize that everything is the beginning and also the end.

Nansen said, "How should you dare to say whether it is right or wrong?" This means not to think many trifle things. Being said like that, Joshu realized the original state for the first time. What he thought this was it; that "I realized." is conceptual. Logically the content itself has no distance though, all the more he held it, there opened a rift, which he didn't notice. There are many cases like this. "It is I" they say. There are many people who hold it. You should completely apart from it. You have already apart from, not from now. But you don't notice it likewise.

Therefore having heard the word, he gave in the word itself. **"Joshu, in a word instantly got enlightened.** He became the word itself. He came to have nothing to measure. It was beyond expectation. There was no plot at all. It instantly arose on this body and mind. The state is, when he got the truth with the whole body, said **" his mind is like the bright full moon."** And there seems not to exist reasons of whole body, you don't know this and you don't know others. The one who know nothing unknowingly discuss rights and wrongs of it with consciousness. Saying this or that, you cannot stop it.

Yes, it is really so. There is nothing beforehand and "Hey" happens. That's right. It just happens there. That's what happens. You know. It starts now and it ends now, that's all the saying of everyone. When you are told something like that, you just go along with it and come to nod "Un!" as you are said, but that's not the case when you are dealing with the recognition. You come to understand and agree "I see." Really. It starts now and ends now. When you are only being it, you surely have no option but to become it, but you soon start to deal with it. But you can go through such concrete reality, that's how it is. It is the original state. That's for sure. It's the way Joshu realized and was able to taste it.

The state is said for a while, **" his mind is like the bright full moon."** **"His mind is like the bright full moon."** You would think that there would be something special about it, but there isn't. What I should say, you instantly become like the moon, when you touch the moon. The condition you touch things, the state you become the thing is expressed the mind of the moon. The state being placid. It is an appearance of having no possessions. Say "I". That's why it's like the moon when you touch it. It just exists. Such state is expressed as **" his mind is was like the bright full moon. "**

Rather than what is expressed, what I should say, it is so because it is expressed, or there is not the state if it does not happen, which becomes issue, though, is it true if you hear from people, or is it false if not heard? **"Oh-i"** this one voice itself is real when hear from the other? or is it false when you hear from yourself? Being said so, you instantly arise various things. It is not **"his mind is was like the bright full moon,"** as I told now. You are not really being what you hear, or just being what you are. Looking at the state of those things, it's such a small thing, but it's a big thing. But it's really a big deal. It's all over, when you realize.

When you're asked what the Way is, or whatever, and you're doing this, and you're asked what the Way is, you feel like there's something in there somewhere, don't you? You can't tell that's what you're doing. There seems to be other ways, and they all are wrong. You've damaged something that's clear and decent. With the thoughts of the ego. It means that something terrible has happened where you are trying to figure it out. So, I'm telling you to stop doing that at all. No matter how many wonderful things you have, let them open, let them go, your possessions. You are functioning more than that. It's more than what you know. It's a big deal.

So, even if it's something like that, on practicing Zen, what I mean to practice is that if various things come upon you, in response to what you're doing now, it is

all settled in case you do not add anything to them and stop grasping altogether, there is no other way. But because we're in such a hurry that we're trying so hard to find a better way, the more hurried you are, the more trouble you will face. Something like that is going to be thrown away, which is really necessary for you.

Even though fine Zen adepts took pains for score of years, it took Joshu for many years to pay a visit to his teacher again, since he got realized at age of eighteen. He had practiced by himself. Having practiced by himself, he didn't make it clear. In reality, he realized the original state that nothing existed like that, it couldn't help but think that he was the one who noticed it. Is it so if he realized? or is it not so if not realized? According to the state of hearing, is it so if you recognized? or is it not so if you did not recognize? That's how it is, isn't it? It's not involved at all. You have nothing to do with it, and it's blatantly obvious that that's all over. What is there to be so upset about?

When you heard it, you are coming to "How can you say it?" "It doesn't work if I am not like you." You're giving yourself away. You think you should be like him. You are searching for the other which you think is more wonderful. You abandon all your wonderfulness as you are and take pains to chase the dregs. It means that you are so misguided and lost that you don't even realize it.

Since you are supposed to know that you are doing such a grave matter, this has been brought up as a text. It is the key point. You all have heard and known as sayings, but it's not the same as that. It is a grave matter if you don't do it. Even if you have taken pains, it is not worthwhile for your effort. Unless you come to a dead end, it doesn't work. If you are bogged down, it becomes clear to you. As long as you are saying something or the other, it's impossible. It sounds good though. There is no other thing than this to do worthwhile and significant to practice.

Why is it so? Everything arises from your own body and mind. You can know how this one is formed, you can know all the formation of things. You think there is some seed in this one. Nowhere it is, no rules, there is no rules on this one and all the things at all. It is so wonderous. When said "Hey!", this one instantly become such and cease as it is. It is interesting. Without no mean, no fixing, no adding it all ends. You should know it interesting. Indeed, it is that. That is all I would like you to know. The rest is up to each of you, so it can't be helped no matter what I try to say. So, I want you to take good effort on that. Because you came here and as you have learned many things, I want you to make use of them. I haven't experienced such kind of things, what is called study, to know things, without knowing I have come to be taught. I guess I was fortunate. To know and to be known.

When you touch, it is as it is. It's okay not to try to know. You can find out what it means or what it is by asking someone who knows. What is this? Oh, yeah, if you explain it to me, that's all there is to it. No matter what it is. I would like you to take effort on that point and practice constantly daily activities. I want to finish.

The Way to Enlightenment: An interview with Zen Master Jinen Nagai

Text adapted from a May 2016 interview between Jinen Nagai and interviewer Yoshito Koizumi of Spiritual T.V.

“Without seeking mind, there is no practice.”

Koizumi: Here at Annon-ji, do they sit every day or participate in sesshin?

Master Jinen: Yes (we sit every day). We also have a weeklong sesshin from the 15th through the 21st of every month.

K: Every month?

J: Yes, for one week every month, except July and August. We have these months off to travel and perform services at other temples. That is why we don't have sesshin at our temple during these months.

K: Do you often perform memorial services for the deceased on the anniversary of their passing?

J: No, this temple does not conduct such activities, because it has no Danka(supporters of temple).

K: And this is a Zen exercise hall, is it not?

J: Yes (but here at Annon-ji we focus on sitting zazen). However, in July and August we do hold memorial services at other temples by request. This is why we don't hold sesshin in July and August.

K: Annon-ji, this temple has a name as a temple?

J: That's correct. Annon-ji was officially registered as a religious corporation (religious not-for-profit organization) four years ago. However, I founded the temple and opened it up to those who wished to come sit in [year]. It has now been over 20 years.

K: I understand you attained realization under Zen Master Gien Inoue roshi (teacher)?

J: Yes, I studied under Gien roshi. I practiced at his temple and was ordained at the same time as his second son, Gikan roshi. I have been practicing ever since.

K: Can you describe the state of mind you were in when you attained realization?

J: *It was not a special event. You are realized, too.*

K: Is that so? Are all people enlightened?

J: *Yes. It is not a matter to dwell upon. To do so is not good. What good would that do you? Better to find out for yourself.*

K: You are saying that I should find out for myself?

J: *Yes. On your own. It is senseless to focus on others experiences.*

K: It seems very interesting. I am enjoying speaking with you.

J: *Is that so? Well, as I was speaking about earlier, the younger generations are so anxious and uneasy about their lives these days that they are sometimes in a very uncomfortable mental state. Naturally, they are seeking ways to manage and overcome this discomfort. It may not be achieving enlightenment or grasping one's true nature that they seek, but rather ways to cope with life challenges. They go down one path seeking answers and solutions, then another. But they do not find the answers they are looking for. This searching is what leads them to zazen. What is your opinion?*

K: I think perhaps they feel fulfilled, though, they seek something else. They think that there are various problems on their mind and that they can manage them somehow.

J: *Yes, yes. They say there are many problems in their lives. Though they have many problems, they cannot seem to identify the source though. In such a confused state, they become anxious and no longer feel satisfied with themselves.*

K: In India there exists the cycle of rebirth and reincarnation. Some believe that in the latter days of Buddhism, this cycle will cease to exist and that human beings will regain their original self (true nature).

J: *Do you regain this?*

K: Everybody does.

J: *Well, that is certainly one way of thinking... Of course, you are free to think as you wish...*

K: In this spiritual school of thought, there exists the idea of ascension (to a

higher realm or form of being) and human consciousness grows (and humans ascend) into the (metaphorical) light beams (coming down from the sky).

J: *It a comforting thought for humans. It is easy for them to accept such a hopeful outlook.*

K: This idea came from India. Western people believe it, too.

J: *In that case, perhaps you can progress toward this goal to some extent if you believe it and devote yourself toward accomplishing this goal. You might even be able to feel fulfillment where you once felt empty and unfulfilled. However, you can only progress as far as this idea and your mind will take you; you will not reach the point where you think 'this is more than enough for me.'*

The people believing in this spiritual way of thinking, what is their goal?

K: I think they place reliance on others. As I said before, because the energies of the universe, the sun and the earth, rise, so does human consciousness. That is their way of thinking.

J: *Is that so? And what is your belief?*

K: In my opinion, if I don't seek enlightenment, I feel it ends up like staring at a delicious meal in front of me without being able to eat it.

J: *Therefore, Gien Inoue roshi says that Buddhism meets everyone's needs. Like these people and their spiritual beliefs that you mentioned, Buddhism will fulfill the needs to the extent to which they need to feel comfortable. And for those who want more, who want to attain a level of being where they can truly be satisfied with and feel great ease, Buddhism can do this too.*

As such, I would not encourage any person to seek satisfaction or attain realization beyond that which fulfills their objective in their practice. To do would be futile. If I were to encourage them to do so, they would only respond: 'No, that is not my objective, and it is none of your business to make it so.'

K: So you are saying that you can only go as far as your mind and desire will let you, and no further?

J: *Of course. Without determination, one cannot practice. As I told you just a moment ago, to the person with low determination, that is fine. It would be*

useless to try and change their mind. However, this is the state of human beings, it is possible one changes suddenly, and he starts practice then. It all depends on ones determination. With strong determination and dedication, one will attain realization.

K: I see.

J: *That is why the Buddha was like he was. Although he was blessed to be born into such fortunate circumstances, the ideas of birth, aging, illness and death became unbearable. So he threw it all away and started to practice. This represents nothing less than sheer determination. Even if he were to have been persuaded, it is this determination by any means necessary that led to his achievement. Without such determination, he would not have achieved what he did.*

K: Indeed, that is what one seeks.

“Seeking mind is a problem”

J: *But the seeking mind is a problem...*

K: How is it a problem?

J: *It is unnecessary to seek. However, it cannot be prevented. As humans grow to become thought-centered, they develop the need to seek, to know. It is called ‘seeking mind.’ While seeking mind is a problem, without this one does not act. So it is said to forget seeking mind with seeking mind.*

K: I see.

J: *It will not serve you well if it remains. But without it, you cannot act to realize.*

“While you are in the condition as human”

J: *Most of the individuals that come to my temple for zazen have an illusion that realization will come their way just like a free lunch when they are sitting.*

K: Ah, just to sit alone cannot result in realization by a stroke of luck.

J: *That is right. Even foxes, cats, dogs, and monkeys can sit.*

K: Foxes and cats. I’ve often been asked by beginners if dogs and cats are enlightened.

J: *They have nothing to do with being enlightened or not enlightened.*

K: I see.

J: *As Zen Master Bunan Shido said, “it cannot be taught and cannot be learned.” It*

is a matter beyond coping with. So, here and now you are acting, aren't you? Within your thoughts, if I may say so, you cannot help but think things over – that is, analyze and fixate on your thoughts.

“Knowledge is Ignorance.”

"If you know, you are lost; If you do not know, you are also lost." If you say that you understand, it is a lie; in the case of not knowing, it is hard to accept as a human. Not knowing is the state of cats and dogs. It is the state which is entirely separate from human thought. Under such conditions, it is impossible to attain realization. It is out of the question.

That is why it is only human beings that can attain realization. Human beings are the creatures provided with the function of thinking known as consciousness. As conscious beings, we waver in our thoughts and actions. Because humans waver, we can also attain realization. We can make things clear. As such, humans are the only beings capable of this. Without the function of the eyes, ears, nose, tongue, and mind, this cannot be done. Dogs and cats cannot do this.

K: So, it is better not to care?

J: So, only human beings are capable. The most important thing one can do is to make it clear, while one is in the form of a human being. It is our great task as humans. This opportunity to be human does not happen again. Therefore, while you are in the human form you need to clarify your true self. Our true state does not the “I,” or self. It is entirely different from such a state. It is no use if you say that you don't want to be like that. It is originally different. So one can make it clear. For the first time (in human history), Shakyamuni Buddha realized this as a human being. Since then, it has been transmitted down through the generations. This is a worthy endeavor. However, the last thing people want to do is let go off. People want to control and manage with their thoughts as they like. On the contrary they are asked to go throwing away thoughts, they don't want to do.

“The attachment of thoughts”

K: I feel it is rather difficult, even if we have a desire to do something, to entrust ourselves to something outside of our control.

J: Even if you say that you entrust yourself to something, it is still just thought and such thoughts are attachments at any cost. Attachments accompany thoughts – they are inseparable. Because you think there is separation between yourself and what you are seeking outside of yourself through the thought, there arises attachment – an obsession of sorts. As you just mentioned, if you are in a state where you just want the action for the sake of doing it, then there is no problem.

K: Ah, is that so...?

J: Yes. If there is not this attachment, then there is nothing to cause a problem. For instance, young children say they want to do something, this or that. They say what they say and do what they do without attachment.

K: Children?

J: Yes, children. Children act and think without attachment. Children keep changing what they say and acting freely. This way that they are. When you are thinking-

centered, you hang on to your thoughts at all costs.

K: This makes we wonder whether it is good that we evolve into adults as far as thinking is concerned.

J: *Thinking is not wrong or bad. However, unless you are clarified, attachments always come with thoughts. Therefore, thinking presents a problem in this regard. This is never pointed out to us, though. Thoughts have no substance in the way human beings think they do. They are like bubbles: they float up out of nowhere and then poof! Poof! Poof! – disappear. This is why they are without substance. When a thought takes on direction toward something, a goal of some kind – that is, when they become meaningful or a means to an end, then it gains substance. This is where substance of thought, and attachments, arise – this is when you become attached to them. That is why I say you should let your thoughts go. Originally, they are without substance.*

When I turn my eyes to the left, the things which I perceived in my sight before I turned have now vanished. When I turn to the right, all I faced to the left vanishes. Thoughts are like this. They arise one after another, arise and vanish, arise and vanish, arise and vanish. As such, it is best to leave them to take their course.

If you have come to be thought-centered, you inevitably develop attachments to your thoughts, which is a problem. You cannot let them go. It is, in fact, actually very simple to let them go, but you cannot do it, no matter how easy it may seem. In reality, the thought has already disappeared and ceases to exist, but you feel something remains.

K: Now I am starting to understand. We usually think and act just like children wanting something to eat. We sometimes begin to obsess over the thought, which then remain fixated in our minds.

J: *Yes, and you start to accumulate these thoughts and their accompanying attachments. And the attached thoughts begin to fester and swell like balloons. In the process, you accept the substance of these thoughts that don't really exist. When you feel you don't like, you only feel you don't like. If you let it fester, you admit the substance of thoughts that really don't exist.*

There being no substance, though, you are deluding yourself when you let these thoughts accumulate. Then you cannot naturally let them go. It is better to leave them to take their course – they will naturally vanish. Truly they are your unique thoughts. You think them up. You think them up all by yourself. At first there was no substance to thought. You give them substance by letting them pile up and holding on to them.

For example, when I hold up this cup and say 'this is a cup,' you agree and think nothing more of it. When I hold up a cup and say, 'this is you,' though, you react adversely and might say 'what?' In the process you hold onto this thought, thinking about and fixating on it. In your mind, you have created substance to the thought of the cup. You are creating this substance entirely by yourself, though. There is no difference whatsoever if you call it a cup, a bowl, or you. It is just what it is. When I called it a cup, you nod in agreement. When I say the cup is you, you say 'what?'. Whatever label I give it, the cup itself does not change. When you experience this realization for the first time, you are able to leave thoughts alone as they arise.

K: Thank you for your lessons. You know, I have attended sesshin three times at Tetsugen Inoue roshi's temple.

J: *Here we also have sesshin. Would you like to join us?*

K: Do they stay overnight here?

J: *You don't need to stay the night, but you are welcome to. We have no restrictions on this.*

K: Do participants feel more at ease if they stay overnight?

J: *What do you mean by 'at ease'?*

K: Their ability to concentrate during meditation.

J: *The power of concentration, you say? Well yes, it would be preferable to stay overnight rather than having to deal with the distraction of coming to-and-fro every morning and evening. But it can not be said that coming and going is bad, either. I suppose it depends on the person. I do recommend staying for the entire week, if possible.*

K: I was surprised to hear that you hold sesshin every month.

J: *There is no other place I am aware of that holds sesshin every month. We have held sesshin this way for years. We have never failed to hold it on a monthly basis (with the exception of July and August, as I mentioned earlier). This will be our 153th sesshin held at Annon-ji. We have held 10 sesshins a year for 15 years straight.*

"How to deal with thoughts"

K: Originally, you were a chief priest at a temple?

J: *No, no. As I mentioned before, I met Gien Inoue roshi at a time in my life when I hit a wall and was in a tight corner. I didn't know how to deal with my thoughts at the time. Now I know that the way to deal with your thoughts is that you don't need to deal with them. Not knowing this at the time, I tried many different ways to cope and overcome this state. But one after another, these endeavors failed and I always ended up feeling that there was no escape.*

K: Ah, so you eventually found that it would be all right?

J: *No, that is not quite correct. There was no escape. There was no choice. It was hopeless. It was mentally frightening. Day and night thoughts would run through the head. You can become horrified, and turn to medication. But you can overcome such thoughts of hopelessness, even if they persist. It was beyond my wildest imagine that I could do so at the time. It is such a wonderful event when you realize that you can just let such thoughts vanish. It is no problem whatever thoughts arise. You just throw them away and try to view them from the side of self.*

K: I see. I have one thing that I cannot understand. It is one thing to obtain peace of mind or mental stability. And it is another thing entirely to experience the disappearance of the self. I wonder if this is something that you experience or seek in Zen?

J: *It is the same as it is. You are as you are. Where are you now? Until you ask yourself that, you haven't known where you were before now. Without this knowing, you can be as you truly are. If you chase after enlightenment, or after any idea or thought, you are heading in some direction. While you are able to*

make a life out of doing this, you fail to look the way you are. Instead, you seek enlightenment outside of yourself, from external sources. Our everyday activity – our everyday mind – is already accomplished.

Because you are always thought-centered, your state of being now becomes trivial. Doubts do not arise. As I discussed earlier, the Gautama Buddha wanted to solve the problems of birth, illness, aging, and death. He worked diligently under Yoga teachers for six years as his body and being were torn to pieces. Although he worked diligently, he couldn't resolve these problems. So he came to the conclusion that it was no use continuing with this approach, and he retreated to the mountains. There he reflected on his practice over the previous six years. Why, after six years, could I not resolve these problems? he asked himself. During this reflective period, he realized that his search to resolve the problems of birth, death, etc., had been driven by his self. Of which you could understand with ordinary thoughts, that you had been trying to work in such way.

How could the Buddha come to know this? Because things exist without our trying to know them from the side of self. Do you understand? They are not there because we try to know. They are there without our trying to know. In the case of the Buddha, he woke up, "What is this all about?" This does not become a question. But the Buddha wondered and he sought to resolve. However, there is no necessity to know or not to know. When you face something, there it is in front of you, simply as it is. Only in this state (as it is), can you throw away trying to know. So the Buddha abandoned his thoughts, proceeding with a state of 'as it is.' This is zazen. Being so, you should not carry on from the state of the self.

K: To know this state (as it is), is zazen?

J: *It is not to know this state, rather it is the state itself. If you try to know it, you are approaching it from the viewpoint of the self. We don't need to know. What you face at the time you face it, exists. Things exist regardless of trying to know them or not knowing – (it is unnecessary to analyze and fixate on what something is or means or if and how it is significant.) There is no need to try and carry on from the side of the self in order to know. The Buddha abandoned it.*

Until this time the Buddha had been trying to know, again and again. He tried eagerly to solve the problems of birth, aging, illness and death. But he failed. Regardless of knowing the answers to these problems, they exist. So he went on in the as-it-is state, without intention to become or not to become, to know or not to know. This is zazen.

Then this state also vanished along with the state of the surroundings, and he came to know nothing. This is your natural state of being – the present time, that you have already experienced. You should come to be at peace with it. It is nothing special. You have already achieved it. This is why it is not good to set such an object in the other side and then chase after it from the side of self.

The great Zen Master Dogen said "to drive oneself to practice and realize (from the side of the self) is delusion." When you approach being from this side of self, it becomes delusion. "That myriad dharmas move on to practice and certify oneself is enlightenment." From the side of the myriad dharmas, from the other side is enlightenment. It is very definite.

“Thoughts and Actions are Separate”

K: This myriad of things I encounter in life includes the urge to eat?

J: Yes. *The urge to eat is simply the urge to eat. But the way human thinking is concerned, the thought of wishing to eat arises, followed by the action. Before I go so far as to say the two are not related, however, I would say they are not related and are not related. You may ask yourself, ‘so is it or isn’t it related?’ You become confused because you intend to comprehend this statement in the duality that characterizes human thought. Do you understand?*

“The Function of Thoughts”

J: Well, when you want to eat, you simply want to eat. It is that simply that. When you move, you move. At the time you move, though, the urge to eat disappears. But humans think that because the thought of wishing to eat arises, the action ensues. Humans connect the thought and the action to each other as one. It is not like this. When the thought of eating arises, it arises and disappears immediately. The action may or may not occur. This human way of thinking is different from reality. Even if the action occurs, the action is not dependent on the thought. The thought arises, then ceases. The action arises, then ceases. The two are not with relationship and not without relationship. Human beings, however, try to connect the two in an effort to try to make sense of things. This is unnecessary.

K: What is it, this vague functioning? We cannot know with thoughts, though, we should sense it?

J: Therefore, there is time thoughts cease. When thoughts cease, driving from this side of self ceases too. The more you let your thoughts go, the more they cease. The more they cease, the more you come to know that it is unnecessary to act in a particular manner, and that it is ok just to do. It is not unknown to you. In doing so, you come to know it is unnecessary to act somehow in the state this one which has no necessity of acting.

When you practice this way, you come to let your thoughts go. In doing so, you begin to just do. It is best to reach this state. There is no room for doubt in this state, as everything is this one. Because everything is as it is, there is room for doubt. Humans doubt because thinking does not cease completely. If thinking ceases then doubts cannot arise, being is simply as it is

K: Earlier in our conversation, you mentioned bubbles. Isn’t the self a bubble and the water that produces the bubble the self as well?

J: You make this distinction with your thoughts.

K: Because we have observed the thought bubbles, problems arise?

J: We cannot continue observing. It is just a thought. The thought bubbles are cut like this, one by one. **Clap!** (He claps his hands three times), when I express in words. It is impossible to connect. Even though you are such state, when you express in words, with thoughts, you think it connected and say that it came from the other side (the right side) to this side(the left side), and from this place(the left side) to that place(the right side).

When you say from the other side to this side, you think that there are two sides.

When being the other side, it is only the other side, there is no this side. When being this side, there is no other side. With thoughts you are deluded that that it come from the other side to this side.

K: Thoughts connect them.

J: *Thoughts are like that. When you are not in duality, thoughts do not arise. When, you say from the other side to this side, with thoughts you cognize the other side and this side. In reality when being the other side, only the other side is. When being this side, only this side is. Thinking is a wonderful function, but you are deluded with it. And because we are deluded with it, we experience suffering.*

K: It might be good that we live in a business like way.

J: *In a business like way? You are deluded that administrative matters are treated with thoughts. Everything. Everything we encounter is the activity. It is called a big universe, a universe that has no beginning, and no end. Human beings have the ability of cognizant recognition, though, and they encounter challenges and suffering because of this. If there is no recognition – no knowing - problems do not arise.*

“Through Zazen you are free from the Binding of Thoughts”

J: *Thoughts arise one after another no matter whatever matter you are facing and whatever action you are taking. One could say thinking is a habit of sorts. Of course, there is no substance to this habit in its natural state. However, even though thoughts are said to be natural, since there is no substance to them, it is best to let them go. All of them. This is zazen. Then the bindings become untied. Humans bind themselves to thoughts and create attachments on their own. When you let them go, you return to your original state, because there is no substance.*

K: So through practicing zazen, we experience these binding thoughts and habits begin to become untied.

J: *Being so, as they become untied – as you experience the condition of being untied - you can go further in your practice. If you do not attain this state, though, you cannot go further. I know this for sure. As you become untied, you intuit that you are doing zazen as it is intended.*

K: I see. So there has been no teachers for me to instruct it.

J: *As a matter of course, you have come to know. Because you have come to know it, and as you gain confidence, you gain vigor and feel encouraged to continue. It is only because zazen that you practice. It doesn't work only to sit like cats and dogs or to try and confront your thoughts in desperation. Leave the thoughts alone. The more you are able to leave your thoughts be, the more you are witnessed by myriad things; your circumstances and your thoughts are able to cease. Because you know that the thoughts are unnecessary and there is no need to do something with these thoughts, you are able to throw them away.*

K: Well, the mind does calm down when we do zazen. It becomes still and we know that don't need thoughts anymore.

J: *You come to understand that it has nothing to do with thoughts and you come to throw them away. You come to a state where you are able to leave them as they are, otherwise you will not be able to let them go.*

K: In other words, we begin to feel ok with things as they are when we do zazen. When we practice zazen deeply, we don't need any thoughts and thoughts do not appear?

J: *No. Thoughts come out when they come out. If you leave them alone, though, they do not become a hindrance and cause problems or make you feel unsettled. Through zazen, you come to understand that because you give them substance, they cause problems. Naturally, you should leave them alone.*

In the Fukanzazengi (Universally Recommended Instructions for Zazen), Master Dogen clearly articulated through numerous passages and expressions the same idea over and over. You should follow these recommendations as he instructs you to do so. He was very thorough in expressing his experience.

For example, he states that you should "put aside the intellectual practice of investigating words and chasing phrases." While you are sitting, various thoughts will arise. Trying to deal with them in some way or another is the state of investigating words and chasing phrases. To chase them in this direction or that direction, to want to ascribe meaning to words, to want to know... Dogen says to stop all of this. You should follow this. Then "learn to take the backward step that turns the light and shines it inward," meaning that if you continue your practice, you will inevitably come to be witnessed from your circumstances.

I could not say anything more than that. You should practice that as Dogen instructs. Now you know that it is as it is. On thoughts you are deluded that you act with thoughts. So you had better leave the delusion; thoughts. Then you become the action itself and you can clarify it as it is. You won't ever go to some mystical place, and you don't need to pursue a kind of enlightenment that is meaningless nonsense. I don't deny enlightenment, but such a concept becomes a conversation topic, with participants missing the critical point.

K: If anything, is it best to do zazen (as opposed to another practice)?

J: *Having seen the way Zen masters (of old) were, zazen is the best. By any means, you will reach a dead end by pursuing thoughts if you seek to overcome the problems.*

K: Following thoughts will lead to a dead end?

J: *Yes, and there is nothing you can do about it. That is why we do zazen. Zen masters practice zazen too. To practice zazen means to let it be. Zen masters (of old) didn't know the way of zazen, they didn't know that the act of seeking was the problem itself. They worked diligently to seek out answers, so they eventually came to a dead end. This left them feeling the efforts in itself was enough. This is zazen. Leave things be. Most practiced the wrong way, by trying to know. They thought that they can somehow manage by working within a range of thoughts. They didn't know that this is the root of suffering. They tried hard, but the more they did, the more they became helpless. Then they threw it all away and things became clear for them. Naturally, that is zazen.*

Zazen is not only sitting. Zazen means to leave thoughts alone. They will arise in many ways; leave them alone. You can do zazen day and night, throughout your daily life. While walking, sitting, standing, and lying down. Only doing zazen while sitting is not enough.

K: Oh, I see. It is an around-the-clock activity?

J: *As thoughts arise, set them aside. Go, and set them aside. Leave them. Dismiss them. It will always remain unclear unless you give it a try. So go, practice zazen and leave your thoughts to disappear. There is one last thought I would like to leave you with; sitting zazen is not the most advisable form of practice. The most advisable form of practice is in your everyday life. Practice while you are walking, while you are standing, while you are sitting, and while you are lying down. Standing or sitting at work, leave your thoughts as they are. It is not a special thing to do. You only distinguish them with your thoughts. Sitting zazen or working – whatever it is that you are doing – do not consider this a special activity. So set them aside wherever you are. Our four basic movements are in themselves zazen. I am sure of this.*

Zen Master Hakuin's Buddhist Hymn for Zazen
Advocated by Jinen Nagai Roshi

Sentient beings are originally Buddhas.
Just like water and ice, there is no ice apart from water,
there are no Buddhas but sentient beings.
Sentient beings, not knowing how close it is,
seek it far way, what a pity.
For instance, like being in midst of water,
they are crying out for water in thirst.
Being the child of rich man, one is wandering among the poor.
The interdependency of transmigration through the Six Realm is
the dark road of one's own complaints.
Going further and further astray in the dark road,
how can one ever be free from birth and death?
As for the Zazen of Mahayana, there are no words to praise it fully.
Alms giving, keeping the precepts, various mastery of the practice; Paramitas,
like the invocation of Amitabha, repentance, practice,
many kinds of good deeds, all comes to within this Zazen.
Even if we have done zazen only once,
the immense sin we have piled up will vanish.
Where can wrong be formed?
And the Pure Land is not far away.
Graciously, if we have heard this Dharma once, admire and adore,
Much more we do transferring merit ourselves,
We directly realize the Self Nature,
as the Self Nature is without nature,
We have been already apart from idle discussion.
Open the gate of oneness of cause and effect,
fixing the road neither a second nor a third.
The form of formless state as the form,
whether going and coming, one cannot be any place else.
The thought of non-thought as thought,
whether singing or dancing, they are the voice of the Dharma.
In the vast sky of Samadhi of no gaining,
the bright and clear moon of the Four Fold Wisdom is shining.
At this precise moment, what more need we seek?
As the eternal tranquility of the Truth manifests,
This very place is the Land of Lotus,
and this very body is the body of Buddha.

This is **Zen Master Hakuin's Buddhist Hymn For Zazen**. Master Hakuin was a priest of Rinzai School, and it is rare to read or chant this Hymn in Soto School. But this Hymn is so excellent that it is recommended that those who belongs to Soto School come in contact with this Hymn, which is indicated. Firstly, I would like to

bring this. This Hymn is very brief, it is very brief, though, it is straightforwardly expressed and indicated the superiority of Zazen.

In the beginning, please open the first page, **"Sentient beings are originally Buddhas."** This is the conclusion. I told you before, well, everyone is already a Buddha himself. There is no doubt about it. The reason why there is no doubt about it is because, right? **CLAP!** (He claps hands) You become such easily. If there are a hundred people, the hundred people become like such. If there are ten thousand people, the ten thousand people become such. For some reason, it happens. Regardless of human thoughts and thinking, you can become this thing. It could be said that you have already been able to be this. It is the state of a Buddha.

And the state of buddha, what I would say, when I do this **CLAP!** it can be instantly apart from human troubles; distress, suffering and illusion. This one has been formed to move away from troubles at once. In short, if I put it in other word, you are completely fulfilled and entirely relieved. It is called Buddhas. However, even if it is said in the teaching that such state is our way of being now, it is no use if you cannot assent to it. Although in that way, it is forthrightly indicated our way of buddha is such **CLAP!** like this. If one cannot agree as "Oh it is!", it is like casting pearls before swine. Being so, if you cannot assent to it, what is precious is not enlivened.

Next, there is the phrase, **"Just like water and ice,"** The reason why we cannot assent to it? This is the point we cannot assent. When it is said **"Just like water and ice,"** being thought-centered, you can't help but creating the illusion that water and ice are separate. Well, you've got to think that water and ice separately exist. Look carefully your own state of Buddha. When said **"water"**, there is no ice. When it is said **"ice"**, there is no water. That is the only thing that always happens, isn't it? It always appears only the thing itself, isn't it?

But from the point of view of thoughts and thinking, when being said the words **"water and ice,"** it gives the illusion that there are two. This is the root of suffering. Because of this, you cannot nod your head as your own state as Buddha. It is the definite, how to say, the way of being. When it is said **"water,"** there arises only water on the state as buddha. When said **"ice,"** water has vanished and only ice appears. Always the thing itself only arises, then there is no way one doubts. That is so, isn't that? But by the thoughts and thinking, being said water and ice, you are deluded that there are two or three; water, ice and Mr. X. But, as for this one, as the state of Buddha, there is only water when said **"water."** When it is said **"ice,"** there is only ice without water. When said Mr. X, there is no water and ice but Mr. X.

It is the only thing that arises at any given time, so there is no room for doubts. There is no room for choice. You are lost because you start to make choices, whether it is good or that is good. When there is only the thing itself, there is no way to doubt. Because there is no such thing as being lost, there is no such thing as being troubled. Because you don't worry, you don't suffer. It's the way things are. **"Just like water and ice,"** You see. **"There is no ice apart from water,"** of course. Because nothing always arises but the thing itself. Being apart from, when

it is mentioned from the point of view of leaving, you are properly away from everything. From the point of view of being away, you away from worries and pains, away from worries, pains and hesitations, all the time. That's the way it should be. This is the Buddha's way of being. **"There are no buddhas but sentient beings."** That's how it is. Look! **CLAP!** (He claps his hands) It is always apart from this. Did it sound or did it not sound? It is apart from it instantly. By touching conditions, you always become what you encounter, but you do not stay on such a state. You separate from it at once. All, what I would say, being in the state of every condition, you separate from it instantly. It is "Being in harmony but not the same." You become the thing itself and is apart from it at once and do not stay there. Because you do not stay there, you do not become impure. But, with thoughts and thinking, you stay there and become impure. Because you get impure, affliction, suffering and wavering arise. In reality you do not stagnate. You are separated from everything and every place. You do not know which one you are. Because there is no substance.

And yet you recognize its substance by thoughts and thinking, something like this or that. Since you recognize the substance, what it is as substance, what it is relative to, can become two or three things, so you get lost. Because you are in doubt, you are distressed and suffer. But instantly you are separated from such state. There is no way to recognize what is as substance, nothing at all. There's nothing to recognize it, so it's never a problem. If there's nothing to recognize, there will be no problem. But you have recognized everything. When you recognize, it becomes such as "Mr. X, what sort of man he is to do such a thing!" When you recognize, it becomes a trouble immediately. When you do not recognize, it does become a problem. It's just the way it is.

"There are no buddhas apart from sentient beings." It is surely so. As I told you before, **CLAP!** (He clapped his hands) only sentient beings can understand this clapping. You can understand this. Animals cannot understand this. **CLAP! CLAP!** This sound certainly exists, but they don't know what it is. **CLAP!** You can know this. It is the state of Buddha. Then **"Sentient beings, not knowing how close it is,"** You are so close as to become the state of itself. You are always the thing itself. When you face things, they exist there, that is it, because you are the thing itself. Although, you are so close and intimate truly, you seek it far way. Even though your state as Buddha is rightly settled like this, you want to be Buddha, to be like that, which you don't need to do. **"For instance, like being in midst of water, they are crying out for water in thirst."** Yes, being in the midst of water, it is unnecessary to say thirsty. You are in the Treasure Store. In the Fukun Yuzenji; The Universally Recommended Instruction for Zazen, "The treasure store will open of itself, and you may enjoy it freely." It is the treasure store. You are in the treasure store and you want more money. **"Being the child of rich man, one is wandering among the poor."** It cannot be absolutely possible.

It is the transmigration through Six Realm. **"The interdependency of transmigration through the Six Realm is,"** The transmigration of Six Realm means the heavens, mankind, Asura, famished demon, beast and hell. It is called like that. But states of that sort do not exist actually. In short it is the conditions of a man

such as, "I feel fine today. As Jinen-san has come, I'm going to treat him a round of drinks. " It is the state that Mr. X is in heaven. When he is in hell, he says " It will be OK with some small sweets." By which he goes to the hell straightly. He is acting on that state, isn't he? **"The interdependency of transmigration through the Six Realm is."**

" the dark road of one's own complaints." Why does such a state arise? It arises because of silly complaints. Why do complaints arise? Because one transfers the state of being now to the thoughts and thinking. When things touch this one, no problem happens. It has become one. It is being oneness. When we transfer it to thought and thinking, vacillates one thing after, keep doing such, which is complaint because an excuse is brought about. When an excuse is brought up, it becomes a complaint. That is said the dark road of complaints. While you are complaining, you cannot realize that the thing has been clarified already, because you are in the dead darkness.

"Going further and further astray in the dark road," If we keep going on that way, if we do nothing but complaining, **"how can one ever be free from birth and death"** If we are doing such things, it cannot be clear. Being allowed the opportunity as human, we must make it clear, the only thing we have to make it clear is the matter of birth and death. What is being alive? What is being dead? We cannot solve such problems while we are complaining.

"The Zazen of Mahayana", the Zazen of Mahayana is zazen you have sit just now.

"Has no words to be praised fully." There is nothing so wonderful as this. **"Alms giving, keeping the precepts, various mastery of practice" "the invocation of Amitabha, repentance, practices, many kinds of good deeds all come to this; within the zazen."** Various ways, as the way of practice there are many different types. They are doing, doing many kinds of practices. They are doing various practices, aren't they? It boils down to the state of zazen. The state of zazen is the whole. The whole, that is to say, thoughts and thinking, various thoughts arise, the thing is to leave them alone, not to deal with. Problems never arise leaving thoughts undealt with. Leaving thoughts undealt with means that you have completely become the state of the thing itself. You don't need to become the state from now on. When you leave thoughts and thinking, you have become it. The state that you have become it, what I would say, the state of being itself cannot be clarified if you the transferred it to the thoughts and thinking. You have already become it. Because you are dealing with thoughts and thinking, you cannot assent to it. When you leave them off, you inevitably become the thing itself.

As follows, **" Even if we have done zazen only once,"** having done zazen only once means this **CLAP! CLAP! CLAP!** (He clapped his hands). By doing this, even if you are saying "that's not or this's not, that is or this is, this or that," when I do this **CLAP!** all vanish immediately. This one is very useful, this is! There is nothing like this. There is no other thing except this. Whatever thought arises, they completely vanish by this. **CLAP!** Because it is always only itself, no other thing is added, and all vanish **CLAP!** by this. That or this, even if being praised, **CLAP!** all vanish. It has become only this one. They disappear. That is doing zazen only once. It is same

when you do zazen. Being so, all vanishes even if thoughts come up.

"The immense sin which we have piled up will vanish." So, all vanish. "I have done such a thing, I feel sorry for that, Mr. X gave me such a trifle thing, " all of them vanish. **"Where can wrong be formed?"** So, you see, there is no such thing as good or bad. Thing good or bad arise nowhere. There is no such thing as being troubled, suffering, or lost.

"And the Pure Land is not far away." That is true. Because we are always in the state that troubles never happen, of which it is said the Pure Land. As troubles do not happen, we can truly live in peace on the state of that sort. **"And the Pure Land is not far away."** When we can understand this, we are truly in the Pure Land. **"Graciously, this Dharma"** the state of this is, **"if we have heard this Dharma once,"** even once we listen to it, **"admire and adore,"** "Oh, that is so." We can get the virtue simply with it. We get the virtue. That's how easy it really is. That's what it's all about.

"Much more we do transferring merit ourselves," It is true. Why don't you give it a try? **"We directly realize the Self Nature,"** Next. That's right. Whenever you sit, you will know what you are. **"As the Self Nature is without nature,"** It's the state of yourself that is not what you have thought of yourself as a human being until now. As I said earlier, if you want to have it stay, there is no way to have it stay. Immediately, like this, **CLAP!** it is separated easily. This is the state of without nature. It is this state, by doing **CLAP!** it is formed to separate instantly. Well, it is so wonderful. Human thoughts, you know, don't come off. If you try to get off, you will get stuck. You know. Even if you try to get them off, the more you struggle, or rather, the more you struggle, the more you get stuck in them. To that. You know. But, you see, the way we are, the way the Buddha is, Pan! It'll come off. You know, this. **"As the Self Nature is without nature."** Your state of being differs from what you think. **"We have been already apart from idle discussion."** So, when we realize this matter, in short, poking around to seek if what is the state of Buddha, this or that, completely disappears.

Then this is it, the important one, **"open the gate of oneness of cause and effect."** As for the oneness of the cause and effect, as I always say, in the human thoughts, cause and effect is considered that because there is a cause, then an effect arises. It is the cause and effect. So, two things arise. This is the cause and this is the effect, two things arise. I am here and you are, two arise. I and you arise.

However, this one, there is only "I" when said "I". When said "You", there is none but you. You only exist. Look the state of buddha. It has never arisen two. As it has never arisen two, there is no problem. Always there is only the thing itself. Either I or You, only one thing arises. When said I, there is only I. There is only You when it is said You. But I tell you again and again, with the human thoughts, there is a cause and then its' effect arises, two arise. The two means that the other arises. Being so, the other become a problem. If it is one, it does not become a problem. Because cause and effect are not separate. This one's activity is that the cause immediately means the effect. When a cause arises, it has already vanished. It is synchronized. So, there are no remains. It is not

separated. When there are no remains, you have no problems. Look carefully your state as Buddha. There are not any leftovers because it is always the thing itself.

When we go by with the thoughts and thinking, there are leftovers because cause and effect are separated. There will be leftovers, things as causes and things as results. Because there are no leftovers, we don't need to pull them out later and deal with them. "Oh I have to do that, to do this." When you are deluded that there remains something, you bring it out and deal with it. In fact, there is nothing to be left like that, the oneness of cause and effect is as such. When you are clarified it, **"fixing the road neither a second nor a third."** There were two, three, or four, but it finishes, "What! It was only one itself." It becomes clear that it has never been anything else but itself. All the seeds as affliction, suffering and illusion, completely vanish. there are no remains.

"The form of formless state as the form," it is the state that nothing remains. It's always only the thing itself. With the thing itself, you become itself at once. You become the thing itself. Even if you have been thinking something till now, when I do this, **CLAP!** (He claps his hands) you easily become this. Even if you are thinking this or that, it vanishes immediately. The substance doesn't remain. That is **"The form of formless state as the form, whether going or coming, one cannot be any place else."** This is it.

This, from the perspective of thinking, means that you went and came back. The cause and effect of going and returning become separate. Two things arise, one from going and one from returning. This thing is going and going. There is no return. Returning means returning, returning. You are always doing one thing. The way it is, it's always just that. You're doing a mysterious activity, aren't you? That's what that activity is. That's because you can't nod your head and wonder what I am talking about, even though it's your own activity.

"Thought of non-thought as thought," The function of thoughts is not different from that of eyes, ears, tongue, mouth and smell. When a thought arises, it has already disappeared. It arose and disappeared instantly. If being thought, it is already vanished. Being arisen means it has already vanished. As there are no remains, it is impossible to become a problem. In case of human thoughts, we recognize that person or this person, we set up ourself and other in the thoughts. This one's activity does not set up. There are no remains. Look carefully, what you did yesterday does not remain anywhere, though, thoughts make up something.

we make out the matter of yesterday and keep playing with it.

Watch out carefully. You cannot find anywhere what happened yesterday. There is no way to treat it. Nowhere it is. There is no way to play with. Nowhere it is. But with thoughts and thinking, you produce it, then you are deluded as if it exists, and you are doing "that is not or this is not." Look the state as Buddha carefully. As the state of Buddha, there is not such act. When I say what happened yesterday does not remain, you cannot nod to it if you are centered with thoughts and thinking. Well, you cannot realize the fact that you are deluded that much.

"Whether singing or dancing, they are the voice of Dharma." To say that singing is only one means there is nothing to be recognized. There is nothing to be recognized as "I". Although there is nothing to be recognized, so many of you are sitting here. Who are sitting? You can sit correctly without intent to sit. Who are nodding? It is said **" Whether singing or dancing, they are the voice of Dharma."** There is none nodding, none dancing. It is being done without singing. It is strange activity isn't it? It's your own activity, so you have to be really clear about it. It's an illusion that there is something that is me and I am able to work like that. It's an illusion. It's a misconception. It's a misconception. So, naturally, you get lost. That's why you feel anxious.

" In the vast sky of Samadhi of no gaining," Because it's just always once and for all. is always only itself. There is no need to be in Samadhi from now on. It Because it's just always once and for all, neither more nor less. This is what is called Samadhi. All the time every single act is neither more nor less than that. But with the human thoughts and thinking, " Oh I should have done that" "Why have I done such a thing?" we say. It causes something lacking. Although it causes something lacking or unsatisfaction, but our activities themselves are always about that, so we've got our hands full. From the point of view of the person who is doing it, we have our hands full. We've had our fill. There is nothing more or less that can be said. There is no such thing. We're always working to the fullest. That's all there is to it. It is called **the Samadhi of no gaining**. Such thing has been done in a casual way.

"the bright and clear moon of the Four Wisdom is shining." it is the state, the conditions of our activity. Every activity is classified into four groups, as follows, great perfect mirror wisdom, wisdom of equality, wisdom of wondrous observation, and wisdom of accomplishing. Even if having been classified, it is the state of being now. You can nod to it, " Oh I see, our activity is the state without problems." The moon is shining, you can nod to it.

"What more need we to seek?" There is none who arises problems. Because you cannot nod to it, you arise problems. Why cannot you assent to? Because there is a person who cannot assent to. Because it has gone. When there is not such a person, it is always the eternal tranquility. **"As the eternal tranquility of the Truth manifests."** Winds and waves do not arise all the time. There is no way to happen troubles. The state; your own state can be precisely obtained. **"As the eternal tranquility of the Truth manifests."** There is no way to become problems. The seed of distress, suffering, and illusion, disappear, which means there has been none of them. **"This very place is the Land of Lotus, and this very body is the body of the Buddha."** It becomes this very place. Ah! it is very fortunate to be this. This body is really Buddha.

Thank you for listening patiently. Are you pleased with what I talked?

Mumonkan 26 Two Monks Roll up Screen:

Advocated by Jinen Nagai roshi

Great Hogen of Seiryō came to the hall to speak to the monks assembled for Otoki; the midday meal.

Hogen pointed with his finger to the reed blind.

At this moment two monks rose and rolled the blind up.

Hogen said "One has gained and the other has lost."

Mumon's saying

"Now tell me. Which one gained and which one lost?

If you direct your single eye here and now,

you will see through the failure on Hogen of Seiryō.

Even though it is like this, you should abhor to measure gain or loss."

Gatha (Buddhist verse)

Once screen is rolled up, it goes thorough clearly and bright in the great sky,

Yet, the great sky is not in accord with our religion.

"How could it be superior to throwing everything away from the sky, and having not even a draft blow through?"

This is what is written. This is what is called a Koan; a conundrum for Zazen. In short, what this Koan tells you is, on hearing this, you are deluded into believing that there exists a different state aside from you, which is written here. This is the root of human suffering, I would say. This, Seiryō Dai Hogen, Who is Seiryō Dai Hogen? If there was this Seiryō Dai Hogen except you, it would not become a Koan. By the way, those monks, who are those monks? There were two monks, who are the two monks? Mumon, who is this? Do you see? Well it is your own state of being. You are under an illusion that there are such kind of people like, Seiryō Dai Hogen, monks, Mumon, except your state of being now.

But, Look! When I say "**Seiryō Dai Hogen**", you become inevitably "**Seiryō Dai Hogen**" without trace. This is the state of yourself. "There were two monks," When I say "**two monks**", you become completely "**two monks**", when I say "**Mumon**", you become "**Mumon**" itself without trace. If you are not that state, Koan is useless, in case, you are separate from it. Being so, it is always as it is. Koan does not exist separately. That is Koan, to make public. What is publicized? It is your own state. Being so, it is useless that Koan is separate from you. It is no use that you and Koan are separated is.

It surely becomes such as "**The two monks rolled up the screen.**", you become "**The two monks rolled up the screen.**" it is the state of yourself.

"**Great Hogen of Seiryō came to the hall to speak to the monks assembled for Otoki; the midday meal.**" You become the state of it. It is your won state of being. There is no other state. All the time you are one, in the state of Oneness; The absolute Truth in Buddhism.

A moment ago, it is said, "Inga Itinyō No Mon Hirake; Open the gate of the Oneness of cause and effect." That is "fixing the road neither a second nor a third." You are not clear about it. Whenever you see a thing, you see it two, three or four. It cannot become "fixing the road neither a second nor a third." All the

time there are two or three. It does not become " neither a second nor a third." When things are always brought about, if things are brought up except for this state of yourself, it doesn't become " neither a second nor a third." This is the root of suffering of human beings.

It's essentially one thing, isn't it? This one is, one thing. but there is a human action of recognizing things. Then, when we recognize something like this, when we understand something like this, it quickly becomes two and then three. In essence, it's one thing. One is, as I keep saying, unknown, because it is one. You can't know unless there are relative things. You can't know if it's one. One cannot be understood. Because it is the thing itself. You can never understand it by itself. You know.

It is what is called "**i ma(now)**." When "**i**" is said, there is no "**ma**." When "**ma**" is said, there is no "**i**". We cannot know "**i ma(now)**," however we try. The actual reality of being now is our original state. There is no way to know it. Because we do not know, problems do not come up. It is quite natural, because it is unknown to us. Now that we know, problems arise. It becomes three, like that or like this. Problems arise because there are opposites. When they are unknown to us, no problems arise at all. There' s never been a problem with not knowing. You know. That's what I was talking about last time, what do I call it? As shown by this Mumonkan, "Everyday mind is the Way." Isn't that also the case? It is expressed to know or not to know, isn't it? Knowing or not knowing, which are two things. Here, one gained and one lost. You are deluded as if there were two. You feel like there are two things, gain and loss. It' s called " the functioning of the body," and look at it carefully. One gain-one loss, it' s just one. One gain-one loss. Nothing else has arisen. Two things have not arisen. One gai-one loss. Two things have not occurred. When you say "one gain," there is no one lost, so if you lose one, there is no one gain. When you say "one loss," there is no one gain. There is always only one arising. You don't even know it.

That's why when we hear the phrase "one gain, one loss," by the thoughts and thinking, we suddenly have the illusion that there are two, one gain and one loss. This is the root of human suffering. It' s not saying anything different.

There various things are expressed like that, it says you are deluded, but you are creating such an illusion. It's you, yourself, you know. You yourself, there is no illusion. Look at the way you are. There is no illusion. When you put it in your thoughts and thinking, it's like, you know, shifting into your thoughts and thinking, you feel that there are two things, "**one gained, one lost**." But the fact is, this is the way it is. When said that one gained-one lost, there is no "one-lost" when " it is "one-gained." There is no "one- gained" when it is "one -lost." All the time it is one, the Way it is. Because it is one, there is no way that problems happen. However, shifting on thoughts and thinking, you foster illusions which there are "**one gained and one lost**," something like gain or loss.

Well, therefore it is said "the oneness of cause and effect." One gained and one lost, in that way, two things do not happen on this one. It is the Oneness of cause and effect.

At any time, it happens. **One-gained** means to appear, **one-lost** is to vanish. Do

you agree with? It is not that it appeared and then vanished. It is not that there was something which had appeared and it vanished. Appearing means that it has already vanished. This one is acting like that, isn't this? You have to see your state of being as you are. When said **"one-gained,"** it appeared, at the time of its appearance, it banishes on the spot. As it vanishes on the spot of its appearance, there is nothing to gain. There is nothing to gain. Where is the thing to be gained? Nothing is. Appeared instantly, at the same time of appearance, it vanishes, or it can be said to appear means to vanish. No gaining at all. No conduct of being gained is the activity of this one.

As for **one-lost**, if there is anything to be lost, thing to be lost is nowhere because at the time of its appearance it vanished instantly. Was there any? No, there was not, was it? It is acting in that way. It is your activity. There is not anything to gain or to lose on this activity itself at all. Was there anything to lose? No, there was not. You are acting as such. There is not a thing to gain or to lose at all on the activity itself. However, when it is transferred to the thoughts and thinking, you feel like there is something to gain and lose. You are deceived by the illusion, that's it. It is only that much.

Mumon saying, **" Which one gained and which one lost? "** Wel, who gained? or lost? There was entirely none to gain or to lose. All is as such. It is your state of being as you are now. There is nothing to be gained or to be lost, isn't there? But with thoughts and thinking, having heard **" One gained and one lost,"** as I said a minute ago, you are under illusion, as if you gained something or you lost. The reality is not like that. There is nothing to gain or to lose.

"I If you direct your single eye here and now, you will see through the failure on Hogen of Seiryō." To direct the single eye means, I would say, he is complaining about it a little bit. With the complaining, **the failure on Hogen of Seiryō,"** he doesn't know what is the truth. That means he does not know the truth. Later in the **Gatha**, it is expressed that it is still insufficient. Such a saying **"one gained and one lost,"** is not enough. That sort of saying is insufficient. Mumon gives bitter but sincere advice.

"Even though it is like this, you should abhor to measure gain or loss." Everyone is supposed to practice on the true way not concerning **"one gained and one lost"**, which is unnecessary. I think this means so as the saying. It is not Zen Master Seiryō but you. Yes, I've understood and I've gained, that's not the extent of it. This one is free, isn't this? Free. **" Once screen is rolled up, it goes thorough clearly and bright in the great sky,"** It becomes such on the spot. You don't know it. Without knowing, the vast sky appears. **"Clearly and bright in the great sky,"** Ah! This is it! Is it the way of this being? More or less there is a state that you become clear and undoubted.

"Yet, the great sky is not in accord with our religion." The state of this one, our religion means this one. Saying from this state of being, even something like that won't make it. **" Yet, the great sky is not in accord with our religion."** That sort of things is, such a thing is not enough, he says.

"How could it be superior to throwing everything away from the sky," Such vast sky, there is no need for such a vast sky. Not while there is such a thing. **"and**

having not even a draft blow through?" All of it, until there is no more of it, no more need for it, no more wind, you have to go that far, you know. That's what Mumon-san is showing.

It's the way you are. This. It's not enough to say, "I understand," or "I got something," or something like that. That's not the kind of activity you're doing, is it? You know. It's you. It doesn't matter whether you're doing the kind of activities that you've gained or not. Even if you know, you're not involved in that kind of activity. Even if you know, you're not involved in that kind of activity. As long as you're involved in such things, you can't do anything. With a thing like that, what do I say, it becomes no longer necessary.

Then what does that mean? Look! the late Zen Master Gien Inoue said " Having admitted that you are realized, there remains something human like." Zen Master Sekkie Harada said " Well you may become an animal." Nothing can be understood at all. Because nothing can be understood, the emptiness and the enlightenment, everything does not exist. To that point we should practice, I feel it certain. I believe firmly so.

I brought up this (Mumonkan 26) for the first time, and Mumon's saying shows as such. Being so, this is boundless. This our way, our state of being, there is no such a thing to say it is ok. Most of people say, "This is it." That's because they are satisfied with it. It's boring at that level, is it? That's what I mean.

Are you ready? We still have some time left, but if you have any questions. We can talk as much as you want. It doesn't matter how many stories

If you have any questions, please ask. I can speak as much as you want, but you don't need to listen so much talks. I don't talk about something else.

A Teaching from Zen Master Jinen Part 1

Q: What is Truth?

Jinen: What is truth? Truth is the truth without truth. That is the truth. Whenever you just say, formation of power of truth, is the truth in concept.

Q: Hmm.

Jinen: So there is something, the separation between the true truth and truth in concept. That is the thing you realize first.

Q: So how can be found truth?

Jinen: Hmm. Just face to whatever you just face to. It shows your truth. It shows, everything shows who you are, what truth is, just right now. So you can learn what truth is with the things you face to. That's enough. Otherwise, you never just meet truth without concept. Here is everything showing who you are right now. That's enough.

Q: So there is no separation.

Jinen: No separation at all. Although in concept, there is something separated between ourselves and circumstances, or things. But in fact, there is no separation at all. That is your truth. So once you just become the things itself, then you can realize who you are completely.

Q: Why is final realization so difficult?

Jinen: Because all the time, concept, the way of thinking bothers you. It is a kind of habits to think of everything with the way of thinking or thoughts. It abides you. That is the thing. You don't know much about the things without concept, the way of thinking. You just try to find out everything with concept of the way of thinking, that makes you trouble.

Q: So how can we break that habit of concept?

Jinen: That's I told you. You just face to everything without the way of thinking. You can throw, watch out your habit of thinking or looking everything with the way of thinking.

Q: And meditation and sitting?

Jinen: That's meditation. But meditation, you might say, in case you just say meditation, is quite different from what we say Zazen. In case of meditation, when you say it, it is within a concept, but Zazen is out of concept. That's quite different. That's you will have to do Zazen or meditation. Although meditation and Zazen are same sitting, but the way of doing is quite different. So once you realize it, the meditation without thinking will be all right. That's Zazen.

A Teaching from Zen Master Jinen Part 2

Q: How do I know my practice is correct? How do I know I am doing correct?

A: The thing is, whatever you have a trouble, that is not true practice.

Q: Ha- ha-ha

A: You can realize.

Q: Excellent, really.

Q: I think what I understand is, as you sit, you leave all the thoughts behind, so you want, the more you leave the thoughts behind, the more you want to sit.

A: Because, yeah, natural, naturally we can understand who you are, then you will be able to realize. The thing is quite much different from what you are thinking of people. That is the reason you can sit more and more. You can realize it. It is quite much different from what you are just thinking about who you are. So that you just, you will be able to have more curiosity, more curiosity.

Q: So would you be able to recognize Jinen-san from 30 years ago? Would you be able to recognize this character from 30 years ago?

A: Hum, the thing is, from there, what I've seen something like this, KON! (tapping the table with a cup in front of him) oh, what it is. That is entirely different what I am thinking about. Then I may say, I had quite much of curiosity, then I felt like I should do it, I should sit more. That is the thing. That is completely natural thing. Once you just realized, something is completely different from what you are thinking about who you are, whatever the thing is. So that you cannot just it, may be. You cannot do it. You just sit more than you just want to, want to recognize, want to know what it is. That is natural thing. So that you can sit without any reason. Just sit. That the thing.

Q: It is strange. When I started Shinjyuku Zazen- Kai, I sat for, at that time 3 sections 40 minutes. Afterward, I just sat for 3 hours. And now the more I am doing, the more I am finding it actually, extremely beneficial. Something changed. I cannot explain what. Something changed, definitely.

A: That's the thing. So that sitting more, more sitting, the more you just be able to recognize who you are. That is the thing. So that naturally you can sit more and more. That is the experience you will be able to have. That the reason you can sit more.

A Teaching from Zen Master Jinen 3

Q: I would like to ask a question on the Fukanzazengi, one of the basic text of Soto School .

A: Yes,

Q: And Dogen Zenji wrote this Universal Recommendation for Zazen after his first experience when he returned to Japan, so it is one of the first and very fresh writing and fixing of Soto school. Sorry for the bad conception,

A: So Why I would like you to recommend to sincerely just face to this instruction; the great instruction how to do Zazen is, because before he just went to China, he had a great problem, he had a great other question who he is, what truth is. Then he just traveled all parts of China for two and half years. But unfortunately he could not meet a monk or a person who would be able to instruct him what truth is, who he is. So, he was so disappointed and he decided to come back to Japan. Fortunately, when he just waited at a port, he waited at a port, he met one monk who practiced at the Tendo's and he said "there is the greatest other Zen Master who tell what truth is, who we are."

During he was traveling in China two and half years, he went there, the Tendo's, but unfortunately at the time he could not meet the Zen Master named Nyojo. So he had a great demand or the desire to realize who he is. So although he was so exhausted, he just went there and met him and asked him that although the other sutra says we are already Buddhas, when he looked at himself there was an unsatisfaction, he could not be satisfied with himself. He felt quite much unsafe. Why those things just come up although that sutra says we are Buddhas. Buddha means we are completely satisfied with ourselves and we feel completely same. What happened by this gap? Then Zen Master Nyojo said that you've just not meet this self, yourself. Before that he thought this was himself, but he just recognized Oh, that thing just happened with him, so he just decided to practice with Zen Master Nyojo.

Once, one day, it may be just really over spring time, it was a very warm at that time, well I have same experience that we just sit, then no mind, a kind of things happened and we're just falling asleep. The next place, sitting a monk next just became falling asleep, then Zen Master Nyojo just hit him with a kind of slippers, then told him "This is not the time for sleeping, time for realizing who you are," then he hit him. The monk sitting next place was so surprised or might be so surprised, but Zen Master Dogen was so surprised.

Because when I clapped my hands something like this (claps his hands), what people think of is that Oh, Because Jinen just clapped his hands and the sound came out. But what the Zen Master Dogen just realized is not. (He realized) The crap, the sound itself was himself, not this one.(pointing his body)

We don't know much about this truth, this fact. That is reason we are always confused, what we have to do, what we are doing, what we have done. Then, this realization, he was so surprised and he just rushed to the Zen Master Nyojo and said I completely casted off my body and mind. But unfortunately, Zen Master Nyojo never allow him. "What you just realized is very much trifle. but the fact is that you are or we are already casted off mind and body", then he just completely

attained enlightenment. Then he just figured out what's the other question; who he is. The after that he just came back Japan and he just described how to do Zazen, what 's the truth and who we are. So this is just the saying what he just experienced, so this is very much trust word, never doubt it.

Q: So and the moment you described the very moment (claps his hand) of this realization, Dogen Zenji described here " Zazen I speak of is not step by step learning and the true Dharma appears of itself" that is on my understanding the very point of Soto Scholl. There is no step by step learning, so you are not better and worth than the one, or the other day.

A: So this is nothing concern with learning, intellectual learning but direct it.

Q: Directly to the point.

A: Direct at it. This is enough.

Q: And that also includes that daily sitting does not mean repetition. It is always in you, you are always confronted, you are the very moment in every very moment. So, and I just wanted to ask you about the other central phrase, here, you just shortly before Dogen Zenji was not accepted by his teacher in China when he said "Oh I already casted off mind and body." Here in central phrase, here is " body and mind will drop off away by themselves and the essential self will be manifested. I wish you attain suchness, practice suchness immediately." What does this suchness mean?

A: What we are just thinking of who we are or I am in a sitting of the practice is, because we just practice, we just practice and then we will be able to just cast off the body and mind. People think of (such way), so we will try practice. But this is not a good way of it. That reason Zen Master Nyojyo said "what you realized is a trifle," still. Because the most important thing is that we are already casted off mind and body so that we can do, everybody can do it. Because we are basically Buddha itself.

But what people are thinking of is that because of we just practice then we cast off our body and mind. This is not. So that this is mentioned about. So that everybody can do it, everybody can do it. Basically or fundamentally, we are exactly same. So that although old and young or very smart or dull, it does not make any difference. Sincrely you just practice.

A Teaching from Zen Master Jinen Part 4

Q: In the Soto Sect, we are in working with the breath counting, counting the breath, we are sitting Zazen and in the Rinzai sect, they are asking Koans. This morning a Koan passed for my mind and it was how many angels can pass one ear hole?

A: How many angels?

Q: Yes.

A: Maybe one is enough.

(laughing)

Q: Sorry for bad English. This question is not Zen question, and this is an ordinary Question. I met many people sitting Zazen in Japan, and people came from overseas especially Amerika and Western Europe. So I feel that Western people, every time we discuss with the Western people are always dividing that this is good and this is bad. But we Japanese don't say about directly to, this is good and this is bad. No divide, our culture, this is my opinion. But I feel confusion of us today is same as Western country people. Japanese people are having same confusion of, we don't know what is a right thing. How do we think about my opinion and about, talking about Japanese and Western country? And advice for us to the differences of confusion, source of confusion of western people and Japanese people. And How do we learning and sitting, especially for the beginners for sitting, for the all people to the check point to all of us?

A: The answer is very simple. The truth is what you are doing, what you have done. If you can completely accept what you are doing, what you have done, that is it. Nothing is concerned with the intellectual understanding. And how to just practice is without intellectual understanding. We just do it, that's the way you can just practice.

Q: Thank you.

Q: You talked about the importance of having a Zen Teacher as a guide for taking us onto the right practice. Is it possible to understand Zazen if you have no exposure to any Zazen culture? So for example, if you are a shaman who is practicing in the Jangle the Amazon, the truth surely is universal. And is it not possible there could be a great Zazen Master, who had no exposure whatsoever to Zazen culture?

A: It is possible but it takes quite a long time to realize what the truth is. So that basically, fundamentally we are accepted things. What it is, **Clap!** (clapped his both hands) And there are so many people here, but when I just clapped hands this way, **Clap!** everybody becomes this sound **Clap!** itself. This is the fundamental thing. So that the way we are, so that everybody can do. If you can find the true Zen Master, that would be easy, easy to practice, easier up to him.

Q: So my follow question to that is, maybe really a stupid question, but how do you know that you found a true Zen Master?

A: So, so, so. That's a good question. Although Zen Master Dogen had not attained yet, he had not attained the enlightenment yet, but he knew Zen Master Nyojo was a true Zen Master. What it is? It is the demand, the desire, it makes you do it. If you are a great demand or desire, you can find. Although you don't know much

about what truth is, but you can feel, you can find. Desire and demand.

O: I think that is why many of us are sitting in front of table right now.

A: Great demand.

A Teaching from Zen Master Jinen part 5

Q: We are saying at the dinner the other night, that if we're working or sitting whatever we are doing, it is no difference. It's all the same.

A: Exactly.

Q: So it that is the case, and in everything we do, there is no separation and then why do we sit? If it is all the same, what makes sitting something that we do.

A: Yeah, yes, exactly.

Q: Do you understand?

A: Yes, I understood. But the thing is, we never just, whatever I say, the things is, whatever we do, wherever you are, the condition, the things is exactly same as we are. But if I say so, you cannot just accept what I say. This is the whole problem. Then I recommend you to practice, to sit, until you just realize, Oh! what I say completely. This is the thing.

Q: So, sitting practice gives us the experience that we can know the truth.

A: What sitting is, once you just become sitting itself, difference.

Q: Yes, yes, yes.

Q: Jinen-san I have a question about this Tiger.

A: That one?

Q: I 'm curious about how come that Tiger kind of have that expression?

A: That one, that is exactly who you are. Fascinating. Accept, accept everything, accept everything, although you never try to do anything. That is your true self. Accepting everything and you never try to do anything. Completely your way of thinking is ceased and perished. Is it OK?

Q: It is OK.

A: More question please if you are. So, once you just become what's the dragon again, what you just become just as you are. Once you just, once the Tiger just climbs up in the mountain dwells in the bamboo trees, it just becomes as he is. Once your way of thinking is completely ceased, perished, you just become the Tiger. Tiger never try to do anything.

Although he just gained the great power, he never tried to show up how strong he was, just like you. That's we called it completely dead. We're completely dead. Then you have the great power.

The Dharma Talks of Master and Disciple

Brief History

Gikan Inoue (1935-2013)

Born in Shizuoka in 1935. The second son of Gien Inoue(1894-1981).He practiced at Hosshin-ji temple in Fukui, Soji-ji temple in Yokohama, Yojuin in Saitama. He received the transmission of Dharma from his father Gien Inoue who is called the most prominent Zen Master. He was the restorer of Chokoku-ji temple of Soto school in Saitama. He taught Zen in Kawagoe area in Saitama and transmitted dharma to his disciples. Died 2013.

Jinen Nagai (1944-)

Born in Ibaragi in 1944. He majored in English and graduated from Kanagawa Uni. He studied in U.S.A. He practiced zen under Gien Inoue as a lay disciple. After Gien roshi passed away, he became a monk with Gikan Inoue. He studied at Hosshin-ji temple with Sekkei Harada roshi. He also studied with Kosyo Itabashi roshi. He received the transmission of Dharma from Gikan Inoue. He raised the temple Busshi-an Annon-ji temple by himself to be the head priest. He has been teaching zen to monks and lay people. He is well known to western zen trainees and many people from abroad visit him to practice zen.

Afterword

This book consists of translations of the Dharma talks transcribed from recording .

Gikan roshi's "Notes on what to be aware in Zazen by Keizan zenji " and "Joshu collected sayings " were recorded at Shinjyuku zazen meeting. Jinen roshi 's " The Way to the Enlightenment" is from Spiritual T.V. program on Y-tube, his " Zen Master Hakuin's Buddhist Hymn for Zazen " and "Mumonkan 26 Two Monks Roll up Screen" were recorded at Shinjyuku zazen meeting. "A teaching from Zen Master Jinen" part 1-5 were from video programs by Ed. Branden on Y-tube.

Jinen Nagai adores his late teacher Gikan Inoue and follows the late teacher's instructions. He built a shrine nearby dedicated to Gikan roshi as the founder of Busshi-an Annon-ji temple. In zazen hall photos of Gien Inoue roshi and Gikan Inoue roshi have been arrayed. We are sure that one to one transmission from teacher to disciple has been in force. The readers of this book may aware of it through their talks.

I should like to thank Jinen Nagai roshi for his help at the translating and publishing.

Information site <http://blog.livedoor.jp/jinenzazen/>

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