

One-Day Sesshin Lecture - Saturday, August 28, 1965, San Francisco

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Even though you compare various religions and you take good points of, points from various religions, but if you seek for too much honey from various flowers, which is not necessary for you, you will be spoiled by honey. A little bit honey is enough for us. There is no need to be greedy. If it is true, a little bit [of] truth... a faint idea of truth is enough. And you should completely devote yourself to the truth you have, you, you saw, completely. Then you will find out the true meaning of the truth. It is not matter of which is good or bad. It is matter of whether you devote yourself to the truth completely or not.

This kind of idea is very special to Japanese culture or Oriental culture. In Lotus Sutra, Buddha said to light up or to lit up one, just one corner; one corner, not the whole, all the world. Just to lit up to make it clear just where you are. "Ichigu wo terasu." Ichigu is "one corner." Terasu is "to lit up" or "to shine" one corner. This is very valuable point, important point in our practice.

It does not mean to be, you know, to be negative, or to be narrow-minded, or to be sectarian. It is a way it should be. And everything exist in that way. Bamboo cannot be a pine tree at the same time [laughs]. Bamboo is always bamboo, so bamboo is valuable. Bamboo and mixture [laughs] of bamboo and pine tree [will not] serve, serve for anything, because bamboo is straight, [and] pine tree is crooked. So bamboo is valuable, and pine tree is valuable.

So there is no need for us to be famous or to be useful. First of all, we should be, each one should be he himself. Then we will find our world very convenient. If we try to be the most famous, and most useful, and most powerful, everyone will lose the true meaning of our existence. So we say, "When you become yourself, Zen become Zen." When you become you [laughs], when bamboo is bamboo, that is Zen. When a tree is a tree, that is Zen. If so, we have to realize our inmost nature as a being, or inmost request of ourselves. Inmost request works for every existence in the same way, but as each existence [is] different from the other existence, even though the inmost request is the univer- [partial word]-is universal, the way of expression should be different.

The other day, we Soto followers completed a big building at Soji-ji Temple for the memory of the Fifth Patriarch from-in Japan. Dogen is the First Patriarch, and fifth one, fourth one we call, is Keizan-zenji. And the fifth one is Gasan-zenji.[1] Gasan-zenji had many good disciples. Sometime we count twenty-five. Sometime we count ten. Anyway, he has many, he had many disciples. When Keizan-zenji saw the Fourth Patriarch, Gasan-zenji... the Fifth Patriarch saw the Fourth Patriarch... Gasan-zenji, although Gasan-zenji was very good, but Keizan-zenji did not allow his transmission. But, and he gave him some question: "Have you seen the double moon?" Double moon.

He couldn't [laughs], he couldn't understand what did he meant. And he studied and studied and studied for many years, many and many years. And he could [not] understand what did his master meant by "double moon." Although our inmost request or nature is the same, our way of expression should be different, it should be double. It is, you know, my... when I devote myself to my inmost request, you will understand how I, how hard I make my effort to express it. Here we have mutual understanding, but the way you express and I express is not

the same. Because it is not the same and it cannot be the same, we can respect each other's effort, and at the same time we can feel... we can tell... we can realize how difficult it is. That is mutual understanding. Here we have double moon, not single, not the same moon. You may say the moon we see here in America [and] the moon they will see at... in Japan may be the same... is the same, but it is not the same. It is double [laughs]. Oh, I don't know how much... how many moons we will see, but the feeling of the seeing-observing the moon is the same. Even though sometime when we see the moon, we will see with tear. Sometime we will see the moon with joy. But the moon is the same. Here we see the double moon. It should be double, but the moon is the same.

So as long as you are caught by the single moon which is always same to everybody, we cannot see the true moon. You are seeing the painted moon which is always [laughs] same. There is no meaning to it.

We say, "a white bird... a white bird, a white bird in the snow... in the snow... in snow." You cannot see the white bird in snow, but still bird exist. When we devote ourselves in true practice, our practice is not visible. But this invisible effort... accumulation of those invisible effort will build up your character, and you will obtain the power to be a master of the surrounding. As long as you are chasing after just visible thing, you will never understand the meaning of our life. This is how we devote ourselves to our way.

[1] Keizan Jokin (1268-1325), Gasan Joseki (1276-1325).

Bron: [San Francisco Zen Center](#).

Geredigeerde versie van de complete dharmapraat: [Wind Bell, September 1965, IV \(No. 6\)](#), p. 3-5.