

# main SUBJECT no.86 from The HEKIGANROKU

Translation and Commentary by Master Suzuki

(An Introductory Word and notes to Model Subject No. 86 were in Wind Bell, vol. 4, no. 4)

Attention! Un-mon introducing the subject said, "Although everyone has the 'Light' within himself, it cannot be seen in one's 'UTTER DARKNESS'. Now what do you think I mean by the 'Light' of everyone. As no one could answer he said, "A temple store house or a gate." Then after a while he said, "It would be better not to say anything, even if it is a good remark."

## Note

By 'Light' Un-mon meant essential mind or Buddha-mind. Zen Master Dogen said, "Buddha light does not mean blue, yellow, red, or white light. It means the great original light in which plants, trees, and land are perpetually shining. This essential mind cannot be recognized by our five senses or mental faculties. However, all our thoughts and sensations are based on this original vitality. It is because of this vital request (before any empirical thinking) that our mental and physical faculties serve their purpose just as birds know when and where to fly. Because of this innermost request we know what is good and what is bad as a fish knows where to lay its tremendous eggs without knowing why. We want to know when this cosmic world started; but even if we knew the answer to this mystery, we do not know in the same way the answer to why we want to know.

The mystery of why we pursue truth in the spiritual world, or physical pleasure in the material world, should be understood as the vital request of our true nature. Our spiritual and physical pursuit of life is always carried on in the realm of duality and this is the ultimate cause of our suffering in this world (four noble truths). This cause of suffering appears to be dualistic only in the empirical world. But in reality -- in zen practice -- beyond intellectual formulation, there is no duality. This freedom does not come from outside nor is it the result of practice. In fact practice is meaningful and joyous because of this freedom. Practice vitalized by our inmost request is self-joyous practice. This practice covers everyday dualistic life. Duality should be realized as oneness, and oneness should be manifested as duality. The joyous continuous effort to realize the oneness of duality is the way to obtain vital religious freedom. Only when we find ourselves actualizing this freedom by practice do we find the incessant shedding forth of Buddha light in our life.

This light should not be sought in the visible objective world in a dualistic way. It is necessary to actualize this light in your everyday life by your perpetual effort.

Thus Un-mon said, "Temple storehouse and temple gate." But in order to prevent all the disciples, the idle seekers, from being attracted by tentative answers and then forgetting themselves in dualistic thinking, he added, "Even an excellent word is not better than saying nothing."

### Appreciatory Word of Setcho

Each one has his own light. But I have toiled to make myself clear to all of you about the ABSOLUTE DARKNESS where there are neither flowers nor the shadows of trees. However, when anyone wants to see; who will not see? Only when one does not see, does one see.

#### Note by Master Suzuki

Before I add my note, you have understood all about it.