

3 has existed for many years in the East. To the extent that we try to penetrate to our true self vitalize it in our daily life, we live existentially. I feel that Zen can help us in this way. Being must be expressed in action. Through action we clarify human existence. This must flow naturally. A Zen master once said, "The mind turns in accord with all phenomena. Where it there is depth." This is the meaning of vital freedom with no hindrance. Here is the dynamic life-view of Zen; it is the unity of being, doing and becoming. This point is emphasized in Dō thinking. It is an example of Oriental existentialism.

## OCTOBER SESSHIN LECTURES October 16, 1965

In the course of a full day Sesshin some time is devoted to instruction or lecture each morning, afternoon, and evening. During the October Sesshin, the instruction was given in the morning by Rev. Katagiri. (These lectures were taped during the sesshin and then transcribed for the West.)

In the morning when you first meet one of the members of the Zen Center, Reverend Suzuki or myself, you should greet us with a complete presence of your mind, such as making a bow, gassho, or a "good morning". When you are doing something you should use both hands, not just one. For example, when you handle a kettle, use both hands. When you do something with one hand, your other hand should be touched to your waist.

After doing zazen do not stand up roughly and quickly, because your calm mind should be maintained. If you do something roughly and unevenly at this time, your mind will lose its calm. So when you hear the bell ring ending zazen, you should put your hands on your knees palms up and swing from left to right, first small and then gradually larger. After that, if your legs are asleep, you should stretch and exercise them by pushing out with your heels and pulling back with your toes. Then, stand up slowly.

Before beginning another period of zazen it is best to do some exercise. First you should sit on a seat facing the wall, then put your hands on your knees with palms up and swing right and left. In the beginning the swing should be large, gradually becoming smaller. And then continue doing zazen. If you don't do this exercise it becomes harder to control your mind. In your daily life, when you do something, your will is concentrated on it. In the same way, if you want to do zazen, you should concentrate on getting ready for it. Anyway, before doing something, your mind should first begin to control the conditions in preparation, such as by some exercise.

Everyone is likely to have bad habits of posture, so it is important to watch your posture during zazen. You should pay attention to keeping the mudra or position of your hands, back straight, your chin pulled in and so on.

Each act you do in the zendo involves your Buddha nature, so don't do things roughly. Please watch each of your actions. It is very important for the practice of zazen.

Suzuki, Roshi, continued the morning instruction by explaining the importance and way of practice of walking-meditation (kinhin) and standing-meditation. Because Suzuki, Roshi, was around the Zendo during his explanation, the tape recorder did not pick up his words. Briefly: hands are held, right hand around left fist, at waist level, but a little out from the body and a little away from the sides; breathing is fairly slow and deep, stepping forward on the exhale, and preparing to lift back foot before bringing it forward on the inhale; the walking is slow and in relation to the other doing kinhin; and the mind should be following the walking and breathing. When the bell rings ending kinhin, each person should close the gap in front of him so the line can walk at a more rapid pace back to the original places.

In standing-meditation feet should be planted firmly on the floor separated by about the width of a fist or hand, head and back should be straight as in sitting and walking meditation. Breath should be what is called in China "toe breathing": you feel some strength in your heels when you inhale, as if you were inhaling all the way from your heel; and when you exhale you feel the strength in your toes as if you were exhaling there. When you stand in this very stable way after zazen, you feel as stable as being rooted to the ground.

65-10-16A The following is Zen Master, Suzuki's afternoon (1 P.M.) lecture:

It is a great joy to practice Sesshin with you in this way. I think this is quite unusual to practicing zazen with many students in this room. Even in Japan I don't think this is always practiced. Japan and America are not so far away today, although the ways of life are quite different from each other. I have studied many things in America which I could not study in Japan. And I think you will study many things from us which you cannot study in America. In this way our effort will bring some result if we keep our straightforward way in practice.

In zazen practice, the most important point is straightforwardness, as the Sixth Patriarch emphasized. According to him, if we always remain in straightforwardness we have our Way and are expressing our true nature. But this straightforwardness does not mean to remain lazy with