

tea is not available only to those of superior something or other, and not unavailable to those of inferior whatever. It is for persons of no rank. There is no rank in the tearoom. And this is true also in zazen. There may be people with particular responsibilities in the zendo, but there is no rank in zazen. Each person does his or her own zazen, and each person experiences his or her own life in zazen. And it does not matter whether you are rich or poor or of superior or inferior intelligence or strength or talent—you name it. This is a very important aspect of the zazen of Dogen Zenji.

This is why the first thing he wrote when he came back from China and wanted to speak of the most important thing that he had to offer from his years of practice there was *Fukanzazengi*, also called "Universal Recommendation for the Practice of Zazen." He uses this title not as some advertising slogan but to emphasize that there is no class distinction. He himself was an aristocrat. But the zazen that he taught is sometimes called farmer Zen, as compared with the zazen that the aristocrats adopted (Rinzai Zen), which might be thought of as adept Zen. Not that there is anything superior or inferior about either of these, but their styles are different. The style of practice in Rinzai Zen is to strive for some goal, to strive for realization. The emphasis in Dogen's Zen is that from the beginning we are enlightened, and our practice, zazen, is the practice of our fundamental beginningless enlightenment. Or our beginningless enlightenment is expressed as zazen. We don't sit to become a buddha, we sit because it is what buddhas do. And we are all buddha from the beginning. So this zazen is one of no class distinction.

WE ARE ALREADY IT

I want to talk a bit about a koan or an exchange between the sixth ancestor in China, Huineng, often thought of as the great ancestor through whom Zen spread throughout China. He had two out-

standing disciples, and from these two all of the five schools of Zen of the Song dynasty developed. So, I want to speak of the exchanges he had with one of them, Segin Gyoshi. When Segin Gyoshi first presented himself to the sixth ancestor, he said, "How can we practice without falling into class distinction? How can we practice without getting into steps and stages, better or worse?" If you set up some goal in zazen, if you set up any goal—you want to become stronger, you want to become wiser, you want to become more enlightened, you want to become kinder, you want to become anything other than what you think you are now—if you set up some goal, then on the measure of that characteristic, you can set up class distinctions. This person is stronger, so he is better, or this person is wiser when she comes, so she is better, or this person is kinder. So you immediately set up class distinctions. If you are sitting just to express your original enlightenment, there is no way to be better or worse, so there are no class distinctions. So this is why Dogen Zenji says there is nothing to attain. There is nothing you need to add to yourself as you are right now. To be completely this one, our practice is to settle the self on the self and let the flower of the life force bloom as this one. And there is nothing you need to add to become this one. You are already it.

If just this is all there is, there is no true self outside of what we personally experience. This true self is the self, which cannot be anything but the self, whenever and wherever; we don't have to go anywhere to find it. We cannot adopt or reject it to gain it, and yet at the same time in our day-to-day lives, even though we actually live out the reality of the self, we seldom actualize it through our bodies and minds. We usually want to go to some fantastic place to get something a little bit better and throw away anything bad. Consequently, we are always looking outside, wandering here and there. From the viewpoint of this wandering self, the original self, which is only the self in whatever situation that is the true self, is entirely lost. Eventually, we must practice and realize it through our bodies and minds.