

doesn't become salt nor will we become Buddha.

Announcer: This means that we all essentially possess the nature of salt, but we are still

like the ocean water.

Roshi: That's right. Of course, sea water can be used to some extent, but there are

limitations. It must be made into salt. In Buddhism, we refer to this process as practice. And when it finally becomes salt, the practice has been accomplished. This, in other

words, is liberation or satori.

Announcer: So putting the sea water on the salt beds, that process is zazen.

Roshi: That's right. Zazen isn't only a matter of sitting. It is the attitude or intention of

trying to eliminate the gap between yourself and other things. If a person lives their life

this way, even if they don't sit, they are doing Zen practice. There is no doubt about that.

Announcer: It's that wide of a thing?

Roshi: On the other hand, if a person does zazen and that person is separate from zazen,

then they are split in two. So even if that person is sitting, they aren't doing zazen.

Announcer: "Zazen split in two", an interesting expression.

Roshi: This is when "I" practices zazen.

Announcer: Is this the ego of which you were speaking earlier?

Roshi: Yes. If "I" practice zazen, then they are separate. In that case a person is

constantly watching the condition of their zazen. Because they are separate, they can

easily see that condition. But in this way, even if a person is sitting zazen, they are not

one with it. A person who is lying in bed making the proper effort to be one with their

condition is doing zazen to a far greater degree.

Announcer: So it's not simply a matter of the posture of one's body.

Roshi: That's right.

Announcer: I'd like to turn around and ask if it is necessary to practice zazen in order to

produce salt?

Roshi: Yes. To forget the ego, to become one with things is zazen. To be one, you must

be one with things. So there is no other way, is there?

Announcer: To return to our earlier conversation, we were talking about conceptual or

intellectual understanding, in other words, the realm of teaching. To leave this realm and

enter the realm of being the Dharmata itself, which is the objective of Zen, are there no

conditions for doing that?

Roshi: If the ego/self isn't inserted between the teaching and that which hears or that

which sees, then the things are heard and seen directly. If there are no interventions of the

self, no self-consciousness, where the self is not raised, and, in fact, that is the way we

always are. We aren't conscious of the self when we see or hear. Wherever we are and

whatever we are doing we are in a condition of being one with things. But a split second

apart from "now" and we perceive things. This is the biggest problem, the perception of