

●8月22日。

◎第13章 Right Effort

The most important point in our practice is to have right or perfect effort. Right effort directed in the right direction is necessary. If your effort is headed in the wrong direction, especially if you are not aware of this, it is deluded effort. Our effort in our practice should be directed from achievement to non-achievement. ///

Usually when you do something, you want to achieve something, you attach to some result. From achievement to non-achievement means to be rid of the unnecessary and bad results of effort. If you do something in the spirit of non-achievement, there is a good quality in it. So just to do something without any particular effort is enough. // When you make some special effort to achieve something, some excessive quality, some extra element is involved in it. You should get rid of excessive things. If your practice is good, without being aware of it you will become proud of your practice. That pride is extra. What you do is good, but something more is added to it. So you should get rid of that something which is extra. This point is very, very important, but usually we are not subtle enough to realize it, and we go in the wrong direction. ///

Because all of us are doing the same thing, making the same mistake, we do not realize it. So without realizing it,

we are making many mistakes. And we create problems (24)  
among us. This kind of bad effort is called being “Dharmadden,” (25)  
or “practice-ridden.” You are involved in some idea (26)  
of practice or attainment, and you cannot get out of it. /// p59-(27)

When you are involved in some dualistic idea, it means p60-①  
your practice is not pure. By purity we do not mean to (2)  
polish something, trying to make some impure thing pure. (3)  
By purity we just mean things as they are. When something (4)  
is added, that is impure. When something becomes dualistic, (5)  
that is not pure. If you think you will get something p60-⑥  
from practicing zazen, already you are involved in impure (7)  
practice. /// It is all right to say there is practice, and there is (8)  
enlightenment, but we should not be caught by the statement. (9)

You should not be <sup>汚れ・汚す</sup>tainted by it. When you practice p60-⑩  
zazen, just practice zazen. If enlightenment comes, it just (11)  
comes. We should not attach to the attainment. The true (12)  
quality of zazen is always there, even if you are not aware of (13)  
it, so forget all about what you think you may have gam (14)  
from it. Just do it. The quality of zazen will express itself; (15)  
then you will have it. /// p60-⑯

People ask what it means to practice zazen with no gaining (17)  
idea, what kind of effort is necessary for that kind of p60-⑰  
practice. The answer is: effort to get rid of something extra (19)  
from our practice. If some extra idea comes, you should try (20)  
to stop it; you should remain in pure practice. That is the (21)  
point towards which our effort is directed. /// p60-⑳

So try not to see something in particular; try not to p61-(20)  
achieve anything special. You already have everything in (21)  
your own pure quality. If you understand this ultimate fact, (22)  
there is no fear. There may be some difficulty, of course, but (23)  
there is no fear. If people have difficulty without being p61-(24)  
aware of the difficulty, that is true difficulty. They may (25)  
appear very confident, they may think they are making a big (26)  
effort in the right direction, but without knowing it, what (27)  
they do comes out of fear. Something may vanish for them. (28)  
But if your effort is in the right direction, then there is no p61-(29)  
fear of losing anything. Even if it is in the wrong direction, if (30)  
you are aware of that, you will not be deluded. There is (31)  
nothing to lose. There is only the constant pure quality of (32)  
right practice. p61-(33)