



The characters for "beginner's mind" in calligraphy by Shunryu Suzuki

Zen Mind, Beginner's Mind

Shunryu Suzuki

SHUNRYU SUZUKI (1905-1971) was a Japanese Zen master of the Soto school who moved to the United States in 1958. He founded Zen Center in San Francisco and Zen Mountain Center in Tassajara, California, the first Soto monastery in the West. Suzuki Roshi had a quality of impeccable, spotless awareness. Any reader, whether familiar with Zen or not, can gain a luminous experience of this spotless awareness simply by reading a few pages of his talks to his students. The selection given here is on the right practice of *zazen*, or sitting meditation. It is a direct and lucid journey to the heart of actual practice, which is the beginning and conclusion of Zen.

PROLOGUE

BEGINNER'S MIND: *In the beginner's mind there are many possibilities, but in the expert's there are few.*"

People say that practicing Zen is difficult, but there is a misunderstanding as to why. It is not difficult because it is hard to sit in the cross-legged position, or to attain enlightenment. It is difficult because it is hard to keep our mind pure and our practice pure in its fundamental sense. The Zen school developed in many ways after it was established in China, but at the same time, it became more and more impure. But I do not want to talk about Chinese Zen or the history of Zen. I am interested in helping you keep your practice from becoming impure.

In Japan we have the phrase *shoshin*, which means "beginner's mind." The goal of practice is always to keep our beginner's mind. Suppose you recite the *Prajna Paramita Sutra* only once. It might be a very good recitation. But what would happen to you if you recited it twice, three times, four times, or more? You might easily lose *your* original attitude towards it. The same thing will happen in *your* other Zen practices. For a while you will keep *your* beginner's mind, but if you continue to practice one, two, three years or more, although you may improve some, you are liable to lose the limitless meaning of original mind.

For Zen students the most important thing is not to be dualistic. Our "original mind" includes everything within itself. It is always rich and sufficient within itself. You should not lose your self-sufficient state of mind. This does not mean a closed mind, but actually an empty mind and a ready mind. If your mind is empty, it is always ready for anything; it is open to everything. In the beginner's mind there are many possibilities; in the expert's mind there are few.

If you discriminate too much, you limit yourself. If you are too demanding or too greedy, your mind is not rich and self-sufficient. If we lose our original self-sufficient mind, we will lose all precepts. When your mind becomes demanding, when you long for something, you will end up violating your own precepts: not to tell lies, not to steal, not to kill, not to be immoral, and so forth. If you keep your original mind, the precepts will keep themselves.

In the beginner's mind there is no thought, "I have attained something." All self-centered thoughts limit our vast mind. When we have no thought of achievement, no thought of self, we are true beginners. Then we can really learn something. The beginner's mind is the mind of compassion. When our mind is compassionate, it is boundless. Dogen-zenji, the founder of our school, always emphasized how important it is to resume our boundless original mind. Then we are always true to ourselves, in sympathy with all beings, and can actually practice.

So the most difficult thing is always to keep your beginner's mind. There is no need to have a deep understanding of Zen. Even though you read much Zen literature, you must read each sentence with a fresh mind. You should not say, "I know what Zen is," or "I have attained enlightenment." This is also the real secret of the arts: always be a beginner. Be very very careful about this point. If you start to practice zazen, you will begin to appreciate your beginner's mind. It is the secret of Zen practice.

POSTURE *"These forms are not the means of obtaining the right state of mind. To take this posture is itself to have the right state of mind. There is no need to obtain some special state of mind."*

Now I would like to talk about our zazen posture. When you sit in the full lotus position, your left foot is on your right thigh, and your right foot is on your left thigh. When we cross our legs like this, even though we have a right leg and a left leg, they have become one. The position expresses the oneness of duality: not two, and not one. This is the most important teaching: not two, and not one. Our body and mind are not two and not one. If you think your body and mind are two, that is wrong; if you think that they are one, that is also wrong. Our body and mind are both two *and* one. We usually think that if something is not one, it is more than one; if it is not singular, it is plural. But in actual experience, our life is not only plural, but also singular. Each one of us is both dependent and independent.

After some years we will die. If we just think that it is the end of our life, this will be the wrong understanding. But, on the other hand, if we think that we do not die, this is also wrong. We die, and we do not die. This is the right understanding. Some people may say that our mind or soul exists forever, and it is only our physical body which dies. But this is not exactly right, because both mind and body have their end. But at the same time it is also true that they exist externally. And even though we say mind and body, they are actually two sides of one coin. This is the right understanding. So when we take this posture it symbolizes this truth. When I have the left foot on the right side of my body, and the right foot on the left side of my body, I do not know which is which. So either may be the left or the right side.

The most important thing in taking the zazen posture is to keep your spine straight. Your ears and your shoulders should be on one line. Relax your shoulders, and push up towards the ceiling with the back of your head. And you should pull your chin in. When your chin is tilted up, you have no strength in your posture; you are probably dreaming. Also to gain strength in your posture, press your diaphragm down towards your *hara*, or lower abdomen. This will help you maintain your physical and mental balance. When you try to keep this posture, at first you may find some difficulty breathing naturally, but when you get accustomed to it you will be able to breathe naturally and deeply.

Your hands should form the "cosmic mudra." If you put your left hand on top of your right, middle joints of your middle fingers together, and touch your thumbs lightly together (as if you held a piece of paper between them), your hands will make a beautiful oval. You should keep this universal mudra with great care, as if you were holding something very precious in your hand. Your hands should be held against your body, with your thumbs at about the height of your navel. Hold your arms freely and easily, and slightly away from your body, as if you held an egg under each arm without breaking it.

You should not be tilted sideways, backwards, or forwards. You should be sitting straight up as if you were supporting the sky with your head. This is not just form or breathing. It expresses the key point of Buddhism. It is a perfect expression of your Buddha nature. If you want true understanding of Buddhism, you should practice this way. These forms are not a means of obtaining the right state of mind. To take this posture itself is the purpose of our practice. When you have this posture, you have the right state of mind, so there is no need to try to attain some special state. When you try to attain something, your mind starts to wander about somewhere else. When you do not try to attain anything, you have your own body and mind right here. A Zen master would say, "Kill the Buddha!" Kill the Buddha if the Buddha exists somewhere else. Kill the Buddha, because you should resume your own Buddha nature.

Doing something is expressing our own nature. We do not exist for the sake of something else. We exist for the sake of ourselves. This is the fundamental teaching expressed in the forms we observe. Just as for sitting, when we stand in the zendo we have some rules. But the purpose of these rules is not to make everyone the same, but to allow each to express his own self most freely. For instance, each one of us has his own way of standing, so our standing posture is based on the proportions of our own bodies. When you stand, your heels should be as far apart as the width of your own fist, your big toes in line with the centers of your breasts. As in zazen, put some strength in your abdomen. Here also your hands should express your self. Hold your left hand against your chest with fingers encircling your thumb, and put your right hand over it. Holding your thumb pointing downward, and your forearms parallel to the floor, you feel as if you have some round pillar in your grasp—a big round temple pillar—so you cannot be slumped or tilted to the side.

The most important point is to own your own physical body. If you slump, you will lose your self. Your mind will be wandering about somewhere else; you will not be in your body. This is not the way. We must exist right here, right now! This is the key point. You must have your own body and mind. Everything should exist in the right place, in the right way. Then there is no problem. If the microphone I use when I speak exists somewhere else, it will not serve its purpose. When we have our body and mind in order, everything else will exist in the right place, in the right way.

But usually, without being aware of it, we try to change something other than ourselves, we try to order things outside us. But it is impossible to organize things if you yourself are not in order. When you do things in the right way, at the right time, everything else will be organized. You are the "boss." When the boss is sleeping, everyone is sleeping. When the boss does something right, everyone will do everything right, and at the right time. That is the secret of Buddhism.

So try always to keep the right posture, not only when you practice zazen, but in all your activities. Take the right posture when you are driving your car, and when you' are reading. If you read in a slumped position, you cannot stay awake long. Try. You will discover how important it is to keep the right posture. This is the true teaching. The teaching which is written on paper is not the true teaching. Written teaching is a kind of food for your brain. Of course it is necessary to take some food for your brain, but it is more important to be yourself by practicing the right way of life.

That is why Buddha could not accept the religions existing at his time. He studied many religions, but he was not satisfied with their practices. He could not find the answer in asceticism or in philosophies. He was not interested in some metaphysical existence, but in his own body and mind, here and now. And when he found himself, he found that everything that exists has Buddha nature. That was his enlightenment. Enlightenment is not some good feeling or some particular state of mind. The state of mind that exists when you sit in the right posture is, itself, enlightenment. If you cannot be satisfied with the state of mind you have in zazen, it means your mind is still wandering about. Our body and mind should not be wobbling or wandering about. In this posture there is no need to talk about the right state of mind. You already have it. This is the conclusion of Buddhism.

BREATHING *"What we call 'I' is just a swinging door which moves when we inhale and when we exhale."*

When we practice zazen our mind always follows our breathing. When we inhale, the air comes into the inner world. When we exhale, the air goes out to the outer world. The inner world is limitless, and the outer world is also limitless. We say "inner world" or "outer world," but actually there is just one whole world. In this limitless world, our throat is like a swinging door. The air comes in and goes out like someone passing through a swinging door. If you think, "I breathe," the "I" is extra. There is no you to say "I." What we call "I" is just a swinging door which moves when we inhale and when we exhale. It just moves; that is all. When your mind is pure and calm enough to follow this movement, there is nothing: no "I," no world, no mind nor body; just a swinging door.

So when we practice zazen, all that exists is the movement of the breathing, but we are aware of this movement. You should not be absent-minded. But to be aware of the movement does not mean to be aware of your small self, but rather of your universal nature, or Buddha nature. This kind of awareness is very important, because we are usually so one-sided. Our usual understanding of life is dualistic: you and I, this and that, good and bad. But actually these discriminations are themselves the awareness of the universal existence. "You" means to be aware of the universe in the form of you, and "I" means to be aware of it in the form of I. You and I are just swinging doors. This kind of understanding is necessary. This should not even be called understanding; it is actually the true experience of life through Zen practice.

So when you practice zazen, there is no idea of time or space. You may say, "We started sitting at a quarter to six in this room." Thus you have some idea of time (a quarter to six), and some idea of space (in this room). Actually what you are doing, however, is just sitting and being aware of the universal activity. That is all. This moment the swinging door is opening in one direction, and the next moment the swinging door will be opening in the opposite direction. Moment after moment each one of us repeats this activity. Here there is no idea of time or space. Time and space are one. You may say, "I must do something this afternoon," but actually there is no "this afternoon." We do things one after the other. That is all. There is no such time as "this afternoon" or "one o'clock" or "two o'clock." At one o'clock you will eat your lunch. To eat lunch is itself one o'clock. You will be somewhere, but that place cannot be separated from one o'clock. For someone who actually appreciates our life, they are the same. But when we become tired of our life we may say, "I shouldn't have come to this place. It may have been much better to have gone to some other place for lunch. This place is not so good." In your mind you create an idea of place separate from an actual time.

Or you may say, "This is bad, so I should not do this." Actually, when you say, "I should not do this," you are doing not-doing in that moment. So there is no choice for you. When you separate the idea of time and space, you feel as if you have some choice, but actually, you have to

do something, or you have to do not-doing. Not-to-do something is doing something. Good and bad are only in your mind. So we should not say, "This is good," or "This is bad." Instead of saying bad, you should say, "not-to-do"! If you think, "This is bad," it will create some confusion for you. So in the realm of pure religion there is no confusion of time and space, or good or bad. All that we should do is just do something as it comes. Do something! Whatever it is, we should do it, even if it is not-doing something. We should live in this moment. So when we sit we concentrate on our breathing, and we become a swinging door, and we do something we should do, something we must do. This is Zen practice. In this practice there is no confusion. If you establish this kind of life you have no confusion whatsoever.

Tozan, a famous Zen master, said, "The blue mountain is the father of the white cloud. The white cloud is the son of the blue mountain. All day long they depend on each other, without being dependent on each other. The white cloud is always the white cloud. The blue mountain is always the blue mountain." This is a pure, clear interpretation of life. There may be many things like the white cloud and blue mountain: man and woman, teacher and disciple. They depend on each other. But the white cloud should not be bothered by the blue mountain. The blue mountain should not be bothered by the white cloud. They are quite independent, but yet dependent. This is how we live, and how we practice zazen.

When we become truly ourselves, we just become a swinging door, and we are purely independent of, and at the same time, dependent upon everything. Without air, we cannot breathe. Each one of us is in the midst of myriads of worlds. We are in the center of the world always, moment after moment. So we are completely dependent and independent. If you have this kind of experience; this kind of existence, you have absolute independence; you will not be bothered by anything. So when you practice zazen, your mind should be concentrated on your breathing. This kind of activity is the fundamental activity of the universal being. Without this experience, this practice, it is impossible to attain absolute freedom.

CONTROL "To give your sheep or cow a large, spacious meadow is the way to control him."

To live in the realm of Buddha nature means to die as a small being, moment after moment. When we lose our balance we die, but at the same time we also develop ourselves, we grow. Whatever we see is changing, losing its balance. The reason everything looks beautiful is because it is out of balance, but its background is always in perfect harmony. This is how everything exists in the realm of Buddha nature, losing its balance against a background of perfect balance. So if you see things without realizing the background of Buddha nature, everything appears to be in the form of suffering. But if you understand the background of existence, you realize that suffering itself is how we live, and how we extend our life. So in Zen sometimes we emphasize the imbalance or disorder of life.

Nowadays traditional Japanese painting has become pretty formal and lifeless. That is why modern art has developed. Ancient painters used to practice putting dots on paper in artistic disorder. This is rather difficult. Even though you try to do it, usually what you do is arranged in some order. You think you can control it, but you cannot; it is almost impossible to arrange your dots out of order. It is the same with taking care of your everyday life. Even though you try to put people under some control, it is impossible. You cannot do it. The best way to control people is to encourage them to be mischievous. Then they will be in control in its wider sense. To give your sheep or cow a large, spacious meadow is the way to control him. So it is with people: first let them do what they want, and watch them. This is the best policy. To ignore them is not good; that is the worst policy. The second worst is trying to control them. The best one is to watch them, just to watch them, without trying to control them.

The same way works for you yourself as well. If you want to obtain perfect calmness in your zazen, you should not be bothered by the various images you find in your mind. Let them come, and let them go. Then they will be under control. But this policy is not so easy. It sounds easy, but it requires some special effort. How to make this kind of effort is the secret of practice. Suppose you are sitting under some extraordinary circumstances. If you try to calm your mind you will be unable to sit, and if you try not to be disturbed, your effort will not be the right effort. The only effort that will help you is to count your breathing, or to concentrate on your inhaling and exhaling. We say concentration, but to concentrate your mind on something is not the true purpose of Zen. The true purpose is to see things as they are, to observe things as they are, and to let everything go as it goes. This is to put everything under control in its widest sense. Zen practice is to open up our small mind. So concentrating is just an aid to help you realize "big mind," or the mind that is everything. If you want to discover the true meaning of Zen in your everyday life, you have to understand the meaning of keeping your mind on your breathing and your body in the right posture in zazen. You should follow the rules of practice and your study should become more subtle and careful. Only in this way can you experience the vital freedom of Zen.

Dogen-zenji said, "Time goes from present to past." This is absurd, but in our practice sometimes it is true. Instead of time progressing from past to present, it goes backwards from present to past. Yoshitsune was a famous warrior who lived in medieval Japan. Because of the situation of the country at that time, he was sent to the northern provinces, where he was killed. Before he left he bade farewell to his wife, and soon after she wrote in a poem, "Just as you unreel the thread from a spool, I want the past to become present." When she said this, actually she made past time present. In her mind the past became alive and was the present. So as Dogen said, "Time goes from present to past." This is not true in our logical mind, but it is in the actual experience of making past time present. There we have poetry, and there we have human life.

When we experience this kind of truth it means we have found the true meaning of time. Time constantly goes from past to present and from present to future. This is true, but it is also true that time goes from future to present and from present to past. A Zen master once said, "To go eastward one mile is to go westward one mile." This is vital freedom. We should acquire this kind of perfect freedom.

But perfect freedom is not found without some rules. People, especially young people, think that freedom is to do just what they want, that in Zen there is no need for rules. But it is absolutely necessary for us to have some rules. But this does not mean always to be under control. As long as you have rules, you have a chance for freedom. To try to obtain freedom without being aware of the rules means nothing. It is to acquire this perfect freedom that we practice Zen.

MIND WAVES *"Because we enjoy all aspects of life as an unfolding of big mind, we do not care for any excessive joy. So we have imperturbable composure."*

When you are practicing zazen, do not try to stop your thinking. Let it stop by itself. If something comes into your mind, let it come in, and let it go out. It will not stay long. When you try to stop your thinking, it means you are bothered by it. Do not be bothered by anything. It appears as if something comes from outside your mind, but actually it is only the waves of your mind, and if you are not bothered by the waves, gradually they will become calmer and calmer. In five or at most ten minutes, your mind will be completely serene and calm. At that time your breathing will become quite slow, while your pulse will become a little faster.

It will take quite a long time before you find your calm, serene mind in your practice. Many sensations come, many thoughts or images arise, but they are just waves of your own mind. Nothing comes from outside your mind. Usually we think of our mind as receiving impressions

and experiences from outside, but that is not a true understanding of our mind. The true understanding is that the mind includes everything; when you think something comes from outside it means only that something appears in your mind. Nothing outside yourself can cause any trouble. You yourself make the waves in your mind. If you leave your mind as it is, it will become calm. This mind is called big mind.

If your mind is related to something outside itself, that mind is a small mind, a limited mind. If your mind is not related to anything else, then there is no dualistic understanding in the activity of your mind. You understand activity as just waves of your mind. Big mind experiences everything within itself. Do you understand the difference between the two minds: the mind which includes everything, and the mind which is related to something? Actually they are the same thing, but the understanding is different, and your attitude towards your life will be different according to which understanding you have.

That everything is included within your mind is the essence of mind. To experience this is to have religious feeling. Even though waves arise, the essence of mind is pure; it is just like clear water with a few waves. Actually water always has waves. Waves are the practice of the water. To speak of waves apart from water or water apart from waves is a delusion. Water and waves are one. Big mind and small mind are one. When you understand your mind in this way, you have some security in your feeling. As your mind does not expect anything from outside, it is always filled. A mind with waves in it is not a disturbed mind, but actually an amplified one. Whatever you experience is an expression of big mind.

The activity of big mind is to amplify itself through various experiences. In one sense our experiences coming one by one are always fresh and new, but in another sense they are nothing but a continuous or repeated unfolding of the one big mind. For instance, if you have something good for breakfast, you will say, "This is good." "Good" is supplied as something experienced some time long ago, even though you may not remember when. With big mind we accept each of our experiences as if recognizing the face we see in a mirror as our own. For us there is no fear of losing this mind. There is nowhere to come or to go; there is no fear of death, no suffering from old age or sickness. Because we enjoy all aspects of life as an unfolding of big mind, we do not care for any excessive joy. So we have imperturbable composure, and it is with this imperturbable composure of big mind that we practice zazen.

MIND WEEDS *"You should rather be grateful for the weeds you have in your mind, because eventually they will enrich your practice."*

When the alarm rings early in the morning, and you get up, I think you do not feel so good. It is not easy to go and sit, and even after you arrive at the zendo and begin zazen you have to encourage yourself to sit well. These are just waves of your mind. In pure zazen there should not be any waves in your mind. While you are sitting these waves will become smaller and smaller, and your effort will change into some subtle feeling.

We say, "Pulling out the weeds we give nourishment to the plant." We pull the weeds and bury them near the plant to give it nourishment. So even though you have some difficulty in your practice, even though you have some waves while you are sitting, those waves themselves will help you. So you should not be bothered by your mind. You should rather be grateful for the weeds, because eventually they will enrich your practice. If you have some experience of how the weeds in your mind change into mental nourishment, your practice will make remarkable progress. You will feel the progress. You will feel how they change into self-nourishment. Of course it is not so difficult to give some philosophical or psychological interpretation of our practice, but that is not enough. We must have the actual experience of how our weeds change into nourishment.

Strictly speaking, any effort we make is not good for our practice because it creates waves in our mind. It is impossible, however, to attain absolute calmness of our mind without any effort. We must make some effort, but we must forget ourselves in the effort we make. In this realm there is no subjectivity or objectivity. Our mind is just calm, without even any awareness. In this unawareness, every effort and every idea and thought will vanish. So it is necessary for us to encourage ourselves and to make an effort up to the last moment, when all effort disappears. You should keep your mind on your breathing until you are not aware of your breathing.

We should try to continue our effort forever, but we should not expect to reach some stage when we will forget all about it. We should just try to keep our mind on our breathing. That is our actual practice. That effort will be refined more and more while you are sitting. At first the effort you make is quite rough and impure, but by the power of practice the effort will become purer and purer. When your effort becomes pure, your body and mind become pure. This is the way we practice Zen. Once you understand your innate power to purify ourselves and our surroundings, you can act properly, and you will learn from those around you, and you will become friendly with others. This is the merit of Zen practice. But the way of practice is just to be concentrated on your breathing with the right posture and with great, pure effort. This is how we practice Zen.

TRADITIONAL ZEN SPIRIT *"If you are trying to attain enlightenment, you are creating and being driven by karma, and you are wasting your time on your black cushion."*

The most important things in our practice are our physical posture and our way of breathing. We are not so concerned about a deep understanding of Buddhism. As a philosophy, Buddhism is a very deep, wide, and firm system of thought, but Zen is not concerned about philosophical understanding. We emphasize practice. We should understand why our physical posture and breathing exercise are so important. Instead of having a deep understanding of the teaching, we need a strong confidence in our teaching, which says that originally we have Buddha nature. Our practice is based on this faith.

Before Bodhidharma went to China almost all the well-known stock words of Zen were in use. For instance, there was the term, "sudden enlightenment." "Sudden enlightenment" is not an adequate translation, but tentatively I will use the expression. Enlightenment comes all of a sudden to us. This is true enlightenment. Before Bodhidharma, people thought that after a long preparation, sudden enlightenment would come. Thus Zen practice was a kind of training to gain enlightenment. Actually, many people today are practicing zazen with this idea. But this is not the traditional understanding of Zen. The understanding passed down from Buddha to our time is that when you start zazen, there is enlightenment even without any preparation. Whether you practice zazen or not, you have Buddha nature. Because you have it, there is enlightenment in your practice. The points we emphasize are not the stage we attain, but the strong confidence we have in our original nature and the sincerity of our practice. We should practice Zen with the same sincerity as Buddha. If originally we have Buddha nature, the reason we practice zazen is that we must behave like Buddha. To transmit our way is to transmit our spirit from Buddha. So we have to harmonize our spirit, our physical posture, and our activity with the traditional way. You may attain some particular stage, of course, but the spirit of your practice should not be based on an egoistic idea.

According to the traditional Buddhist understanding, our human nature is without ego. When we have no idea of ego, we have Buddha's view of life. Our egoistic ideas are delusion, covering our Buddha nature. We are always creating and following them, and in repeating this process over and over again, our life becomes completely occupied by ego-centered ideas. This is called karmic life, or karma. The Buddhist life should not be karmic life. The purpose of our

practice is to cut off the karmic spinning mind. If you're trying to attain enlightenment, that is part of karma, you are creating and being driven by karma, and you're wasting your time on your black cushion. According to Bodhidharma's understanding, practice based on any gaining idea is just a repetition of your karma. Forgetting this point, many later Zen masters have emphasized some stage to be attained by practice.

More important than any stage which you will attain is your sincerity, your right effort. Right effort must be based on a true understanding of our traditional practice. When you understand this point you will understand how important it is to keep your posture right. When you do not understand this point, the posture and the way of breathing are just a means to attain enlightenment. If this is your attitude, it would be much better to take some drugs instead of sitting in the cross-legged position! If our practice is only a means to attain enlightenment, there is actually no way to attain it! We lose the meaning of the way to the goal. But when we believe in our way firmly, we have already attained enlightenment. When you believe in your way, enlightenment is there. But when you cannot believe in the meaning of the practice which you are doing in this moment, you cannot do anything. You are just wandering around the goal with your monkey mind. You are always looking for something without knowing what you're doing. If you want to see something, you should open your eyes. When you do not understand Bodhidharma's Zen, you are trying to look at something with your eyes closed. We do not slight the idea of attaining enlightenment, but the most important thing is this moment, not someday in the future. We have to make our effort in this moment. This is the most important thing for our practice.

Before Bodhidharma, the study of Buddha's teachings resulted in a deep and lofty philosophy of Buddhism, and people try to attain its high ideals. This is a mistake. Bodhidharma discovered that it was a mistake to create some lofty or deep idea and then try to attain it by the practice of zazen. If that is our zazen, it is nothing different from our usual activity, or monkey mind. It looks like a very good, a very lofty and holy activity, but actually there is no difference between it and a monkey mind. That is the point that Bodhidharma emphasized.

Before Buddha attained enlightenment he made all possible efforts for us, and at last he attained a thorough understanding of the various ways. You may think Buddha attained some stage where he was free from karmic life, but it is not so. Many stories were told by Buddha about his experiences after he attained enlightenment. He was not at all different from us. When his country was at war with a powerful neighbor, he told his disciples of his own karma, of how he suffered when he saw that his country was going to be conquered by the neighboring king. If he had been someone who attained an enlightenment in which there was no karma, there would have been no reason for him to suffer so. And even after he attained enlightenment he continued the same effort we are making. But his view of life was not shaky. His view of life was stable, and he watched everyone's life, including his own life. He watched himself, and he watched others with the same eyes that he watched stones or plants, or anything else. He had a very scientific understanding. That was his way of life after he attained enlightenment.

When we have the traditional spirit to follow the truth as it goes, and practice our way without any egoistic idea, then we will attain enlightenment and its true sense. And when we understand this point we will make our best effort in each moment. That is true understanding of Buddhism. So our understanding of Buddhism is not just an intellectual understanding. Our understanding at the same time is its own expression, *is* the practice itself. Not by reading or contemplation of philosophy, but only through practice, actual practice, can we understand what Buddhism is. Constantly, we should practice a zazen, with strong confidence in our true nature, breaking the chain of karmic activity and finding a place in the world of actual practice.

BUDDHA'S ENLIGHTENMENT *"If you take pride in your attainment or become discouraged because of your idealistic effort, your practice will confine you by a thick wall."*

I am very glad to be here on the day Buddha attained enlightenment under the Bo tree. When he attained enlightenment under the Bo tree, he said, "It is wonderful to see Buddha nature in everything and in each individual!" What he meant was that when we practice zazen we have Buddha nature, and each of us is Buddha himself. By practice he did not mean just to sit under the Bo tree, or to sit in the cross-legged posture. It is true that this posture is the basic one or original way for us, but actually what Buddha meant was that mountains, trees, flowing water, flowers and plants—everything as it is—is the way Buddha is. It means everything is taking Buddha's activity, each thing in its own way.

But the way each thing exists is not to be understood by itself in its own realm of consciousness. What we see or what we hear is just a part, or a limited idea, of what we actually are. But when we just are—each just existing in his own way—we are expressing Buddha himself. In other words, when we practice something such as zazen, then there is Buddha's way or Buddha nature. When we ask what Buddha nature is, it vanishes; but when we just practice zazen, we have full understanding of it. The only way to understand Buddha nature is just to practice zazen, just to be here as we are. So what Buddha meant by Buddha nature was to be there as he was, beyond the realm of consciousness.

Buddha nature is our original nature; we have it before we practice zazen and before we acknowledge it in terms of consciousness. So in this sense, whatever we do is Buddha's activity. If you want to understand it, you cannot understand it. When you give up trying to understand it, true understanding is always there. Usually after zazen I give a talk, but the reason people come is not just to listen to my talk, but to practice zazen. We should never forget this point. The reason I talk is to encourage you to practice zazen in Buddha's way. So we say that although you have Buddha nature, if you are under the idea of doing or not doing zazen, or if you cannot admit that you are Buddha, then you understand neither Buddha nature nor zazen. But when you practice zazen in the same way as Buddha did, you will understand what our way is. We do not talk so much, but through our activity we communicate with each other, intentionally or unintentionally. We should always be alert enough to communicate with or without words. If this point is lost, we will lose the most important point of Buddhism.

Wherever we go, we should not lose this way of life. That is called "being Buddha," or "being the boss." Wherever you go you should not lose your way. So this is called Buddha, because if you exist in this way always, you are Buddha himself. Without trying to be Buddha you are Buddha. This is how we attain enlightenment. To attain enlightenment is to be always with Buddha. By repeating the same thing over and over, we will acquire this kind of understanding. But if you lose this point and take pride in your attainment or become discouraged because of your idealistic effort, your practice will confine you by a thick wall. So when zazen time comes, just to get up, to go and sit with your teacher, and to talk to him and listen to him, and then go home again—all these procedures are our practice. In this way, without any idea of attainment, you are always Buddha. This is true practice of zazen. Then you may understand the true meaning of Buddha's first statement, "See Buddha nature in various beings, and in every one of us."

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