

**Lecture by Suzuki-rōshi
and
Excerpts from Lectures by Katagiri-rōshi
Wednesday, March 22, 1966 or 1967**

NOT VERBATIM

[Suzuki-rōshi read a rendition of "Jōshu's *Mu*." He said Jōshu began serious study, including travel and visits to various masters, after the age of 60. Before that he spent most of his time caring for his old Zen teacher.]

"Has a dog Buddha nature?" Everyone knows that Buddha nature is everywhere and includes everything. (It is so stated in a sutra). But if we all are Buddha, i.e., if buddha-nature is everywhere, why practice zazen? Consider the air; it too is everywhere; but until we use a fan, we are not aware of it. Zazen may be likened to the fanning. However, awareness of Buddha nature, or the solution to *mu* are not our only problems. So there is no need to be narrowly over-concerned with what Buddha nature" refers to. You should not strain too hard to know what Zen is. One cannot study Zen in the usual manner. The way to study Zen is to be always aware of yourself, to be careful, to be sincere with yourself. Awareness means that when reading (including Zen materials), your mind should not get caught by any idea. It should remain open. Similarly with sights and sounds... don't allow your mind's self-awareness to get lost or absorbed. In other words, always remain conscious of what you are doing, of what is going on. In all our activities we should have "inward eyes." This is especially so during physical actions, because then our minds are not as full of activity. When we are reading or thinking, our minds are not as full of activity. When we are involved in physical activity, then the mind is at full operation...it is open. When we are thus attentive and one with our activity, we can deepen our understanding. When we practice this way, everything that happens is within our mind and everything we are involved in is the content of our practice. Such awareness of body-mind means that sounds, for example, arise from within the mind. Here (in body-mind) there is no duality. Body-mind arises when practice is within yourself-Zen conduct is occurring when there is no duality.

Though most people desire birth and avoid death, if death is included in our non-dualistic body-mind, then it cannot be an outside occurrence which we need fear. Death is not something outside of us.

In Zen practice, mountains are not "over there," but instated are here within our mind. If we pursue such practice continuously, action and non-action are not distinct phenomena. When our mind is river, the whole world is river. When this "non-arising" of outside phenomena is attained, inflexibility is cast off. When we feel that phenomena is

outside of us, then the mind loses its flexibility i.e., is inflexible. When mind includes all things, e.g., rivers and mountains, then it is big and flexible. The various things we are aware of are temporary forms and colors of our mind.

[From Dōgen]—Those who study Zen can gain awakening if they reflect on themselves at the halfway mark. And we should not stop when we have attained enlightenment. "Do not stop it when you have it." This means that when the mind is constantly active in various ways, i.e. is always open, we are then enlightened. The instant we believe or say the idea that we are enlightened-at that instant our mind stops, freezes, no longer is open. So we have it (an awakened, open mind) as long as we are open i.e.; seeking it. Thus when we have it we should not stop, or enlightenment ends and becomes a static impurity.

Even though we should not be caught by the ideas of Buddhism, there are plenty of good reasons for studying it. The Zen way is to know ourselves through and through, each moment to moment.

QUESTIONS

Buddhist understanding of body and mind is as two sides of one reality.

Buddhism is not essentially a philosophy, and hence is not primarily concerned with questions such as the origin of the world, what the soul does after death, when the end of earth will occur, etc. This is to be concerned as per the parable of the man shot with the poisoned arrow.

If someone insists on a philosophical and metaphysical discussion Buddhism does have concepts which have developed from its experiences. It can and will present such kinds of support for its views. (There have been many such discussions throughout past ages). But after a certain point Buddhists will say: "we don't know" and "your questions are beyond the limits of intellectual and verbal faculties."

In discussing truths, i.e. life, Buddhists do not limit themselves to so-called "objective facts," instead they always seek to include the subjective, the human i.e. ourselves. This is in distinction to the general attitude of Western science.

However, segments of Western science are coming closer to Buddhist notions i.e. paying more attention to subjective aspects of facts, of reality.

When movements stops, there is material. But where movement exists, it cannot be really considered a thing, and hence it cannot be

caught. So, since we cannot catch it, we follow it.

Excerpts from lectures by Katagiri-Roshi

"As long as we remain in idealism (ideas) or dualism, we cannot experience; we cannot learn."

"The truth was not created by the Buddha. It existed previous to and after his life...But we usually are not aware of it, so we need the Buddha's teaching of it. If a person puts 20 cents in a scenic-view telescope the range of the vision remains the same. (Rational mind has limits that rationality cannot override)."

"When we act, then we can see what to do."

"It may be that he (a law breaker) must be kept in jail for the safety of others in society. But since he is Buddha, he should be treated with consideration. 'Guilty' is not a good word. 'Karma' is better."

(Suzuki)—There is no "more" or "less" enlightenment; water is the same for large or small fish.

—We must practice (i.e., move) in enlightenment before we can attain enlightenment (i.e., reach the end of our element-know what enlightenment "is"). This means we must move in partial defilement while we start and try to practice. It is natural, though faulty, for people to try to know the limits of sky and water before moving in it."

(Katagiri:) Walk step by step with your eyes on your feet, not on some distant goal.

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