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**Saturday, January 16, 1971**  
**San Francisco**

This lecture was the source for the chapter of *Not Always* So called "The Boss of Everything" on p. 111.

Something valuable [laughs]—not a jewel or not candy, but something which is very valuable. You recited right now a verse on the unsurpassable teaching. How to receive this kind of treasure is to have a well-oriented mind. I have been talking about "self" for maybe three lectures—what is self and what is your surrounding, what kind of thing you see, how you accept things, and purpose of zazen.

The purpose of zazen, why we practice zazen is to be a boss of everything. That is why you practice zazen. If you practice zazen, you will be a boss of your surroundings—wherever you are, you are boss [laughs]. But if I say so, it will create some misunderstanding: you are boss of everyone or everything. And you are also, in your mind you are boss of everything. When you understand in that way, you are enslaved by the idea of you and your friend, or everyone—all the people surrounding you. You exist in your mind as a kind of idea, and also people exist in your mind as a member of [laughs] delusion [laughs]. I say "delusion" because when those ideas are not well-supported by your practice, then that is delusion. When you are enslaved by the idea of "you" or "others," then that is delusion. When the real power of practice is supporting those ideas, at that time I say you are "you" who is practicing our way is boss of everything, boss of you yourself.

That is why we say, or Buddha says, you have to control yourself. When you have something you have to control, that is deluded you, not real you. "You" are in your mind as an idea [laughs], and you are deluded by the idea of you, and [laughs] you are enslaved by the idea of people, so, you have difficulty or confusion between the idea of you and the idea of your friend. That is confused [laughs] mind. But when you support or you are supporting in its true sense—not encouraging [laughs]. I don't mean to encourage, but those ideas are well controlled by your power of practice, then, that "you" is boss of everything. So even confused mind will be supported by your practice.

That is how things, how the sound of a motor car or various sounds, come to your ear when you are practicing zazen. Even though you practice zazen, you may hear various voices. Sometimes you may have various ideas in your mind, but if your practice is good, it is supported—not "supported"—your practice obtains those things from outside. It is not actually from outside, but, are things you have at that moment. At that time, things you see or you hear is a part of you. You include, actually—your practice owns or includes the things you hear, images you have, but your practice is strong enough to obtain it, to have it, to own it, without being enslaved by it, as if you have your own hands, your own eyes.

It doesn't create any trouble, even though it looks like it is creating a problem. Sometimes this hand and this hand will fight [laughs]—not fight—it looks like fighting when you [laughs] are holding something like this. [Probably made a gesture with

hands.] It looks like this hand is fighting with the other hand [laughs]. But it is not a problem for you. They are trying to do something, that's all [laughs].

When you are really boss of everything, even though it looks like confusion, it is not confusion. Even though you look like you are doing something wrong, some bad thing [laughs], people may say, "Oh, he is doing something bad." [Laughs.] But, that is their understanding. For you it is not bad. You are not doing anything bad. Because "you" own everything, and you manage things as if you manage your hands. So it is not bad. So "don't do something bad" means let yourself be with everything and let everything be as they want to. That is the power of practice, and that is quite different from doing something wrong. By doing something wrong, you may suffer, but for him there is no suffering. He is just managing things in some way, as his own. So it is a part of practice you do in your everyday life.

The precepts also should be observed in this way. You observe the precepts not because you have to follow Buddha's words, but because to extend or to have true practice in our everyday life or to settle yourself on yourself. That self includes everything.

Sometimes we say, "you have to extend our practice on everyday life" is to be completely involved in your activity, or to be one with what you have or what you do. That is how you extend our practice in your everyday life. But that is not so clear. Then you may ask, "to be caught by baseball mania [laughs] is, maybe, our practice [laughs]." "To be infatuated by some gambling [laughs] or something, may be practice [laughs]," you may say, but that is not our practice. Do you know why? Why that is not practice? Because you are enslaved by it [laughs]. You are not boss of gambling. Gambling is boss of you [laughs]. Your practice is not working. You are enslaved by something which you create in your mind. The machine is just going [laughs] without thinking or without doing anything [laughs], but your mind works on it, and you create some delusion on the machine. And your gaining idea or your playful speculative idea makes machines, gambling, that's all. So you are enslaved by yourself and by machines too. You are not practicing zazen at all. You are not boss of, you do not own the machine, you do not own your legs, so, as soon as you get up, your legs [laughs] want to go to Reno. [Laughs, laughter.] You don't own your legs even [laughs]. There is no practice which supports your legs. That is the difference.

So to be one with something does not mean to be caught by something. Why you are caught by something is you become a member of something in your idea. You already create something interesting in your mind. And as a member of the group, you become very insuggestic [impressible]. You feel some zeal to be a member of [laughs], to be a member of the group you have in your mind. And you are enslaved by it, and you have nothing but something which you create in your mind. There is no practice—nothing which is supporting you. You are not boss, and you even lose yourself. That is the difference.

So we say you have to practice zazen without any gaining idea, without any purpose [laughs] even, we have to practice zazen. Let things work as they go, supporting everything as your own. So real practice has orientation. It has orientation or direction. But it has no purpose or no gaining idea. We do not practice zazen because of something which is in your mind, but because your real "you" is well-oriented, and is always extending itself. It has some direction, which works always outside and at the

same time inside, too. It has some, always some feeling or direction. That direction does not work, will not be realized, will not happen to be active, but when something comes, at the same time it includes everything. So whatever it is, it will work on it. Whether it is good or bad, it doesn't matter. Something bad comes, "Okay, you are [laughs] a part of me." Something good comes, you will say, "Oh, okay."

We do not have any special goal or special object or purpose of practice. It doesn't matter whatever it is. That is why we call it "Big Mind," because it includes everything. So we call it "Big Mind." Because it is great we do not say "Big Mind." Whatever it is, it includes us, and we own it, so we call it "Big Mind," "purposeless purpose," or we say "tongueless tongue" [laughs] "tongueless tongue." Even though I talk about something, there is no purpose [laughs]. I am talking to myself [laughs], because you are a part of me, so I have no purpose [laughs, laughter]. I have no purpose in my talk. Something is going on, that's all. How it goes is, because of the real joy to share the joy of practice.

So maybe you practice our practice to share our practice with everything. So when one is practicing zazen, everything is practicing zazen. When you practice zazen, everything you have is practicing zazen. Buddha practices zazen, Bodhidharma practices zazen, and everything practices zazen with you. And you share the practice with everything. So, it happens in that way. Our real life happens in that way. Our real bodhisattva way happens in that way. That is how you help others. Help others. "To help others," means to share the practice with people. With children, with people on the street. We have to share the practice, even though they do not practice zazen, like this [laughs], we can share the practice because if I see people, people are already here. And I practice zazen with him, with the sound of the car, with everything.

So to have a well-oriented mind is—if someone asks me why I practice zazen, I may answer, "to have a well-oriented mind I practice zazen." Without any purpose we practice zazen. Without any special purpose. So the point is not to lose this kind of well-oriented mind. In Japan, children have a Bodhidharma toy. Do you know the paper toy? Even though you toss it, it will stand up [laughs]. Well-oriented [laughs, laughter] practice. People enjoy the toy, tossing it around, because it stands up. Wherever it goes, it will stand up like this. It doesn't matter where it goes. That is a good example of our practice.

So our practice should be with everything. Without being enslaved by it, we should be able to share the practice with everything. That is how you establish yourself on yourself. And we should know that "the self," we say that, but it includes everything. It is ready to include everything. And it is not even "it" [laughs]. It is something which includes everything, is real self. We don't know where it is [laughs]. If you say, "Here is my mind," that is already some idea of [laughs] "self." It is here instead of there [laughs]. When you say, "Here. Here is my self," but actually, at that time, the self is here [laughs], not there [laughs, laughter]. And your brain is up here too [laughs, laughter]. Where is it? No one knows. [Laughs.] The only way is to participate in the practice, Buddha-practice, and to share the joy of practice. That is so-called, *anraku no hōmon*<sup>1</sup>—"easy and joyful practice."

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<sup>1</sup> *Anraku* (well-being and peace) + *no* (means previous word, *anraku*, is in the possessive case) + *hōmon* (practice, teaching, dharma gate). Hence, "dharma gate of peace and joy." Dōgen used this expression in *Shōbōgenzō* "Bendōwa" and *Fukan-zazengi*.

Thank you very much.

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Source: City Center transcript. Entered onto disk by Jose Escobar, 1997. Translation of Japanese terms and research assistance by Shōhaku Okumura-rōshi. Verbatim transcript checked against tape by Bill Redican 11/29/01. Lightly edited for readability by Gordon Geist (29/06/04).