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This lecture was the source for the chapter of *Not Always So* called "Enjoy Your Life" on p. 25.

If you go to some library you will see many books. And in those books, we will find out our achievement, our human knowledge, which is almost impossible to study out. And now we are going to arrive to the moon.¹ And [laughs] actually I don't know anything about how they reach to the moon and what kind of feeling they may have when they arrive at the moon. To me it is not so interesting a thing.

When I reflect on myself, especially what I feel, on this occasion, I have to speak about the moon trip [laughs, laughter]. I have no time to study about those things. So if I try to speak about it, it is nothing but to tell you how foolish I am. That is what I can do. If I talk about the moon trip you may think, "Ah, he is so ignorant about [laughs, laughter] the moon trip." And I think I may see many people today or tomorrow who speak about the moon trip as if he knows everything about it [laughs]. When I hear them speak about the moon trip, how I feel is—maybe because I don't know how he is interested, actually really interested in the moon trip. And because I know that, I may not respect him so much.

Even the first one who may arrive at the moon—if he is very much proud of his achievement—how I feel is I cannot think he is a great hero. I don't know how you feel, but I don't feel he is a great hero. But on television, he may be for some time, a great hero. At least he will be treated like a great hero.

And why we treat him like a great hero is quite different reason. He may be very proud of his experience, but the reason why he is treated by the people as a hero is quite different. If we think in this way, we immediately know how important it is to practice zazen.

Instead of seeking for the objective world, in its usual sense, we try to make our life or make our every moment of life, deeper and deeper. That is the purpose of zazen. I remember what one of our students said: "The more we see many things change, the more we find out the similarity in it." Nothing changes, you know. Even though things look like changes, but actually we do not find anything new. I think that is very true.

¹ Apollo 11 was launched July 16, 1969, at 9:32 am EDT. It landed on the moon on the day of this lecture, July 20, at 4:17 pm EDT. Neil Armstrong walked on the moon later that same day at 10:56 pm EDT.

When I came to America, I thought America may be a quite different country from Japan [laughs]. But when I came to San Francisco, I was amazed because there was not much difference in Tōkyō and San Francisco. I think if you make your trip all over the United States, I don't think you will find out something different. You will not be interested in the way of life in different states.

And I remember one experience when Marian Derby showed me a small stone. I like the stone very much. And she picked up the small—not stone—sand, actually. And she gave it to me. "Those are very interesting stones [laughs]," she said. But that was just a bit of sand. And she asked me to see it through a glass, a small glass like this, which you use to see jewels or something. And those small stones are nearly the same as interesting stones I have in my office, although the stone I have in my office is big [laughs]. The difference is just the size of the stone. But I found much more interesting stones in the sand. And I think even though you go to the moon, the rocks they will bring to us [laughs] may be the same, I think.

If you say, "This is the rock from the moon," you will be very much interested in it because it was [laughs] on the moon. But actually I don't think there is a great difference between the rocks we have on the earth.

Maybe in ancient times, long, long, long time ago, the moon may be a piece of the earth. I don't know. I think, even though you go to Mars [laughs], you will find the same rocks. I am quite sure about it [laughs, laughter].

If you want to find out something quite interesting, the only way is—instead of hopping around the universe like this—to enjoy our life in every minute, and to see—to observe things which we have now. The surroundings—or to live in the surroundings, in its true sense.

Yesterday I went to see an island where there were many kinds of animals: birds and fish and maybe shells, which is owned by Natural Conservancy group. It was very, very interesting place, this place. If you live in that area and really start to see things—see the plants and animals in that area, I think you will stay whole life. It is so interesting place. But we human beings [laughs], what we do is hopping around or driving around the states by highway, losing [laughs] many interesting things. And that kind of trip will be extended to the moon and to Mars [laughs, laughter]. It is rather foolish. If you stay in that place, you will enjoy your life completely. Even that is more, I think, human life.

I don't think we are even human, now. We are just—I don't know what it is [laughs]. Dōgen-zenji said when he received the purple robe

from the emperor—although he refused it the second time—but the emperor said, "You must receive it." So he at last received it. But he didn't wear it. And he wrote back to the emperor saying, "If I wear this, the birds and monkeys in this mountain will laugh at me [laughs, laughter]." That was what he said to the emperor. "I am very appreciative of your purple robe, but I am afraid I don't wear it. If I wear it, the birds and monkeys [laughs], in this mountain, will laugh at me."

I think there we find the spirit of zazen—the way of life we should follow as a human being. In other words, we should not be fooled by things—fooled by some particular idea.

Now we are practicing counting-breathing practice—in comparison to using various machines or computer to count your breathing [laughs]. It is very silly [laughs] to count your breathing from one to ten, making mistake—"Oh! [Laughing.] Six or seven?"

If you use a computer, you will not make any mistake [laughing]. But it is very silly to count your breathing just because this is traditional way of practice. Why it is so—it looks so silly—is the underlying spirit, or thought, or understanding of our life is the same. If we count our breathing in our practice—in its ordinary sense, as you count the distance from earth to the moon, our practice doesn't mean anything. But when we count our breathing, in each number we find limitlessly deep meaning of life.

Not only we count our breathing by our whole mind and body, we count each number with the power of whole universe. That is counting-breathing practice. So when you experience really the counting-breathing practice, the gratitude you have in your practice is more than to arrive at the moon. [Laughs.] You will not be so interested in something great, in its usual sense, or something limitlessly small, in its usual sense.

Of course, you may be very much interested in to have some new experience like a baby. But like a baby, your basic attitude towards things will be the same—always same.

Babies find many things. And she is very much interested in things, always. But if you watch her, she has always same joy. She will not be fooled by things. She is always aware of it. And she will be always enjoying her life.

But an adult has too many ideas—many preconceived ideas because we are not completely free from the objective world. Or we are not one with the objective world. So sometimes we are interested in something, but some other times we will not be interested in things so

much.

Yesterday I could see myself quite clearly when I went to the island where there were many birds. Young people are very much excited [laughs], but I was not so much. That is just because I am old [laughs].

Even though we see things—the same things—the life we have is quite different. Even though I didn't enjoy so much, but I was not discouraged [laughs]. I know why I was not so much interested in it. One of the reasons is because I am old. But that is just one reason. There must be many and many reasons. So I was not discouraged. And I think I had some other joy which is different from what young people may have.

So, if you observe things and everything is changing—that is not what I mean when I say everything is changing. Everything is changing. When I say everything is changing, I don't see the similarity in change. I feel always difference in change, instead of similarity. So to say: "The more we see the changes the more we find out the similarity of things"—it may be so, but what we mean or what we find out in the things which change is to find complete change in everything. In other words, to enjoy our life moment after moment [taps stick on table after each of previous three words] in its true sense.

The life we have cannot be the same. The life I had yesterday cannot be the same as my life today. And we will enjoy completely new life in each moment. Before you become Buddhist—most of us become Buddhist because we find out evanescence of life, and we seek for the life which is more stable or which is more meaningful.

So things change. For usual person it is very much discouraging. You cannot rely on anything. You cannot have anything. And you will see that which you don't want to see. You will meet someone whom you don't like. If you want to do something, you will find out it is impossible to do something.

In this way you will be discouraged by the way things are going. That is why most people become Buddhist or seek for religion. It means that actually you are trying to change the foundation of your life—or understanding of your life.

When you haven't the right understanding or right effort to enjoy your life—that things change will be the reason why you suffer in this world, or why you are discouraged by the change—by the evanescence of life. But after—when you change the understanding of life or way of life, then the evanescence of life is the reason why you enjoy your life.

So the point is to change your understanding of life. And the point of practice is to practice our practice with the right understanding of it. To arrive at the moon may a great historical event, but if we don't change the understanding of life, it doesn't make much sense. What we should do right now is to have a deeper understanding of life—to make effort with right understanding of life.

You may say "Rinzai way or Sōtō way" [laughs], "Hinayāna practice and Mahāyāna practice." Whether it is Rinzai or Sōtō, if you practice it as you drive your car, or as you are hopping around whole universe [laughs], it is the same thing—Rinzai or Sōtō—there is no Rinzai or Sōtō. Mostly people who say "Rinzai" or "Sōtō" are the people who want to practice zazen as they drive their car—as they choose their car: Chevrolet or Ford [laughs] or—that is their understanding of zazen. A train or an airplane.

If you have right understanding in your practice, that doesn't make much difference. Train, or airplane, or ship—it doesn't make much difference. You can enjoy your trip anyway.

If you go to Japan by boat, it may take ten days. And by airplane, maybe ten hours. But the point is to enjoy your trip. It doesn't make much difference. Time is not the point because even though you make a trip by airplane, you cannot live a thousand years [laughs]—same thing. You only live maybe one hundred years at most. So it is the different way of enjoying your life. It is. And you cannot repeat your life. So you cannot compare your life to someone—some other's life. You have your own life.

So the only way is to enjoy our own life. So even though you are practicing zazen, counting breathing like a snail [laughs], you can enjoy your life—maybe much better than to make a trip to the moon.

That is why we practice zazen. And what kind of life you may have is not important. The most important thing is to be able to enjoy your life, without being fooled by things.

Thank you very much.

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