

Finite and infinite mind

SINGLE-MINDED DEVOTION can be very unwholesome if it doesn't take into account the world as a whole. Usually we say, "I want to do this, but I don't want to do that." We always make choices, emphasizing ourselves first. But if you become infatuated with something, you become crazy. If I say, "Do zazen with wholeheartedness," you might become crazy about Buddhism and zazen. To do zazen with true wholehearted devotion is not to be infatuated. It is to practice with mindfulness and concentration; it is to arrange a noisy mind into a calm mind. But even when we try to practice like this, questions still come up. This is because we've forgotten the world as a whole. The more we try to make our minds calm in this forgetful way, the more noisy they become. Just collect the mind. Bring your mind to the quiet, one-pointed devotion of simply sitting. This is taking care of sitting, taking care of breathing, taking care of your mind, taking care of the world as a whole. It's not thinking; it's not excitement. There is no concern for the degree to which you collect your noisy mind into a mind of peace and harmony. If you are measuring zazen, then you are practicing not with wholeheartedness but with infatuation. If you say, "I sit zazen wholeheartedly," this is not wholeheartedness either. Wholeheartedness is doing something without any need to measure or to look around. It is not about whether you feel good or bad, nor does it have to do with discussing how well you are focused. If you approach zazen in this way, questions will bubble up in your mind, and off you will go chasing about for answers. You will be creating a fractured world of this and that, because you are practicing in exchange for what you can get. You are doing zazen with yourself in mind. In Zen we speak of the Mind that is transmitted from generation to generation. This Mind is all sentient beings. It is infinite Mind. Because Mind is infinite, there is nothing to get. It is always with you. Wherever you may go, this Mind is you. But the moment you speak of "my mind," you remove yourself from it. Since wherever you go there is universal, infinite Mind, then be open. Give yourself up. This is not about discussing psychology or analyzing your personal feelings. It is completely beyond any of that. A Zen master said to a monk, "You must see the universe in your cup." The monk looked into his cup, but he didn't see the universe there, so he threw the cup away. The Zen master said, "Oh, poor cup." We think the cup is too small to hold the universe. Intellectually, we can't see how it could fit. But wherever we go, the whole universe always appears—in a cup, in a window, in a smile, in a word. We have to learn to see this.