

May 25, 2023

Richard Baker asked me if I knew what font the first edition of Zen Mind, Beginner's Mind used. I directed the question to font (and other publishing nuts and bolts matters) master Andrew Main. Andrew responded:

Well, that was easy. Turns out there is a colophon (a standard feature in [fine book printing](#)) at the end of the book (which I'd vaguely remembered to be there; I think Weatherhill books usually had them), which says the typeface is [Monotype Perpetua](#):



*The “weathermark” identifies this book as having been planned, designed, and produced at the Tokyo offices of John Weatherhill, Inc. Book design and typography by Meredith Weatherby. Composition by General Printing Company, Yokohama. Printed by Kinmei Printing Company, Tokyo. Bound at the Makoto Binderies, Tokyo. The type face used is Monotype Perpetua.*

Note it says “type face” rather than “font”. The latter term, though it has been used in printing since the 16th century (I just learned, and that it is not related to the other meaning of “font” as a container of liquid, e.g. water used in a church for baptism – which I’d always wondered about), has until recently denoted "a set of type of one particular face and size", rather than the look (face) of the type family. The use of “font” meaning “typeface” has become common only since the graphic arts have been computerized so that anybody with a laptop can do “design” (and I think is somewhat frowned upon by traditional typographers).

See: <https://en.wikipedia.org/wiki/Font>.

Also attaching a scanned page from the book (below).

Best wishes,  
Andrew

**B**UDDHA'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.

