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NOT VERBATIM

The world of thinking is that of our ordinary mind. The world of consciousness is that of buddha-mind. Phenomena in the world of thinking are constantly being named or labeled by our minds as we experience these phenomena. The world of consciousness-mind does not label or name, it only reflects, i.e., perceives, hears, or feels, etc.

The Buddhist way then of understanding phenomena (which are also Buddha) is by accurate unbiased observation followed by reflection of a similar nature.

In the world of thinking, subject and object are two, are separate, and act thus upon another. In the world of consciousness the subject and object are assimilated. Linguistically the world of thinking links subject and predicate (object) with a transitive verb; in the world of consciousness, the predicate is the subject, and linked to it by an intransitive verb-the predicate-object extends and clarifies the subject via a verb like "is."

Viewed from the world of consciousness, we as subjects, as buddha-minds, include our objective world and our problems. Our problems are then no longer external, and cease to be problems in the usual sense. Now there is no point possible. Hence the wisdom in accepting or yielding. Neither do we lose ourselves in our problems or in our world of objects because we are larger than (i.e., include) them. We should sit in the middle of our problems and objects.

In the world of consciousness, sounds and sights are "meaningless" i.e., not related to any other thing or idea. You may have already experienced such sounds while practicing zazen. Sometimes a noise occurs and we immediately think "car motor" (the world of thinking). But sometimes we are only conscious of sound. That is all (the world of consciousness); there is no recognition of the sound. The world of consciousness thus includes together the opposites of the world of thinking.

In reflecting on our problems, we should include ourselves together with the problems. Then we are reflecting from the perspective of the world of consciousness.

This transcript (or set of notes) is a retyping of the existing City Center transcript. It is not verbatim, and no tape is available. The City Center transcript was entered onto disk by Jose Escobar, 1997. It was reformatted by Bill Redican (7/16/01).