

Suzuki Roshi

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Don't try to stop ^{your} the thinking when you are practicing zazen,
let it stop ^{by itself}. If something comes into your mind let it come ⁱⁿ, and let
it go out. It will not stay long. ^{Trying to stop your thinking} But if you try to stop it, it
means you are bothered by it. Don't be bothered by anything.
~~Actually we say something comes from outside, but it is~~ ^{it appears as if} actually
it is ^{only} the waves of your mind, so ^{as} waves cannot be ~~will stay~~ will
^{gradually calmer & calmer} become ~~more and more calm~~. So ⁱⁿ 5 minutes or at most 10 minutes
your mind will be completely serene and calm. At that time your
breathing ^{will become quite} becomes pretty slow, while ^{the your} pulse of your hand
becomes a little ~~bit~~ faster. We don't know why, ^{this is so,} but if you will
check your pulse (you yourself cannot do it, but ^{this has been demonstrated} it appears in that ^{scientific}
way). ^{It will take you a} It takes ^{quite a} long time before you ^{find a} get calm, serene mind
in your practice, but even though you have waves in your mind that ^{are}
^{are} waves of your own mind. Nothing comes out from out ^{side} here. Nothing
can bother... ^{outside yourself} Nothing can cause any trouble for your mind. You ~~make~~
your mind ~~disturbed~~ ~~bothered by~~ ^{the} you make waves ⁱⁿ your mind.
So if you don't ^{leave your mind} if you let it as it is your mind will ^{become} be calm.
Usually our mind ~~expects something from outside~~... our mind is ready
to ^{accept} accept something from outside, but that is not ^{the} true understanding
of our mind. According to our understanding ^{the} mind includes ~~everything~~.
Nothing comes from outside. Our mind has everything, and when you
think something comes from outside it means ^{only that something appears} your mind ⁱⁿ your mind.
~~something appears~~ ^{is it} In this way you accept things. If your mind is
related to some ^{this} other things, that mind is small mind, ^a limited mind.

else
If your mind is not related to anything ~~(and with the understanding~~
of mind, something which you feel is just the waves of your mind)

there is no dualistic understanding in ~~the~~ activity of your mind, ~~and what you are that activity, and you understand that activity as just waves~~
~~That~~ mind is the Big Mind which is not related to anything else ^{is the (Big) mind,}
Everything is included within your mind. ~~That~~ ^{called} is Essence of Mind.

~~So Essence of Mind...~~ ^{this} is the religious feeling. ~~That~~ mind
is pure ^{and} even though you have waves in your mind, ~~that~~ ^{it} is pure
mind, clear water with ^{a few} some waves. ~~And that is the actual...~~ If you
have some security in your feeling when you understand your mind
in ~~this~~ way. And your mind ~~do~~ ^{does} not expect anything from outside,
so your mind is always filled, ~~and~~ and even though your mind

has waves it is not ^a disturbed mind; it is actually more ^{an} amplified
mind. Whatever you experience it ^{is} ~~means~~ ^{amplified, amplified in} amplifying your mind.

You ^{may} find various meanings ^{ing, in} of your own mind. ~~There~~ ^{but, these are} is not disturbances ^{of}
^{your mind}

P Do you understand the difference between the two understandings
^{points of view? between}
of your mind? ^{the} mind which includes everything, mind which is related
to something else? ^{They are} Actually maybe the same thing, you know, but ~~the~~
understanding is different, ^{no the your} or attitude toward ^{will be} your life is differ-
ent, ^{according to attitude under stand you have} This is Buddhistic understanding of your mind. So that is

why our mind is called Cosmic Mind. The Mind which is ready to
accept things ...not even ready for...because the activity of our
mind is just to amplify or, feeling good, through various experiences
through the activity of your mind. You know when you feel something.

That is your feeling. So that is called Enlightenment. If you have
something good in ^{for} your breakfast you will say "this is good." ~~Your~~
mind.. Something good will be supplied as an experience of your

which you experience ~~d.~~ ^{remember} ~~not new, but~~ sometime before. Even though you do not know when you ^{had this} ~~have~~ experience, but you feel as if you ~~have known it...~~ you have experienced it long before. That is how we accept things. So this mind is not different from the mind which is related to something. ~~In this.~~ ^{with} with this mind we sit, so ~~our mind is always...~~ we can sit with the Big Mind. This practice is called practice with Original Enlightenment, or Wonderous Enlightenment.