

Sansokanchi Zenji on believing in mind

Day 1

From today we will study the text by Sansokanchi Zenji

The Great Way is not difficult for those not attached to preferences.

When neither love nor hate arises, all is clear and undisguised. Separate by the smallest amount, however, and you are as far from it as heaven is from earth.

If you wish to know the truth, then hold to no opinions for or against anything. To set up what you like against what you dislike is the disease of the mind.

Sansokanchi Zenji is the third successor to Bodhidharma as we read in the Dharma lineage during the morning sutras. It is not known where and when he was born. His name from birth and his past history before he met the second patriarch are not known. He was a lay practitioner. That is all that is known about him. He was most likely from the north of China, from the area of Joshu.

Sansokanchi Zenji was living as a lay person until he met the second patriarch. He was sick with the Hansen's disease which even at those times was looked upon as being a sickness of karma. He was losing his nose, his face became ugly and his body started to rot. Such a scary looking person was Sansokanchi Zenji. It is only in recent times that a cure for this sickness has been found. But until then people suffered under this sickness. To become sick with this sickness was a sign of bad karma, which had to be purified.

The reason he met the second patriarch was because he felt that he needed to purify himself and his past karma. He said: "As you can see, my body is sick and ugly to look at. Please, can you purify my past sins?" He came with a deep wish from his heart. "What kind of sins are these? Please show them to me and I shall purify them for you. And when he was told to show the sins, he could only point to his sick body, but couldn't show his past karma. I cannot show you this past karma." – "You can't show the sins to me? Then this means that they have not been there from the beginning. What are you scared of? Your body? It was given to you for a short time only. You cannot be scared of something that has no substance, that wasn't there from the beginning. If you really understand this, then the problems of the body are of no meaning. And also your sickness will be purified, if you can change your point of view on this." This is how he gave him belief in his own mind.

Sansokanchi Zenji felt this energy and jumped straight into training. Amazingly enough, while doing this hard training even his disease was cured. It shows the depth of faith of Sansokanchi Zenji. Later he received the name SAN meaning shining and SO meaning Monk.

This is how Sansokanchi Zenji experienced enlightenment under the second patriarch and he entered the mountain Kankozan near Joshu. This was for doing his after enlightenment training. This was in order to train himself in using the awakening as wisdom, so that there would be no difference between the enlightened state of mind and the daily life. There were no gaps allowed - that was the practice.

During the time of Cultural Revolution he had to hide in the deep mountains of Shukuzan near Taikoken, where he stayed to continue his training for 10 years. It was also during this time, that he met the 14 year old monk who later became the fourth patriarch. He used these 10 years to pass on his state of mind and not just sit quietly in the deep mountains by himself. Later the third patriarch gave a standing up Dharma talk and in the middle of it he died. After his death he received the title of Sansokanchi Zenji, the third patriarch.

This text has exactly 584 Kanji, a rather short text of high quality, expressing a high state of mind. Monks from the old time learned this text by heart and read this poem instead of reading sutras.

On believing in mind. In Buddhism there is no belief to be found outside of oneself. What do we all believe? What should we believe? That essence has to be realized. What is a Buddha? What is the Pure Land? It cannot be understood by the head alone but has to become one's own experience, so that we can believe this without any doubt. That is the path of Buddhism. We do not believe in a Buddha whom we are thankful for. We do not want to be reborn in the Pure Land, because if we do not find this within ourselves, we will not enter the Pure Land ourselves. That belief, which is mentioned here, is a clear and direct experience. It points directly to what we are ourselves. That is Buddhism. That is the main question of Buddhism. Those faults of human beings exist, but where is their Buddha nature? To ignore the negative and ugly parts of the human mind is not Buddhism.

We have to know it for ourselves. That is Buddhism. On believing in mind. Believing is not outside of ourselves. It is the believing mind, the mind filled with belief. What is it believing? It is not believing in something outside, but we experience that mind which sits here and listens, which feels itself alive. We have many thoughts come up, but we look at the base of them all, clarifying the base of where these thoughts come from. There the belief can be found. Belief is SHIN and Mind is SHIN, yet they are not separate from each other.

It seems that we look for a Pure Land somewhere else. Shinran Shonin said clearly that we are filled with desires and wishes, filled with problems and worried. There is no end to these. Not knowing when we will meet terrorism, when a bomb will explode. These bombs fall, when will the house and the city burn? It is all in constant change. We do not know what calamity we will have to meet. How many words of people can we actually nowadays trust? Even within one's own family, the parents think about themselves. There are even parents who kill their own children. And other children will not respect and understand the parents, even kill them. We do not know when our company we worked for so many years will

collapse. There is nothing we can believe in, only Namu Amida Butsu, only the name of the Buddha can be recited. Not knowing where the Future Buddha is, believing in Amida Butsu, believing in this Buddha inside of our minds. We keep reciting the name of the Buddha, forgetting ourselves, our mind is filled with the name of the Buddha. That alone is the true mind. This is how Shinran Shonin taught. Only that mind filled with the name of the Buddha is truth. Nothing to be found outside, only in ones own mind. That is the point Shin Ran Shonin stresses. Not knowing what can be found outside, yet believing within.

Doing zazen we do not know what will happen, whether we enter hell or heaven, yet only at this very moment there is the truth. We cannot sit zazen because we want to become something. This mind and body sitting here, the world outside and the mind becoming one. That is the place of belief and of peace within Zazen.

Even Olympic runners do not run without a goal, yet it is not the goal which is running but that body. We study how we can train our body and how we can use it in the best way. That way we can find that goal not in our heads but by actually working towards it. In Zen there is a goal in the sense as to how we can use the body in the best way so that the essence can manifest itself. Zazen cannot be practiced in an intellectual way. We centre our body, our breathing and our mind. If someone doesn't know about the balance of the body, about using the breathing and about quietness of mind - how can he practice zazen? But the place where these points come together, where they become one, that is where peace and quietness can be experienced. That is Zen. There cannot be Zen without wisdom. Just sitting that body down and hoping that something will happen - there is no enlightenment possible.

Really believing in our own truth - 584 kanji are expressing this here in this poem.

Sansokanichi Zenji starts by saying that the Great Way is not difficult, like he was expressing in the opening poem. All beings, all minerals, all atoms are on the same path. That is the Great Way. There is not one human being who is an exception. That eye that can see in this way is the truth of our mind, that is the Great Way. No dualism coming up and simply taking everything in. The only aspect which makes it difficult is the likes and dislikes of the human mind. They make it difficult for themselves. If humans had created this world it might be different, but they are only one of many other beings. It is by their likes and dislikes that they make their own lives difficult. They are quite scary beings, because they do not know the wisdom of heaven and earth. These are all accumulated ideas after the age of three that make it more difficult.

This universe was created four million years ago, and many beings have lived on this planet. There has been no major problem, but now the human beings start to play around with the DNA for their own good. We create toxins like Dioxin, plutonium and this is how the human beings destroy their own world. And only because it is based on their own desires and wishes.

This Great Way – what kind of way is it? Is there such a way still nowadays? There are highways - you can travel these well paved roads by car. But the way of truth, where is it? Not just looking at ones own profit and choosing for oneself instead of others? Choosing ones own religion and destroying others, choosing ones nation over others, choosing ones people over others - where is there the great way? Today the roads for cars have been built and it is easy to travel, but the way towards harmony, where is it?

Confucius taught clearly that to follow the way of nature is called the path.

We received our mind from this universe. During many years the earth was born and ripened, the human beings were born on this planet 35 Million years ago. Human beings developed and they still follow the voice of the universe. Every being has their own qualities given to them by the heavens. The birds fly in the sky, the fish swim in the water – they all have special qualities. Only their expression and the way they all live is different. Also human beings move in accordance with their true nature and qualities. That is being on the path. That pure and simple mind from the time of our birth. Yet after three years of age we see everything with us being the centre. Yet if we can see things from our Buddha nature, then we live in accordance with heaven and earth. Not only human beings, all beings and things on this planet are our mind. It is not for us to choose always the better, but to include all. That is Buddha Nature. To experience this and live from it is human beings` truth. If we say that human beings are special it is only in this sense that we can experience this Buddha nature. It is our responsibility to experience that state of mind which includes. That is easy, if only likes and dislikes are set aside. These wishes twist that original nature.

Humans think, I should do this or that, it is like this and that. We look at society and at others and we all have many thoughts. These thoughts are not bad, yet this thinking back and forth about things, where is that mind which thinks about it all? If we look only at our people, then we protect only them and the other nations won't be respected. If we have likes and dislikes based on a mind which does not know about its Buddha nature, then this can turn in a scary way.

We have the intellect and our emotions, yet there are also emotions which are based on love and hate, which can create many problems. In one`s family, in one`s nation. Just let go of love and hate. These thoughts about what we should be doing are second thoughts. Liking and disliking are based on emotions. Even on the intellectual level as well as on the emotional level. When dualism appears, the truth is not alive.

Our mistake is to divide into two and to not walk the Great Way. There is the division on the intellectual and emotional level, which creates misunderstandings and problems. If we do not base our experience of the world on our dualistic view, then all is clear and open to understand. That pure and open mind like the huge sky. A dark cloud makes our space of vision smaller. But at that moment we are not aware of it. I am most correct. Our view is absolutely right. But what is this I based on? Is it

based on a hugeness which includes all beings? Or is it based on our own ideas? There is a huge difference here.

If you wish to know the truth, then hold to no opinions for or against anything.

To set up what you like against what you dislike is the disease of the mind.

While people know this, they have been twisted in this dualistic world and do not notice anymore how far they have separated from all. For us to be able to survive we have twisted many things. It is not only about human beings` survival. All humans` mistakes will show their results. Like the Plutonium bombs which were made by human beings to protect themselves, yet if one of these bombs goes off, it will be impossible for humans to survive.

While humans thinks they understand, they make the gap bigger and bigger, and while thinking to create more happiness, humans are not even aware of being close to destruction.

If this world were to express compassion and harmony, then humans cannot believe that they are the only ones who need to survive. To let that dualistic view come up creates even further problems.

This world, if we really want to protect it, we cannot only look at our own wishes but have to look at this huge sky and see how that hugeness can be found in our own mind. That is the base of our mind, our true nature. We first of all have to awaken to this state of mind. How to live in this world with all beings can be understood from there, but only by first returning to the source. 1500 years ago these words were written for us, showing us how to live for the future.

DAY 2

When the fundamental nature of things is not recognized the mind's essential peace is disturbed to no avail. The Way is perfect as vast space is perfect, where nothing is lacking and nothing is in excess.

Indeed, it is due to our grasping and rejecting that we do not know the true nature of things. Live
neither in the entanglements of outer things,
nor in ideas or feelings of emptiness. Be serene and at one with things
and erroneous views will disappear by themselves.

When you try to stop activity to achieve quietude, your very effort fills you with activity. As long as you remain attached to one extreme or another you will never know Oneness. Those who do not live in the Single Way cannot be free in either activity or quietude, in assertion or denial.

Deny the reality of things and you miss their reality; assert the emptiness of things and you miss their reality. The more you talk and think about it

the further you wander from the truth. So cease attachment to talking and thinking, and there is nothing you will not be able to know.

To return to the root is to find the essence, but to pursue appearances or "enlightenment" is to miss the source. To awaken even for a moment is to go beyond appearance and emptiness. Changes that seem to occur in the empty world we make real only because of our ignorance.

Do not seek for the truth; Only cease to cherish opinions.

Do not remain in a dualistic state; avoid such easy habits carefully. If you attach even to a trace of this and that, of right and wrong, the Mind-essence will be lost in confusion.

All beings in this world are walking together on this path. This kind of path is not difficult. Since the time that this world was born, there has been nothing difficult about it, no major clashes happening. All receiving the same life energy, yet the dualistic ideas and personal wishes of human beings are ideas put between oneself and heaven. Our emotions make it even more difficult. If we do not pay attention to these, then we can experience this world like the huge sky, like we are accepted by this huge sky, but if there is anything the mind gets attached to, right away problems and fights will start.

That original mind, which can accept all and everything is the base of the mind, if we want to experience this, then we cannot start judging and seeing things in a dualistic way, calling things good and bad.

We all have different ideas, 6,7 million people all have their own ideas and opinions and desires, so it is as if there are 6,7 million different ideas. Of course they clash against each other. There are strong people who suppress others, and others who are being suppressed. That is the sickness of the mind. These problems between people can turn into neurosis, into nervous problems. These are all sicknesses of the mind, because the true base of the mind is not known. That is why people follow one thought after the next and thus the quietness of the mind is lost.

So we sit zazen, and we let go of any dualistic ideas, any disturbance, using the breath to calm the mind. When the mind is not calm, then the body moves unconsciously, twitching here and there. Like a monkey jumps busily from one branch to the next, like a hungry horse on an empty field keeping running, that is how busy our mind is, being moved around by circumstances. So we settle the body, the breath and the mind. That is a sesshin. Our body becomes calmer and our breathing deeper. The mind becomes more quiet. When we go this far, then we can return to the true base of our mind.

We feel more settled in body and mind when we sit zazen, yet the truth of Buddhism and the original mind, if we have not experienced this, beginners will believe that zazen is about not thinking anything whatsoever. It is because they do not know about the deep wisdom of Buddhism. So they look for a quiet mind.

Living in this busy world, at the work place, at home in the family, everywhere no one understands our mind. So we start to do zazen, turn away from society and from connections with people. If we get stuck on

having to sit zazen, that is a huge misunderstanding which can easily happen, if you do not understand Buddhism. That would mean that even if people suffer that you would still go and sit. So often the comment is made, how does that sitting quietly help people who suffer and work hard, how can you just sit there? If someone cannot answer it means that he is only doing superficial zazen. It is not about the form of sitting but about the mind having to sit. Even if we practice the form of zazen and our mind is not quiet, that is quite sad. The truth of Buddhism is 24 hours a day, whether working or talking or sitting, to always be unmoved, to never let the mind divide into two. When we go we go, when we return we return. Simply like that. That is true zazen, not just the form of zazen. If we practice the form of zazen - I should not think - then when we go into society and try not to think, we will for sure have some accident. Zazen is not about becoming deaf or blind, but to be totally alive in every single moment. Becoming one with the people of society but not being moved around by them.

A created form of zazen which is being practiced intellectually is of no purpose. But the place where no dualism arises, that is alive zazen.

When we sit zazen and become tired, that is a sign for the mind being dualistic. But when nothing comes up, we only move with what is in front of us. When pushed we go back, when pulled we move forward. We react naturally to what comes right in front of us. When it is cold we put on clothes. When it is hot we wear thin clothes. We move in the dualistic world without any doubts and do not perceive it as dualistic.

There is no intellectual understanding necessary for moving in a natural way. When we go to town, we stop at a red light, when green we go, when a child falls we help it up, when something is dirty we clean it. It is no intellectual motion, but it comes forth naturally - that is our zazen.

When you don't know about the basic state of mind, then you will always be moved around by circumstance. When we try to settle our mind to not be moved around, then we try to create some relaxed and huge state of mind in our head. That is because we have not experienced the true nature. Then there is nothing lacking and nothing in excess.

Oh, great all embracing Mind,
It is impossible to measure the height of the heavens,
Yet the mind is above the heavens.
It is impossible to measure the thickness of the earth,
Yet the Mind is below the earth.
The sun and the moon shine with great radiance
Yet the Mind is the source of that radiance.
Within the Mind the four seasons open in their sequence,
Within the Mind the sun and the moon move.
Oh Great all embracing Mind!

We are complicated in our minds and try to twist reality in a way that will suit us, but this is small and complicated. Our true state of mind is not so small. It is actually as huge as the open sky. We were born with this huge state of mind.

This hugeness is as huge and wide extending to the last star in this universe, actually going to the end of the universe. The end of the universe has not been found, and even the still expanding universe is in our mind.

It has been understood what the earth is made of, yet we still do not know when earthquakes and tsunamis happen. Yet all of this is to be found in our mind. From our mind we can understand all the way down to the magma of the earth.

The light of the sun, the speed of light is so fast that it cannot be measured yet our mind can perceive it. And also the moon can be found in our mind, it moves from sliver to full moon. When we look at the moon it is just a collection of rocks. Before going to the moon and making experiments there, it would be more important to understand what is closer by, one's own mind.

In our mind we can find all the seasons, in spring the flowers bloom, in summer the cool wind blows, in autumn we see the beautiful moon and in winter we enjoy the snow. All these can be experienced through our awareness and thus be found in our mind. We actually bring it forth. Morning comes, evening comes, and again morning. It is just in our mind that we experience this. This is how huge our mind is. When we become one with the world, we can see that our mind makes this world shine. Why then do we continue to say, that person is wrong, I don't like them, I want to kill them. That is the reason we start to suffer. Why don't we accept this huge mind which was given to us and awaken to it? We were born as human beings with the same mind, with the same light of the moon and sun. There is not just the light for certain people, but all share the gift of nature equally. There is nothing lacking, nothing in excess. Why then do we hold on to small ideas? Which stone in the garden is suffering? Which bird or fish is suffering? It is only the human beings who judge others and make their own lives more complicated. They base it on their own ideas that make things good or bad. If we see this clearly then we can understand that it is not about some intellectual understanding. Why do we not awaken to our original mind?

Buddhism just says to let go of the intellectual ideas, then we can receive the gifts of nature easily. It is not about us discussing matters, but the sun and moon will shine on all of us of their own.

People might come to a quick conclusion that it should be done in some natural way. There are not gods that are believed in in Buddhism. But Buddhism also doesn't say that the natural way is fine. The natural way is also based on rules and conditions according to which things develop and move. It is not about just being in whatever way. That is a misunderstanding. There needs to be the wisdom as well. The seasons change, spring, summer, autumn and winter. During this development there are rules and conditions according to which things develop.

We sit and why do our legs and body hurt? If we do not see the reason and how to use the body correctly for zazen, people will give up something complicated as zazen.

We sit and our legs hurt. How can we sit that the legs don't hurt, that the mind becomes settled - that is our work on ourselves. In this world the climate has been getting warmer. We have to see the reasons behind this and from there use our wisdom if we still want to continue living on this planet, we have to take action according to the conditions at hand. Like in the practice of zazen. We bring forth our wisdom so that we can use the karma which we have and from there work with it in the best way. It is no intellectual understanding.

How should the whole picture be, the whole planet? We have to see it from the universe - that is how huge our mind has to be, otherwise we start playing with DNA generated food, which we say is there to end all hunger in this world. Yet it also twists humans' lives in many ways. We cannot try to find a solution with a small state of mind.

In Buddhism we look at the karmic laws, which exist also in nature. Everything is alive because of some reason and the result has been brought forth. Looking at that carefully is Zen, is Buddhism.

The seed is being planted, then the karmic forces of water and sun and fertilizers work, the seed opens up and comes forth. There was the IN cause of the seed and the circumstances EN of sun and water that worked on the seed to make it grow. It is no miracle, yet in everything this law has to be seen clearly. We can work on the result being a good one. When the En is bad, the result also will be bad.

Here Sansokanchi Zenji says, that we want to be good and collect good EN - that might be the natural path of human beings. If we keep collecting good EN we think that things should move fine. Whatever cannot be perceived does not exist. The body from yesterday is different from the body today. The tree from yesterday is different today. Each cell is different. Everything is in constant move. The river flows and the water is always different. We try to hold onto good EN outside of ourselves. We start to get attached to things, while everything is in motion and there is nothing constant in anything.

It is one tool to use the good EN, yet we cannot get stuck on that. EN has to be seen from the universe's point of view, or else it becomes small and narrow. That EN has to be a big one, and not just based on small self created ideas. That is the problem of today's science, that Plutonium and other poisons were created which had not been on this planet before. That was done because something good was searched for. If we see it from the universe's point of view, science is still in its baby shoes. But if they think they have understood it all, only problems will follow.

This world is an apparition, which is in constant change. To get attached to it and talk about the over population problem and about the hunger problem, then many ideas come up, that it should be taken care of like this and that. If we get stuck on certain ways of going about it, we lose the bigger picture.

This world is an apparition, but then people might just accept the situation, letting that die which will die. That is how human beings try to

hold onto ideas, either this or that. That changing world cannot be fixed or only wrong understandings will come forth.

There are many people nowadays who suffer, who are hungry. That is just an apparition, yet it can also not be ignored. This world is in constant motion, and the constant motion is the true base. There are many people who need help, but just to concentrate on this work also creates some imbalance. Those who will not survive have to be given food. Yet those who will still make it cannot just be giving food. We have to raise others until they can stand on their own feet. We work for the people but we cannot kill ourselves while doing this. What is the reason of helping? We first of all have to find our huge mind and peace within before we can really help. Because we work for others doesn't mean that we feel peace. It can actually create more problems.

Every person has to return to their true nature. That is the truth. We use many developments of science. Those who do not have a lot yet live within nature are a lot more happy and balanced within. This means that whenever we just follow our ideas, it will never be balanced. There will always be other problems coming forth.

When we see this world and get stuck on the suffering people, this is a misunderstanding. If we follow our own ideas, this is also a misunderstanding. These all are based on dualistic approaches of seeing this world.

A quiet and huge state of mind filled with peace has to be brought forth first before we can do any good. There are many who want to do good. That is important, but as soon as we get attached to this, it becomes a problem. While we try to do good, we make it more complicated. The great way is not difficult if we do not hold on to ideas of good and bad.

When we see from an attached state of mind, we create further difficulties. It needs this huge state of mind for it to work.

While doing good things to not even be aware of doing good things. To do good is actually quite normal. This cannot be seen as something special. We become attached if we see it as something good. But there cannot be anything left in ones mind about the good work.

Sometimes we have to hold tight, sometimes we have to let go. But to be stuck to one way we become unbalanced and attached. The mind of human beings is weak. The mind cannot think about this and that, but the more we try to be quiet, the busier the mind gets. Sometimes when we know we have to get up early the next morning, so we go to bed early, yet we cannot sleep while we try to sleep. Many thoughts come up about what we have to do. And in the end we cannot sleep. That is the weakness of the human mind. The more we try to be quiet, the busier the mind becomes.

We live in a dualistic world, that is part of our daily life. Stopping and going, moving and quietness, me and you, like and hate, beautiful and ugly. There are always dualistic ideas in our head. The same way we try to let go and become quiet in our mind, the busier it becomes. We go further away from our true state of mind. The one who wins cannot sleep

at night, because the other is jealous. The one who loses also cannot sleep because they lost. So winning or losing, both have no quiet mind. When you neither lose nor win, then you can be quiet in the mind. According to circumstances you win or lose. One wins and one loses. That is how it is in this world. We have to see this, or else we experience it as suffering. We do good yet we do not hold on to it, or else we create further luggage. Even when we think we do good, the result may not always be good. But at this point we need a huge mind to entrust it to the heavens that they will use it all accordingly.

Our mind can be so huge, it has to be understood. Otherwise it will be us losing and winning. It is just the karma of the situation. We can entrust to the karma of the moment. We have done our best yet if the result is not what we expected, our mind does not stop there.

The mind has to always be empty. There cannot be anything left in one's mind. That is Buddhism, that is Zen. When we don't understand this, then winning is losing, then losing is losing. But if we stay with the empty mind, we can simply accept it.

There are those who always have good karma, those who always have money, those who always have bad luck. But we think about it and think about it, and thus we create ideas about these appearances. We become depressed because of these. We get stuck.

So there is only nothingness. But then we get stuck on the idea of nothingness. It is quite complicated. The more we speak, the more difficult it becomes. The more we try to do good, the worse it becomes. In a family we try to be harmonious, we think about how we can make it work, but the more rules there are the more it doesn't work. The same is true for politics. More and more laws try to solve problems, but in the end more and more problems come forth. In the end by the self created laws, humans become small minded and cannot move freely anymore.

In this world to not think so much about it all. Zazen is not a turning away from society. In our mind we hold on to nothing yet we can open ourselves in all 10 directions. Those who keep thinking in their mind about this and that, they have many shadows in their mind from where they cannot see what is going on. But if someone has few ideas, they are able to see with a bigger vision. That is why it is so obvious where people are stuck, when your own mind is empty. By just one word it can be seen clearly. That is how we don't say much, but we actually see deeply what is happening. That is zazen. The eyes are going straight ahead, yet all pores of the body are filled with the eyes. Like when we drive a car, the vision has to be everywhere. Like the Masters when they act - it comes from a place where nothing is being held onto.

There was a Tokugawa third generation Shogun Iemitsu who had someone by his side called Yagi wo tachima no kami, Munenori who was a master of Kendo, and also the teacher of Iemitsu. Kanami was a master of the NO dance. He was invited to give a performance. He was on the stage to do his dance. Munenori was sitting next to Iemitsu. He asked him to point out when the dancer Kanami had a gap in his mind. Kanami had no gaps and the performance was almost at the end. As part of the dance he

looked into the well on the stage. And Munenori shouted. The people on the stage were surprised for a moment but continued the performance to the end. Iemitsu thanked Kanami for the dance, and asked Munenori why he shouted. There was one slight gap when he looked into the well. Kanami excused himself for this. There was one piece of paper in the well, and since he always taught his group to never leave any garbage around, he felt that they did not listen to his advice. Iemitsu was most impressed by Munenori`s and Kanami`s sharpness. Sitting in zazen is that sharpness, where the whole body becomes one eye. Not to sit in some unclear place. There is the world where no dualism arises.

DAY 3

Although all dualities arise from the One, do not be attached even to ideas of this One.

When the mind exists undisturbed in the Way, there is no objection to anything in the world; and when there is no objection to anything, things cease to be— in the old way. When no discriminating attachment arises, the old mind ceases to exist. Let go of things as separate existences and mind too vanishes. Likewise when the thinking subject vanishes so too do the objects created by mind.

The arising of other gives rise to self; giving rise to self generates others.

Know these seeming two as facets of the One Fundamental Reality. In this Emptiness, these two are really one— and each contains all phenomena. If not comparing, nor attached to "refined" and "vulgar"— you will not fall into judgment and opinion.

The Great Way is embracing and spacious— to live in it is neither easy nor difficult. Those who rely on limited views are fearful and irresolute:

The faster they hurry, the slower they go. To have a narrow mind, and to be attached to getting enlightenment is to lose one's centre and go astray. When one is free from attachment, all things are as they are, and there is neither coming nor going.

The great way is not difficult, if we let go of picking and choosing. We have to experience this base of mind, where there is no dualism and no discrimination, just the experience of the life energy. The great way is not difficult. In that way we can find the true mind of all human beings. What is that base of all beings? Is it the ego? Is it the personality? Is it the ego which feels no love whatsoever? There is nothing we can believe in, and in order to understand someone, we actually have to make efforts. The connection between human beings is based on a delicate balance. That is not Buddhism. There seems to be something like ego and self, yet that is just the accumulated ideas and information since we were three years old. That is not the true base of our mind. Sansokanchi Zenji says clearly that we have to experience this.

We can find this true mind beyond the ego, beyond ones own ideas. If we return to this base, there is no dualism, no subject and object left whatsoever. We live in this world, and there can be no subject without an object and no object without a subject. I can try as hard as I like, if the world is not there, it is as if I also do not exist. No matter what an excellent world this is, if I have no eyes to see it, it is as if it doesn't exist. That is the place where object and subject are one. It exists while it doesn't exist. The scenery in front of our eyes is in constant change, from spring to summer to autumn to winter. In the midst of this change, it seems to exist, yet it changes within a moment, and only emptiness stays. Like the water of the river is never the same even though it seems to be there and exist. But it also does not not exist. While it is real it is changing, emptiness is reality. That is the base of experience. It is no intellectual idea but can be experienced directly.

We think about things like this and that, today it is good, tomorrow it is bad, that person is good and the other is bad. But that is only based on ones own ideas of the present moment. When we take this as substantial, then we will get moved around by someone's words. When we are being praised we are happy, and if criticized, we are frustrated. If we get moved around by words, then our mind cannot be quiet. The actual problem lies beyond words. If we know this then we will not be moved around by the words. This has to be experienced, has to be returned to. Then a kind of wisdom not based on intellectual conditioning can come forth. If we hold onto nothing then we can move right away according to how someone acts.

We have to know some basics but if we look at too many details, then our vision becomes narrow. If we hold onto nothing in our mind, then we can see the other person correctly. If we start to calculate in small manners, then life becomes complicated.

If we take the root as the most important, then wisdom can come forth. But if our mind is facing outwards, looking at others positions, thinking about how this and that might be, wondering about things in society, then we keep being moved around by words. Everyone has their own way of expression, yet they only use these words according to their present situation. And if we express ourselves, there might be praise or complaints. But we cannot take the material world as important, because then it is hard to focus deeper. The human mind is weak, if we see something beautiful and precious we get attached to it and want to hold on to it. To look deeper and experience from there, then we can find the true base which is the same for all human beings from all races and nations.

If someone gets angry and we get affected by it and get angry as well, then we loose in that very moment our Buddha nature. While we think we need to love all humans, we get angry when we are being approached by anger. This shows clearly that we are being moved around by the outer world.

We try to look inside, to face inside with the light of our life energy. If we look outside, we get busy with other peoples ideas. To look inside

means to not hold on to any ideas. Any thought about this and that is being let go of. Our mind lets go of any slight speck of dualisms. That is the true return to one's Buddha nature. When walking MU, when sitting MU, when speaking MU. Why do we follow the MU? It is nothing intellectual, but our mind is so conditioned so that when we see or hear something to right away get moved around by it. While hearing and seeing MU, while smelling and tasting MU. There might be good or bad situations, but within these, we do not turn blind and deaf. It is not about closing our eyes and ears. That is a big mistake. But to be within the dualistic world and not be moved around by it. This needs practice because our habit is to see things in a dualistic way.

But to not at all be pulled into the dualistic world needs a lot of practice. While we feel it as good or bad, we just follow the MU. Bad is bad, good is good. If we say that good and bad don't exist, we are fooling ourselves. But to see what is happening and at the same time to not be moved around by it.

We keep telling ourselves to not judge, to not see things in a dividing way, but that is just working on an intellectual level, which is of no use at all. It needs to ripen within. MU MU MU – all that we see and hear becomes sharper and clearer. If we hold onto our intellectual ideas, it becomes dull and unclear. But if we just open our sense organs, we become sharper and clearer. It cannot be created. If there is really no attachment left, it might take three, four, five years until it ripens.

Since we are alive it is proof of us having an ego, and to let go of that is not easy. But it is possible. If we hold onto the intellect, then we will do this for our whole life. But when we let go of it more and more, we have less and less to hold onto.

Why do we sit zazen every day? It is not just some form, sitting in the Zendo, but when leaving the Zendo the mind becomes busy again. That is not true zazen of the mind. True zazen can be practiced while walking, while working, simply not leaving any gap for any thoughts to come up.

At the beginning it needs the creative and inventive working and returning to the MU. If there are no dualistic ideas coming in, then we can open up in all four directions, feeling clear and fresh. That is such a different experience than to intellectually say that there is nothing that exists.

Our mind is not that straight forward. While we try hard to not have any thoughts, they keep coming up, one after the next. We think we should not think that we don't like it, but it is hard to let go of it. We should not feel resentment but it cannot be let go of that easily. It is not so easy, because it is all based on the accumulated experiences since our birth. It has become part of us.

There once was a monk called Kojiki Toseki. We was the abbot of an important monastery in Kyushu where there were many monks training. One day he said, "I have had some feeling and I have to leave. You all please find some other place to train." - "Why are you leaving? How can you leave us alone?" - "I have my own way I have to walk, like you have

your own." So he disappeared. But the monks were looking for him. One monk found him in the city of Kyoto. At that time there were many fights in the city, there were revolutions and one never knew whether there was enough food for one day. Many of the beggars were dying on the street, since they didn't have enough food. The dead bodies were lying around, since everyone was trying to protect their own lives. And there was Kojiki Toseki gathering the dead bodies, digging graves and reading a sutra for these small funerals. That is where one monk found his teacher again. "Please, my teacher, I finally found you. Please let me follow you." – "No, we have different ways." – "I shall follow and do whatever you say." That is how the monk keep begging and following the teacher. There was another dead body, and Kojiki Toseki said: "Ohh, many don't have enough food and die because of hunger, but this one still has some left over food in his bowl. He must have had good karma in his past life." The priest said to the monk, "Go to that house and borrow a shovel. We have to bury this Buddha." The monk went to the house close by and borrowed a shovel. They buried the body, but when they moved it, there were many bugs already in the body. After a body dies, the bugs come. Still he kept helping his teacher to bury the body. After they had read the sutra and the body was buried, the teacher said: "There is still food in his bowl." The teacher took the rice and shook off the bugs and ate it in a delicious looking way. He then said to the monk: "Are you not hungry?" – "No, I am not really hungry." – "You liar, you haven't eaten for days either. Don't be shy and have some food." So the monk took some of the rice and he took some in his mouth but there were still bugs moving around in the food. He had to spit it out. When the teacher saw this he said: "That is what I meant when I said that our state of mind is different." And he went his way. Looking at the bugs, it was already stuck to his mind, and he couldn't be free of the idea of it. They are not easy to take away.

We sit zazen and hope that something gets better. That is what we hope. We have many good feelings to become better, but we cannot hope that good karma will accumulate. That is not true zazen, because it is still being experienced in a dualistic way. If our legs start to hurt, if our body aches, if we become tired, then we think: why do we have to do this? When we came we had many good hopes, but now is the third day of the sesshin and we want to go home. But we are shy to do go home in front of everyone because they will talk about us. It becomes like a contest of endurance. That is the dualistic view in our mind which creates this reaction.

As long as there is division in our mind, we are far away from the path, even if we might have good slogans. Adding any thought, good or bad, meaning or no meaning, all of these are just intellectual ideas in our head. To not think anything is the best, yet that is not easy to reach.

These is the path, the way. When Rikyu took the chasen bamboo whisk and did the tea ceremony, he said that he was not aware of his body. Only that can be true tea. Like driving a car, we cannot be attached to any part of our body, or else we cannot drive safely. Like a pianist on the stage, when he wants to play in front of a huge audience, he forgets

them all when he sits in front of the piano. Yagyū no Tachima no Kami, Munenori, when they had the sword in their hands, there was no more thought about life or death. That is a true master. As long as we think about win or loss, it is far away. How to do it right so we get praised – what meaning does that have?

The great way is easy if we do not hold onto any likes or dislikes. We have to let go of all thoughts. Like a saying of old: when we think about nothing, we are close to understanding. Ikkyū wrote in a poem: the child collects more and more, gathering wisdom, he goes further and further away from the Buddha mind – how sad.

A child has no ability to work in society; it is helpless when left alone. He needs the help of others, yet he has no dualistic ideas. His mind is like the Buddha mind, since it doesn't divide things in two. The complicated mind which always wants the best for itself is far away from the mind which is open and accepting to whatever comes in front of it. If we look only in one direction, we see only one point and the rest is dark. Having let go of all the thoughts, we do not even think about how to win or lose, even if killed we do not worry. It is good to not think. That is the practice of zazen to not think. But it cannot be done by being a fool – that is not being free of thoughts. When we go to war without a weapon, we are a fool and we will get killed right away. That is just how it is in this dualistic world, we need a tool to not get attached to anything. Our mind is open and can cut whatever comes close. Otherwise we are a slave to our own thoughts. Then a week long sesshin following one's own thoughts is of not much use.

We all have to cut whatever comes up in our mind. Rikyū said: "we have a sharp sword in our sleeve. Whenever something comes up, we need to cut it. That is Zazen's mysterious point." We cannot just sit and be dull. If we sit many years, there has to be a sharpness for cutting thoughts, or else it is not Zen.

If there is a gap and one thought comes up, the next thoughts keep following. We all know this well enough. At the beginning of zazen it might seem quiet, then it becomes busier and busier. Our mind is filled with thoughts. We cannot stop this, even if we try. That is the dualistic way of seeing things as good and bad. Any gap brings forth this way of looking at things. Like rolling a snowball downhill, it becomes bigger and bigger. That has to be known clearly. And even then it is hard to cut at that very moment when the thoughts come up. Then our mind becomes busy and confused. When doing Sussokan, we have to go to the end of the breath. It is not a breathing exercise, and watching everyone, there is almost no one who goes to the end of the breath. So these thoughts in the head do not become less. Every single breath has to be followed to the end. And at the end, we leave no gap, like the fish eggs are stuck to each other, in that same way the next breath follows the first. If we manage to sit like that, then we can experience the essence of no gaps. There are only few who can sit like that. Most people sit and struggle with their self created dualism.

Sussokan, koans, not leaving any gaps, that is the trick. That nothing can enter. That has to be worked on carefully. If we manage to sit like that, the breath will be full and one period finishes without us noticing. We start to be able to sit like that. We feel pain in the legs but do not worry about it. It has to be experienced by oneself.

We approach the base of our mind, two exist because of one. And one is the base of two. When we sit and our mind is really quiet, then we do not experience ourselves as existing. Even that cannot be left. Joshu said to Genyu Sonja, when he arrived at his place: "I am holding onto nothing. How do you teach me?" And Joshu said: "Throw that away." Genyu Sonja said: "You are strange, I said, I am holding onto nothing. How can I throw that away?" – "Well, then carry it with you." Joshu can speak like this because he is talking from his own experience. We may think that there are no thoughts, but as long as we notice this, there is still awareness of it. That state of mind is the base of our mind, where there is nothing whatsoever. But then people try to imagine how this state of mind would be, which again is a big mistake.

While we say there is nothing, we are creating again something. The huge sky is the base of the sky but that is not all there is to it. There are clouds sometimes, but even while there are clouds, they are not in the way and no doubts arise concerning the huge sky. In our mind as well, there are still thoughts coming up, but they do not obstruct us. That cannot just be talked about. It has to be the real experience. If we fool ourselves, it is like spitting to heavens and being hit ourselves by the spit. If we fool ourselves, it does not help us in daily life whatsoever.

If there is nothing in our mind, if our mind is huge and open, if we have returned to this state of mind. It is not about there being nothing, but while there are thoughts we do not get moved around. No matter what happens, we do not become confused. There are good and bad people, sick and healthy people, smart and dull people, all live together. We cannot just choose whom we want. But we can try to live together in a way that we support each other. That needs some effort, but we cannot just go with a bulldozer over all people, throwing people into prison because they are bad, committing them to capital punishment. But to see, why have they become bad? It is because of the circumstance. We should teach them wisdom, no matter how much money it might need, so that no bad deeds can be done. That is our responsibility. We all have Buddha nature, but some might have bad karma and become criminals. We have to think about everyone, teaching everyone and sharing this wisdom, especially these people need education. We cannot just concentrate on our own happiness. We have to gather our strength and guide those people in our society. We have to share our wisdom so that all will awaken to their Buddha nature.

We all speak and say that all are equal, but right under our feet we discriminate others. That is just a slogan. We have to see carefully how much discrimination there is in our mind. If there are many thoughts in our mind, it is even more difficult to be clear and open. That is why we do sesshin, because the human mind is scary. We do not know what is hiding

in our mind. We are no saints just that we had the good situation of not having turned into criminals, yet we can never know what might happen. So all we can do is keep purifying our mind. The body hurts and thus speaks to us: keep purifying, keep purifying. While we have so much dualism, we have to train our mind to not follow these thoughts. The problems of the world make us sit zazen. The pain in the world makes us sit. So that the thoughts become less. Then we can return to a state of mind which has to hold onto nothing.

Then someone might ask: how can someone like that help in society? What is the important point here? Why has that person turned into a criminal? Because there were too many thoughts. So first of all we have to make our own thoughts less, while also taking care of outer, material problems, we keep working on purifying our own mind. Of course it is not easy to purify everyone's mind. But we simply have to do it, or there will be no solution to the problems in the world. We sit zazen with a deep wish to solve all problems of human kind.

If our self is pure, the others will be pure as well. Often people say that even if I am pure in mind, the world will not change. But who is it who created these dualistic views? The self. If we do not know ourselves to this degree and see that we are throwing around poison, we think it is other's problems.

Dogs and cats know right away who loves them. The same is true for old people, for sick people and for children. And those people who depend on the help of others, they can see sharply with what kind of feeling a person is helping. If the helping person is too self-conscious, he puts pressure on the one receiving the help, since he cannot return anything. While saying there are problems in the world, we have to see that we created them. While we want to help, it has to be from a state of mind of high level, where even the feeling of helping is not left behind. That is the state of mind we raise in Zen. That is the truth of Zen. Once we have returned to it then also our surroundings become huge and open.

This is how Sansokanji Zenji is teaching the truth of human mind, how we react to the world and what kind of essence the mind is based on. These are aspects of psychology, which have been a part of Buddhism from the beginning. What do we believe in, what are human beings? This is being talked about here clearly. While reading this we can see ourselves like in a mirror, and we see clearly how we need to purify our mind day by day, so that we can be the base of peace and harmony in the world. That is the only way of going about it.