

Day 4

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 eyes have the ability to see, the ears to hear, the nose can smell, the tongue can taste and the body can feel hot and cold, and the mind can perceive many things. That is the ability and way of working of each aspect. The eyes can see, but without something to be seen, there would not be anything the eyes could perceive. In the dark, there is nothing to be seen, even if we try to see something. Also when there is no sound, there is nothing we can do about hearing nothing. It is as if we had no eyes or ears.

In space there is no air so no sound can be transported. So even though we have ears, the ears cannot function according to their ability. That is a subjective way of perceiving. Yet the world that can be perceived is objective. That is why it is said here:

Likewise when the thinking subject vanishes so too do the objects created by mind.

This objective world around us disappears when we sleep at night. That means, even while there is the ability to see, since it is not functioning, it is as if there is no world existing which could be seen.

The ears have the ability to hear sounds, yet when we are asleep we will only hear unusual or loud sounds. That means that they do not exist, since they are not being used. When we sleep, the world around us is not being given existence by being perceived.

Our seeing and the world seen are in close connection, are depending on each other. When they are melted into one, when they are totally perceived, then also the awareness of subject and object disappears. That state of mind is the very base of our mind. This world is based on dualism, the seeing and the seen. It is based on these two aspects, that is why the subject and object can exist. If there is no perceiver, it is just as if the objective does not exist either.

That essence of mind is our true base. If we do not keep that in our awareness, then we hold onto ideas and opinions, thinking that this real world should be accordingly. We are always in accord with what is around us. The base of the universe has to be understood clearly.

I see this natural scene because I was aware of myself. Because my eyes see, that is why the world exists. The world around exists because we experience it. If we do not experience it we cannot say that it does exist. Without a subject there can be no object.

And there are 6,7 billion people on this planet, and thus there are 6,7 billion combinations of subject and object. That is an important point. We all don't take responsibility for ourselves, because we do not see this law at work correctly. This world exists because of my subjective experience of it. If there is anyone who seems to be difficult, it is because there is this difficult aspect within us, otherwise we could not perceive it. We say

the other person is bad, but because we can perceive bad, it means that it is within us and the matter is not whether the other person is bad or not.

The other side of this is that because the world exists, that is why I exist. The world is real, that is why the eyes can see. Of course, there are also blind or deaf people, which only means that someone is missing a certain tool. But the combination of subject and object does exist no matter how the tools are. It sounds very theoretical. If we perceive this correctly, then we have to ask, what is good and what is bad. If we are not careful, we will misunderstand this. We will say that this world is terrible. But it is because all can be found within us, that is why we cannot place the responsibility on someone else, but have to see our part in it. We say it is the responsibility of society, of somebody else. A big mistake. We are our master and we also have to take responsibility as to how we perceive this world.

It says in the sutras that this world is like our two feet. If one foot falls, the other one will follow. If we say, that only we are correct then it is a lie and we only make life difficult for ourselves. It is not true that only we are correct, that only we are good. Sometimes somebody comes with a holy face, but that is not how it really is. The Buddha said clearly that there is neither a good nor a bad person. If this world is bad, all is bad. If this world is good, all is good. It only depends on the combination of the subject and object. We are all totally responsible. That is Buddhism, to see everyone as the same.

If there are no doubts in our mind, then there can be no mistake in this world. If our mind is confused, then anything we see will seem confused. We create our own world from the subjective. That is how simply the Buddha taught it.

Everything comes forth from the mind.

The mind is the source of everything.

The first verse of the Dhammapada. In this world everything is based on ones own mind. It is not that I create the world, but I am involved in it and thus it exists. The question is where the weight is, and it can be found in the subjective. All mistakes, all problems of this world are our responsibility. We cannot say that we don't know about something. If there are many thoughts in our mind, thinking about this and that then even good thoughts make it complicated. Our expression will be filled with this complicated energy and people around us will suffer because of this. If one cart passes, then the cart following will get stuck in the tracks. If we are not straight the world around us will follow in those tracks. If we are open and wide in our mind, then also the world around us will become like that. That is why our state of mind is the most important part. A warm hearted mind will create this kind of atmosphere. If someone is selfish, this will also be felt in the surroundings. Because this law is not understood that is why so many people are confused.

We have subject and object in this world. The world exists because of these two, dualistic. There is always, myself and other, good and bad, win and loss, there is always a dualistic view involved. Everything is based on this dualistic way of experiencing. But where has this subject and

object been born from? That we have to ask. We experience ourselves as me me me, but nobody asks where the self is being born from. Because we do not look for an answer to this question, we say that we can only feel peace inside when that person is not around. We have to get rid of them. We think like that but do not ask why we think like that. We are aware that there is the subjective and the objective, but if we do not find a solution to this problem, the outer problems have no way to be resolved either.

This world is a mixture of subject and object, but if we dig into that place, we experience that there is only one world. This world exists because I am aware of it. And yet we do not ask where not our body but our consciousness was born from. Where has this been born from? No one asks this question, so there can also be no solution to the problems. To look deeply into this question is the practice of zazen.

We search for the source where all this comes from. We cannot sit zazen in some dark, unclear place where we do not hear or see. That is not the true practice of zazen. We look at the one who sees, we look at the one who hears, we dig into that place to find the source. Or else the dualism will remain. In that way we search for where everything is being born from. Using koans and Sussokan. But it is not about analyzing our breath whether it is good or bad, but to use it to see the base where it all comes forth from. Muuuuuuuuuuuuu Muuuuuuuuuuuuuuu

Don't look at the created shadow, but grasp the place where it comes forth from. If we are not serious it is not possible to grasp it. Everyone here is not serious enough. The train is just carrying you along but that sharp seeing of the motion is not happening. So even though we sit zazen, we do not become bright and clear.

This world is being born from the subjective that is experiencing the objective. Because of our real experience of the objective do we know, that it exists. And now we dig into that source of the awareness. Deeper and deeper, that is the most important point of zazen. It doesn't matter how we sit, whether on a chair or standing or walking, but our focus has to be on the place where everything is being brought forth from.

In that way we dig deeper, and the world and self become one, they melt into one. If we do not dig in, and if we do not see that it is all coming from the same source, then we are being used by our own self. That is our responsibility. If we want to make this a peaceful and open hearted world, then first of all we have to have a peaceful self. That is the truth of Buddhism. While digging in, the seen and the seer melt into one, an experience of truth.

If our subjective experience disappears, then we can also say that the objective disappears. Our mind brings forth unnecessary thoughts and ideas, so our eyes and ears remain dirtied by our ego. From there we see the world. Like placing a feast onto a dirty plate. However delicious it might be, it cannot be eaten because of the dirty plate. If we dig to the root, all just settles right here. It is no conceptual understanding of it.

There is the book of Archery and Zen by Eugen Herrigel. Eugen Herrigel went to Japan as an exchange teacher, and he also had a

personal wish to study the laws of Buddhism. He arrived at the Sendai University and right away asked where he could study Buddhism. At the university they told him, that even for Japanese it was too difficult. And there are hardly any Roshis who speak English so even if one would try, one cannot understand. But there are the paths in Japan. Even when practicing flower arrangement, one will be lead to the source of the path. Also in Kendo (sword path) and Kyudo (archery path) Shodo (calligraphy path), no matter which path you take, the source is Zen. To study Zen is difficult, but to practice a path, the teacher can teach you and you will reach the source. His wife choose to do flower arrangement. Eugen Herrigel had done some Western archery in Europe, and decided to study Kyudo. He at once was being introduced to Awa Hanshi, a 8 degree master of Kyudo. But he said, "I won't teach him. He is so intellectual, it is not possible." - "But this person is different, he might be intellectual, but he actually came to study Zen. So it is obvious where his true interest is." - "Well, in that case, I will look after him for some time." So he started to train under Awa Hanshi, but he had to practice for one, two years in front of the Makiwara, a three meter distance target. He only had to train the form and became frustrated with it. He talked to his teacher who responded: "As long as it is you who is pulling the bow, there is no need to stand in front of the far target. Keep practicing until your self has disappeared." - "But if there is not self to pull the bow, who is pulling the bow?" - "Exactly there is the problem. If you do think you are doing it, it is better to stop. There should be someone in there who is not you." - "What a strange thing, there should be someone who is not me?" Eugen Herrigel came with intellectual explanations yet Awa Hanshi had no interest to listen. But Eugen Herrigel continued until his third year in front of the Makiwara. He kept practicing 200 shots a day which takes about 4-5 hours, but then as he was pulling the bow, something in him that wasn't him was doing the pulling. When Awa Hanshi saw this he said: "Mmh, it is getting riper. How about slowly starting to practice in front of the far target?"

So after three years he was allowed to stand in front of the 28 meter target. In Western archery you have measuring tools attached to the bow, so that you can measure in millimetre steps as to where to shoot as to hit the target. But kyudo is different. There is only a bamboo with a string, so one has no idea where the arrow will hit. Eugen Herrigel was getting ready to shoot when Awa Hanshi stopped him and said: "Don't try to hit the target." - "But if I were not to try to hit the target, that is not archery, is it? That is strange." - "Right there, just wait until you become one with the target. Then the target will come to you and you don't have to try and aim. It is the target that hits the arrow. If you don't understand this, rather stop."

He was allowed to stand in front of the far target, but he was being yelled at: "Don't aim, don't shoot." And even Eugen Herrigel got angry: "What kind of weird archery is this? Just a waste of time, nothing is going to come out of it." - "I had heard that you wanted to study Buddhism. If there is a division between the world that is shooting and the world that is

being shot at, then that is not Buddhism. The one aiming, the one holding the bow, the target, the arrow all have to become one. Or else it is not Kyudo and you will not understand Buddhism. Come tonight and I will show you whether what I say is true or not."

It has just gotten dark, when Eugen Herrigel went to the Kyudo hall, and Awa Hanshi was already prepared. He lit a stick of incense and asked Eugen Herrigel to place it right in front of the target. Then Awa Hanshi stood in his place where he always practices, holding two arrows, which is the formal way of shooting, and he took the first arrow and shot it into the dark. The sound of the target being pierced could be heard. He shot the second arrow. "Go and get the arrows," he said to Eugen Herrigel. What a surprise to find the second arrow stuck right in the back of the first arrow. "You said that without aiming true archery was not possible. But how do you explain this? This is me becoming one with the target. Trying to aim leaves the dualism alive, wanting to hit the target destroys the balance in body and mind and it becomes even harder to hit. Yet if you stay in center in your body, then from there you can work on your mind becoming one with the target and the arrows will hit naturally. The outcome can only be the arrows hitting straight in the target. When subject and object become one, without wanting to hit."

"You might say, that I hit the target with the first arrow because of the incense stick. But the second arrow could only have hit the first one from straight behind if it flew exactly the same line. When we let go of all dualistic views, then this world can become one." In this way Awa Hanshi showed him the reality of becoming one. Eugen Herrigel kept practicing hard for 3 more years, took the third degree before he had to return to his own country. This is how it is written in the book: Archery and Zen.

Why do we sit zazen? If we want to become something, then we will always be caught on the appearance, on the pain in the legs, on the body and by the end we will be too irritated to even sit. That happens because we see ourselves dualistically. We have to look at the source, who feels this pain, where is the source for this being? If we become unclear, it is just an escape. We cannot see ourselves dualistically, but have to just dig in. Not doing a good breath, onnnnnnnnnnnneeeeeeee – but going to the very end. Then we can return to the source of our consciousness. Because we see counting the numbers out there, we are still separated from it. Muuuuuuuuuuu cannot be found outside, but digging into it where no dualism can come forth. Digging deeper and deeper, straight into the subjective experience. But any gap, looking around and we are back in dualism. We have to look at the source where all is one, forgetting the body, the surroundings and the breathing – all melting into one. We have to experience this over and over again, so that the smart intellect, the dualistic view just disappears. Where nothing is left whatsoever. From there we can understand:

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 world, where everything has melted into one brings forth this world. Then everything becomes clear to us. That is what Awa Hanshi meant by saying to become the target. Even ugly people, even difficult people, all feelings about people melt away. And we can experience the world in a simple and clear way intuitively. We become the target, the target becomes us. From that state of mind, there is still a target and still a self, yet it is a target born from the experience of oneness. There is no need to want to aim and hit. Of course there is 80% technique involved in archery, yet the rest depends on the state of mind.

This is how it is when using a tool, yet in the practice of Zazen we do not have anything, just facing the world straight ahead. In Buddhism there is no intellectual way of understanding, only each person's experience counts.

If in our mind we do not divide into special things and unimportant things, then it all can melt into one. The nature doesn't say, you are important and you are not. There is no likes and dislikes in nature, it is our mind that creates these. Then a mountain is high and close to us. A river is deep and close to us. The flower is red and close to us. The willow is green and close to us. There is nothing special, not putting any judgement onto anything, but just accepting it the way it is. In our mind we do not divide into good or bad anymore. The world itself has no dualism in it. In that sense we can return to simply experiencing it the way it is.

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.

That huge mind, as huge as the universe is like the Great Way that can accept anything. That state of mind is our very base of mind. If we can let go of dividing into like and dislike, we can experience this Great Way in our mind and understand that this is the base of experience. The rain falls equally on good and bad people. But sometimes it created a flood. The sun can become too strong and cause a drought. From the position of the human beings, the sun and the rain have dangerous aspects, yet it is also thanks to the sun and rain that we can receive the gift of nature. Human beings only receive these gifts while total entrusting to nature.

We are given this chance to do zazen and to experience this huge energy. While saying we want peace we go out and demonstrate for peace. When we say this, we create more suffering. All of us try to protect their own life, where could there be terrorists coming from, where could there be something bad coming towards us. We are all brothers and sisters on this planet. When there is someone who has not enough to eat, when we worry about who will attack us, there is no Great Way there. How can we live in harmony without any fears? We have to work on this solution. It cannot be resolved in one or two generations, and still we have to work on it, we cannot give up on this, or else all the weak will have to suffer even more.

Today there are too many intellectual people, there are no fools who can straightforwardly jump into their human true nature. If there were more people who would put their intellect aside and jump straight into the base of their human nature, then there would be people who can use their wisdom based on the experience of human`s source, opening many new ways of finding solutions. Nowadays there are too few people who deeply believe in this. We have gathered here for the sesshin so please use this chance to return to the base one day sooner. Don't entertain yourself with intellectual ideas, but look straight to the source. That is the source from where the wisdom for peace can come forth.

The base of all human beings cannot be one sided. Because we concentrate on developing that base in ourselves, we cannot turn away from society. We do have to purify ourselves, yet cannot only get stuck onto that. We have to seriously dig in and yet be not attached. To help others and not hold onto that either. To move freely in this world and also dig in deeply. It is difficult to do both, it needs special effort. While still having problems and doubts, to keep going, to help each other, and even if we don't get there right away, we keep at it with patience and without becoming attached. Then the inside and the outside can grow simultaneously. In Buddhism it is said to not stop at the bad. But to stop even less at the good. That is a very high state of mind.

Day 5

We look at our death, it is our own, the bird has their way of dying, the fish has their way of dying. Like Confucius says, the great way is not difficult, meaning that all living beings and animals on this planet have a Buddha nature walking their own path. We have received this life by God, by the heavens who created our life; we can call it whatever. It is our truth which is being expressed here. Death is a part of having been born. Yet there is a law which stands behind and is the same for all. We have to look at death and see things from that perspective. When we can entrust all to death, then we do not have to worry about anything anymore. Yet human beings are too complicated and cannot entrust to death easily. If we knew how much longer we have to live on this planet, than we could prepare accordingly, knowing how much money we should keep for our

rest of our life. We of course decide differently as to how much we need. Yet even if we knew how much longer our life were, we could calculate as to how much to keep. Yet it is not that easy. The economics might change, our house might be blown away by a tsunami, crushed in an earthquake. Also our health cannot be depended on. So the older we get, we become more and more insecure about our life. When born we are filled with total energy. Then having worked hard our life, and at the end we are filled with worry and insecurity - how sad to have one's life end like that. It is because we cannot entrust. So our worries just increase and we do not entrust to our death, becoming smaller and smaller in our way of seeing our own life.

Just entrust to the heavens. If we run out of money we might die of hunger, we have to die anyways and if the heavens want us to live, food will come somehow. If we are of value to anyone, they will also help to secure our life. Yet politics nowadays can change anytime, yet if the heavens want to protect our life, they will do so. If not, any circumstance could be our end, and then we might as well get it over with fast. We have to be more relaxed about whatever might come towards us.

We don't easily become this huge and easy mind, we collect information and our heads become heavier and smaller. We lose our huge state of mind, and life becomes poorer. We really have to work on not being attached, on how to be quieter. Then we dive in too deep and actually a feeling of not wanting to do anything comes up, or we become too irritated. These are two mistaken ways of practicing zazen. Then falling into some deep hole. We are in a dark place and we just get stuck in some seemingly quiet place.

Not to think anything is the best way. If we think too much, life becomes too complicated. I should not think, I should not think. So we just repeat this in our head, yet it is not in accord with our life, so anything unbalanced throws us off right away. So after a week of sesshin we are very exhausted, having told ourselves to not think over and over again for a whole week. The mind becomes tired. How could we become tired from sitting zazen?

There we turn our backs to situations in society, and we hope just by doing that to become quiet inside, how could that be possible? In the Hokkekyo it says: the Buddha came to this world to teach the truth yet the people of this world are stuck to their ego, to hate and delusion and attachments. So the Buddha used many tools to liberate the people.

There is one story about how the Buddha used different stories to liberate people. In India at that time people lived together in big families. The house caught fire, and the master of the house saw that the children were playing inside, and since the children did not know about the danger of fire, it was hard to explain to them the need to get out fast. So he told them that there were carts pulled by cows, by sheep and by goats in front of the house. The children ran out, happy for the new toys, and as soon as they ran out, the house collapsed. Of course there were no carts outside, and the master had told them a lie, yet by using this tool their life was saved. That is how the Buddha used many stories to liberate many

people. But then a huge white cart by a huge white cow came along, meaning the big vehicle of the Mahayana cart which pulls all people along.

The Shomonjo sutra was taught and the Buddha explained the basics that life is suffering. Why do we suffer? Because we accumulate. Let go of it all. And he taught the 8-fold path as to how to leave this wheel of suffering.

Then there were students of the Buddha who realized enlightenment by the chance of karma. In a certain moment seeing a flower, hearing a sound, their mind was opened. Others again realized their true nature by working in society as Bodhisattvas. These are the three main paths. And all of them are just tools as to how to reach the true human mind. Like the carts for the children were just tools to liberate them.

The law of human beings and the law of the universe is the same, and to experience that is the truth. That is the only main truth of Buddhism. We all have the wisdom of the Buddha within, and we do not have to search for it in our heads but in our senses. We feel hot and cold, we see and hear many things, we think many thoughts. Only there the truth can be found.

The six sense organs, the six doors, eyes, ears, nose, mouth, body and mind are in contact with the world. The world we see. The world we hear. The world we taste. The world we smell. The world we feel. The world we think about as good and bad. Through these six senses we also bring up emotions inside, and attachment, anger and greed and delusion come up. We have these six doors through which we experience the world, yet at the same time it is also through experiencing the world that these inner attachments arise. In that sense the outer world is like dust. But if we do not get attached to it, then it can be the highest expression of our Buddha nature through these sense organs. We can become one with what we see, with what we hear. There no more doubts come up. By saying that we do not hear, that we do not see and experience, there is no way for us to have an awakening happen.

We are in this world, and if we want to experience the truth of it, we cannot run away from it, yet we can experience this world without being attached to it. Even the hardest thing we face straight on. To polish this mind is the truth of the Buddha and of Buddhism. If we turn away the true wisdom can never come forth.

Because the eyes see things that is why we can experience joy. But this joy cannot create attachment. The world of music can give joy, which is most beautiful, yet to hold on to it, brings forth attachment. The Buddha experienced enlightenment by seeing the morning star. How about if the Buddha had been blind, would he have not experienced enlightenment? It is a matter of the mind being open, of the mind becoming one with what is around it. Of course, the Buddha did see the morning star, and he could experience the oneness with that star. But neither the eyes nor the star experienced enlightenment, but it was the mind that experienced it. The six sense organs experience this world and it is not about negating it but to not be attached to it. There the fresh and healthy mind can be experienced. If we hold on to our happiness and joy,

then it becomes twisted. That is not the truth of Buddhism. To totally experience and at the same time to polish the mind that does not hold on. That is Buddhism. To try and get rid of the ego is something impossible, because then we cannot move at all. To want to do good in society is a wish based on ego. But if we negate that, it would mean that we turn our backs on society. Then it would be better to have no Buddhism. The problem lies there where we do good and get attached to it. We have to take that part off, and do good without holding onto what we have done. If we do not hold on to our good deeds, then the society would be a lot more happy and harmonious. But someone of wisdom will not hold on. And the one without wisdom, who cannot let go of himself, will be busy in his mind, what to do. The one who can let go, his mind will be opened, a hugeness in mind MAKA comes forth. That is our true mind, that doesn't think about anything. That doesn't mean that there is nothing. In that we see the pain and suffering in society, it becomes our own. Our mind can become the moon, the flower, the rivers, the animals all are in our mind. There is no distance between our mind and the world around. The one seeing and the seen melt into one. That is no intellectual understanding, but from morning to night we hold onto nothing. This pure state of mind is our true mind. 2500 years ago the mind of the Buddha, 100 years ago the mind of Bodhidharma - if there is no attachment, then it goes beyond all time. But because we think about it too much, it becomes too compacted.

All flowers are a combination of atoms and that is all. In the Diamond Sutra it says, the cherry blossom and the plum blossom all are just equal atoms. But a human being says I prefer tulips, I prefer cherry blossoms. There is no difference in the flowers, but the humans attach likes and dislikes. I like Wagner, I like Mahler, I like Beethoven, I like Bach. If you think about it, it is just vibration in the air that moves in our ear drums. And still people experience a difference. They make divisions here. We all don't have to like Beethoven, but if we know the law, then we don't get attached. The flowers come forth from a place of no attachment. If it becomes a matter of fights over which flower is nicer, then that is besides the point.

As human beings we are made up of 6 million cells that came forth from one cell. The information is in all of the cells and depending on the DNA we all look different. The DNA is pretty much the same, just a tiny aspect is different. Yet there are people we like and others we don't like. No matter how intelligent we might look and behave, it is all accumulated information since we were born. There is nothing our own, we just think it is and we feel hurt if someone doesn't trust our opinion, even though it has nothing to do with us and is just based on the accumulated information. People collect information in different ways. That is not where the value of human life can be found. And then we even attach like and dislike to things, wanting to support that what we like and destroy what we dislike.

That is how society is nowadays, because the base of mind is not understood. So we even start wars based on dislikes, we attach bombs to our body and even blow ourselves up. We all are just a combination of

atoms, and we do look like human beings, but whatever we attach to it is what we become. The good becomes good, the bad even worse. Even the greatest person is just a collection of information, and a criminal didn't have the chance to collect the correct information. From there alone the wisdom comes forth to solve the problems. 2500 years ago, the laws of how the mind works were taught clearly.

This is the main point of these verses. If we have dualistic views, our mind becomes more and more irritated. Of course, because our mind is not settled, that is why thoughts come forth. It is a bad cycle. And the thoughts again bring forth new thoughts. Our mind always has dualistic ideas, yet that is the point where our dualistic view has to be cut, because it is the source of the mind's irritation. That is what On Believing in Mind is teaching us. This means that we have to become MUSHIN empty in mind. There is nothing we can hold onto. The water just flows along, and it doesn't rot. But water that stays still turns bad. Just like the mind. When it starts to hold on, it doesn't move and turns bad. Today there are so many lawyers; everything has to be brought to court. As if this society is made so the lawyers can become rich. If we were simpler in mind, there would be no need to bring all small problems to court.

We see the world dualistically. It is a dualistic world. But in our mind we take this dualistic mind to see the dualistic world. Already the world is dualistic, and if we then try to see it from our dualistic view, it really becomes complicated. Dualism becomes the main point. Japanese written characters are very interesting. A cross of a road means to understand. It is like being at a crossing, we know whether we go left or right. But if there is again another cross on top of it, it is read as confusion. If there are too many roads to choose from, which one shall we take, which one is the diagonal one we were supposed to take? If there are many paths, then we lose our base. Good and bad, loss and gain, and in the end all ends up in a court where we want to win.

One wealthy person had a court case of inheritance. He was a doctor and had a lot of money; he even got a price with a lot of money. The children wanted some money, knowing that the parents still have plenty. So they went to court. And the mother got sick of it. "I don't want one cent. Have it all", and she left. She knew that from the origin there is not one thing. "If I have enough to eat today, that is plenty for me." And she threw it all away, not wanting to be in this struggle for nothing. She saved her human heart.

In this world all are just empty expressions, like a phantom, like a mirage glimmering in front of the sun heat. It is just an apparition from the heat on the stones. That is how this life is, up and down, we have and lose again. Like it says in the diamond sutra: all is like

In this world all things are like a dream, like a phantom, like a bubble in a stream. Like a shadow, like the drop on a leaf before the sun comes up, like the lightning in a dark sky, lighting up for a moment. See this true base of human mind, that all has no true existence. Win and loss,

all are dreams. Even if we win or lose, all are just apparitions. Even the greatest jewels, the greatest riches, are just flickering in the light. Sorrow and joy, all are dreams. There is no need to hold on. Even though we want to hold on, it will only be while we are alive. At the last moment we will have to let go for sure. Please see clearly that all is just a dream, and then you can hold on, because you know that it is just borrowed to you. And then you feel free to return it anytime. Just like this body. In Ikkyū's death poem he wrote: Today and now I return this body which had been lent to me.

Win and loss, praise and criticism, frustration and happiness is just the scenery of a moment. You cannot hold on. There is nothing that can be held onto, that we can say it is truly our own. So it also says in the bible. The books will be filled with stains, even if we keep them in an iron box, which will then rust and rot away. And they can be stolen. So do not accumulate riches, they will all fall away. And even our life and our body don't turn into that what we want it to be. And knowing this we still continue, I like that person and not the other person. There are more important matters to look at. This world which is changing and constantly dying in parts. What do you get by simply holding on to appearances?

Life is a dream. The Rōshi was asked during tea time, what kind of dreams he has, and he said that he doesn't see any dreams. It says that saints don't see dreams. He doesn't think that this is true. One only sees dreams in a state of sleep close to waking. It is not that he doesn't have any dreams, but if one lives a healthy way of life, these dreams are no obstruction. It doesn't mean one shouldn't have any dreams. But humans are seemingly awake in a world that is a dream. This world seems to exist, and we become attached to it, but it is just a dream.

Hideyoshi was a child of a poor farmer and he became the highest samurai. When he was dying he said: "Thinking about it, life was a dream, even though I got to the highest, even that was just a dream." If you look at it neutrally, we are just a combination of atoms that gather and combine and fall apart again. Buddhism sees this clearly and in every moment enjoys the dreams, but if it is not seen as a dream, then we become thrown off by these different dreams.

All see the appearances and know that this is not the true base. Then all ten thousand things can be seen coming from one. All flowers, trees, mountains, river, and people we like and those we dislike, beautiful and ugly people, all are just the same.

At my place there was an American student, who married and had a house right in front of the monastery. They both had a child, and the name Clay was given. Now he should be 16 or 17 years old. He was so cute. The father of the woman was Russel Schweikhard, who was on Apollo 9, the one flight before the moon landing. They couldn't land themselves since they didn't have enough fuel and they just had enough to finish their projects. They had to refill one outside tank which was there for the next flight coming. Russel Schweikhard came many times to Sōgenji not to do zazen but to see his grandson. He gave many talks around the world, and he also said in his book, there is only one world.

And on this one world, there are so many fights and wars, 6,7 million people have no other place to go. And the land of the Buddha, Mohamed, all these we pass in 5 minutes in a spaceshuttle. Humans cannot live anyplace but on this planet. And still they have likes and dislikes, and say only their way of living is true. He experienced this deeply and wanted people to know. He travels around the world and tells about his experience. We are all one human being. He did not only see it from above, but he realized that it was the true human mind. If we let go of our likes, then there are no more gaps, no more divisions between people. If we see from our true base, that wisdom comes forth.

We and all living things on this planet, just like glass and diamond seem the same to a child, only adults attach worth to it. To see it all as equal is a deep seeing. That is our true mind. We have it all in us, and still we hold onto things we have gathered since we were born and we even think that we are right. Our true mind cannot be judged or given any value. Just like when we were born, there was no worth attached to anything. Only now we want things to be in a certain way, but even anything special has to be seen from the eye that sees it all as equal. A rich man and a poor man are the same person; a murderer and a saint are the same – that is a high state of mind, which is our true base of mind. From a high state of mind this can be seen. From there all is seen and nothing seems special.

If we treat all the same, but then we cannot educate, and if a murderer is the same as a saint, how can we exist? There has to be a court case for this murderer. The politics, the moral values of society see it like this. Religion sees it differently.

In the monastery in Kobe where the Roshi trained, there was the monk Bankei Zenji 300 years ago, and hundreds of monks gathered to train under him. There was a monk among them who would steal. The possessions of the other monks and also of the monastery kept disappearing. They figured out who it was. The responsible monk went to Bankei Zenji and said: "Please throw this person out." He only said: "oh really?" He didn't even talk about throwing him out. The responsible said, "We have to ask him again since no one feels safe to train here." Bankei Zenji said, "Do I really have to throw him out?" – "Yes, we cannot train like that." - "So all of you leave. If I throw him out, he will not change, he will not have that chance to train in some other monastery. So all of you, who are so excellent, leave and he can stay." Why did we all come here in the first place. They didn't know what to do. The monk who had been stealing heard about this, and he realized what he had done and how his master wanted to support him. And he awoke to the truth and never stole again. Today there is hardly anyone seeing like this, but if we start to judge, there is no end. If we distrust others, we cannot feel safe anywhere. Humans want to be safe and yet they create an unsafe world. We have to look deeply and see this within our mind. In this way Sansokanji Zenji is teaching us.

Day 6

People like to criticize each other and talking about others is like a snack with a cup of tea. If you get too used to it, you will do this your whole life long. To discuss others and criticize them, you lose your own Buddha nature, said the 6th Patriarch. To correct someone is different to gossiping about him. We exchange many information, things of the past and future, that is the content of our talks. This person is great now, but they used to be terrible in the past, and thus we keep remembering the past. In that way we destroy the eye that sees all as one and the same. Stop pulling out past happenings and feel good about doing that. It is such a waste of time. Our mind is only here and now, there is no need to judge someone from their past as to how they are now. It is important to see him right here and now. He might have learned from the past and changed, that is what matters and not what they were like in the past.

Nangaku Ejo Zenji asked: Who came there? It took him 8 years to find the answers: the one who cannot be described in words has come. That is very much to the point since the person is living right now. Not analyzing the parts, the form, the superficial layers - that makes us lose our own deep mind. There is no past experience, no good or bad on that level where all are the same, before anything came forth. Before this world was created and thought of, there is our true base. How can we express it?

When we move it is one appearance. When we stop it is another appearance. We should not think to try and stop our mind, that again is an appearance. I should not think, my mind should not move, is just an appearance. Moving and stopping is just the other side of the coin. A car is moving, and when you turn off the engine, then it stops as a real fact. But if you start the engine, then it can run again. There is either movement or stopping, both are just borrowed expressions, just an appearance. And our mind moves here and there, thinking it has to stop the thoughts, yet all these dualistic views are a mistake. Moving and stopping, being and not being, this dualistic world has these two aspects to it. Both are appearances, yet they cannot exist at the same time. There cannot be stopping while moving, neither moving while stopping. The other always ceases so that the next can come forth. We see it all as dualistic. And we attach ideas to how things are. The car is just moving, the car is just stopping. It seems that they don't happen at the same time, and what we talk about is just an appearance that is changing. The car doesn't change, only the appearance of it. In the same way when we think about the future it is far away from the truth and reality. Dualism only exists in the mind, win and loss, having and not having. This is only how it is understood from the mind. But how would it be if moving and stopping become one? It means that there is nothing. From the beginning there was nothing. If the dualism of stopping and moving disappears, then there is nothing at all. The mind is not quiet during zazen - this is just an appearance within our mind. Holding onto nothing we cannot say it is good or bad zazen.

The great way is not difficult. The path on which all people can walk together, used to be seen as received by God. The good go to heaven, the bad to hell. During many years humans have brought forth moralistic views. Do good, don't do bad. If you do bad, the mind will not be quiet. If you do good, your mind will be at peace and quiet. In this way moral ideas have been created. But what are true moral values? During war it is preferred to kill more people, during peace this is a murder and will be punished. What can be seen as true moral ideas, when they keep changing? What should be taken as important? What is totally bad, what is totally good, what is absolutely correct, what is absolutely wrong? There are no train tracks that can say this is absolutely correct. All is in motion and changing. So Confucius says what is a path is not a path. It is not the path of this world, but the path of the heavens, including all galaxies, so huge. From the universe nothing is separated. The path which exists is not a path. There is the moon, the sun, the earth, mars and venus, they have a form and we give them names. This planet earth was born 2 billion years ago, and it still exists, but one day it will start to fall apart. This galaxy also will disintegrate. Where then will be the sun and moon? Within the universe there is nothing that can be given a name. Morality changes with the times said Confucius. People learn many things during different eras. Something new might be more practical and the moral ideas change. We should take care of our parents, of our wife and husband, of our brothers and sisters. It is not a fixed rule, but it might change in different times. Even high moral values of the past might change nowadays. Like a kimono, there are threads straight and vertical. The long ones don't change yet the ones moving from side to side change and give a pattern to the fabric. That is how things change and adjust. The true moral values, what are they? This is not to be understood on some intellectual base, like some law made by the government.

We look deeply within and see from there. Not taking our own happiness as the first and most important, if we want to take care of all the people on this planet, how can we solve the problem of hunger, of nature's pollution, how can we solve all the problems of this time? So that all 6.7 billion people on this planet can survive and be happy. We have to experience our own true human nature as to understand that we are all one and connected. It cannot just be decided in our heads.

All people were pure in mind when they were born. We don't push someone aside so that we can breathe better when we are born. At 16 months of age we understand one. At 23 months we understand two. After 23 months we understand that we are a separate being and we start to protect our being. From there we start to judge others in order to receive what we want. The one is the world of God, where rain falls on good and bad. The mind before that one is zero, where we were born from. That human mind is still in us, we have become too intellectual, thinking that it might work better like this or like that, and in the end we make it all more complicated. Our heads become so complicated and more and more detailed laws are being made. When we are pure and simple in mind there is no need to any laws.

The fox Reineke is well known in Germany. Going over ice, he will smell and hear the water, making sure the water is really frozen. He will check the road left and right before crossing it. It is a tool to survive and protect his life, but human beings have become too much like this. It makes the connections between people not trustable. If we all had this pure mind from our birth, we are able to let go of all the accumulated ideas. If we cannot trust and believe in this, what can we believe in? If we really believe in this, then we don't have to see other humans as the greatest enemy. We have to work on returning to this pure trust in each other. If not, what can we believe in?

In this world everything is in constant change. The world is never the same, the news are different each day. We never know what will happen next. We see it moving and changing, what is important there, the past or the future, what shall we rely on? NOW and HERE. The day today is the most important. The greatest news from yesterday don't help us much today. And we don't know what will come tomorrow. Today we can find our straight forward life energy. That is the truth of the human beings. Or shall we keep playing with our thoughts about something that hasn't even occurred yet?

Basho, the famous poet, was staying in Osaka in the Hanayona Ryokan. People gathered around Basho since he wasn't looking good and asked him to write down his last poem. He was suffering deeply and he said: "The poem of today is fake tomorrow. The poem from yesterday is fake today. There is not one poem that I wrote that wasn't mine. All my mind and heart were used trying to express the truth of the moment in the poems. If I die now, the poems of the past are not true, are not the real thing. Yet I have not made one poem that is not true." He had been doing zazen: An old lake, a frog jumps in. That was his enlightenment poem. Every day living with full strength and life energy.

The path of tea, the path of flowers - all have zen included in them. One cup of tea takes less than one minute to drink, but to make it we clean the garden, prepare the room, wonder what the guests of today would like as a scroll, what we should prepare as food, so that all six sense organs become stimulated to drink one cup of tea. It might take many days to prepare for this one single cup of tea. We make efforts in the preparation of it. There the eternal life in each moment can be experienced. The same as in flower arrangement. The flowers don't last more than a day. Like the flowers in the zendo should be changed every day, a simple fresh flower each day. That is our life energy. Changing each moment, and then dying. In each moment we see the life energy. In each breath we can find the Buddha nature. The flowers might last 3 days, the cup of tea 30 seconds, yet we try to experience Buddha in one single breath. There is nothing as sharp as zazen.

If there is no shadow left in our mind, that is the true experience of heaven. This state of mind filled with total life energy, that is the highest joy. We are all not ripe in our zazen. He can see the emotions and attachment in our face. "Our father goes to zazen and we don't know what he thinks." - "Our mother comes home from zazen and we don't know

what is up." That is how they should say it. There should be nothing in our mind that can be read, so that no one can see through us. There is nothing left, because we looked deeply within. In our mind there is a depth where the waves of joy and sorrow don't reach. If we are filled with joy, we become high and jump around. And pain makes us heavy and sorrow. That is superficial. It is simple to say that we are happy when we are happy, and sad when we are sad. But to not see the unmoved depth in our mind is sad. There is a place that doesn't get moved by any of this. If we don't experience this, it is not zen.

All ideas of society cannot see the depth of the human mind. That deep mind within the human beings, to awaken to it is the path of zazen and yet we still seem so far away from it.

The state of mind of a Buddha, there is no I or you. If there are no dualistic ideas, it might seem like a bulldozer drove in some dark place., but that is not how it is. While there is dualism, we don't get attached to it. Just like that huge state of mind which is like the depth of the ocean, no matter what gets thrown into it, nothing leaves any trace. That deep state of mind exists in everyone.

There was a Ho Koji at Baso Zenji's place, who asked a question, "Who sees this world?" 6,7 million people, mountains, stars... all is being seen outside, but who sees it, where is he immovable? That is what Zen is experiencing, that is what we are looking for. No matter what happens that we can be immovable within ourselves. We experience it in Zazen. Baso Zenji answered: "As soon as you have drunk up all the waters from the ocean, then I shall tell you." Our zazen has to be of this quality. Where this world gets drunk down no matter what happens. Whatever comes up, all good and bad, win and loss, understand and not understanding, all is drunk down and no traces are left at all. The sixth patriarch said: "Outside don't hold onto good or bad, and inside don't attach to anything. That is the practice of zen." This world does have a dualistic base, yet we cannot escape and say that we don't see and hear, there are good and bad people, healthy and sick, rich and poor people. But rather while seeing it we do not judge and criticize it. While we look at it, we reflect it like a mirror. There is no need to judge or add anything. How can there be a person that doesn't judge? How can a person like that life in this world?

We don't take responsibility for the generations after us. We get sick before dying and become unsettled. We sit to awaken to our state of mind that swallows everything - no good nor bad, that is zazen. Inside we see clearly and don't hold onto anything. We don't know how deep our mind is. Science doesn't know how huge the universe is, one day they might now, yet the depth of the mind can never be known. Because it can drink in anything, even one's own death.

While all of us have this huge state of mind, we still keep adding win and loss. That huge master and state of mind can be awakened to where all is drunk down. Not only the water of the Rhine river, not only the water of the oceans, but also the whole universe. That is not just an idea. One

might say don't talk so abstractly, but if you haven't experienced it for yourself you don't know that it can be really experienced.

We can enter this state of mind. Our huge state of mind will not hold onto anything. Just here and now - that is one thought moment which is the eternal truth. The scenery in front of us is there only while we are alive. 30 million years ago the human being was born from one cell, where are all these people now? Where do we go when we die? We have to see this clearly if not we just sit with a good feeling while we are alive. Straight in front of our eyes, wherever we have to go, we have to accept it clearly or else we become confused when we are close to death.

This universe is a collection of atoms. All living beings are a combination of atoms. Good and bad, awful and good, are just an appearance, that is made up of atoms. They are not small nor huge. Atoms have energy around them with, like a small sun inside with planets around. We cannot see it with our simple eyes, yet it shows us the lay out of the universe. It is all the same. Atoms are the smallest seen from our eyes, but in our mind when we do not attach to the form of things, there is no big or small. All is the same and just simply is. The universe seems huge when compared to an atom. But in our mind there is no division, just how it is. Mount Blanc is not huge compared to a small stones, since we just see it as it is. The huge mountain Mt Blanc enters our eyes in the same way as a small rock. As appearance they are the same.

Everything has to be seen as absolute; that is the truth of our mind. To attach any small and big is just a judgement of our mind. That is a mistake as to how the things really are. Mu is U and U is Mu. There is no absolute rule, it just seems to exist. Also everyone here it is just a combination of cells. There are many cells dying each moment, within seven years all cells in a body are renewed. A new person we meet since the cells are all renewed, just the memory of the person stays. All cells will change and disappear. It seem like the flower blooms each year, but it is new each year in the same way as the person seeing it is new each year. No intellectual explanations needed here. Just see and hear it straightforwardly.

Like it says in the heart sutra: Form is emptiness and emptiness is form. While it exists it doesn't exist. It exist because we are aware of it. If we are not aware of it, we cannot say that it exists. Like our inner organs. The heart, liver, kidneys - there are many organs which we are not aware of. If we are aware of them, then we are sick. That doesn't mean that they are not there, yet we are not aware of them. Form is emptiness and emptiness is form. That is how we can see the world and it doesn't need much explanation. Big and small, not holding onto that, onto good and bad, onto win and loss, not holding onto anything, all is just MU. All is just the way it is. The good is also bad while we think it is good. Winning might be loosing. And loosing might be winning. If we understand this, we don't have to hold onto the things in a small way. Dying and living is an appearance, and we take it for so important. If we know that it is just an appearance, even our death will be just the way it is. No need to hold onto anything - that is a mistake. Nothing needs to be protected.

Like the diamond screen in Taishaku's room. A diamond is connected to the next one; so many they cannot be counted, yet they reflect the next diamond and the next one reflects the next one. And they are all part of one screen. 6,7 million human beings on this planet and many more animals exist like this diamond screen, reflecting each other. The Buddha asked Anan Sonja, "Where is more earth, on this planet or on this finger nail?" - "There is only a tiny bit of earth of this finger nail compared to the earth on this planet." - "That is how precious and rare it is to attain a human birth." There seem to be so many human beings and so many more animals on this planet. It says that if the birds do not eat insects for one week, the green on this planet will disappear. The birds are so many hundred thousands more, and they eat so many more insects, that is how the green is protected. There are whales and smaller tiny fishes in this ocean water. The whale drinks 500000 planktons in one gulp. All of these are included when counting all the living beings on this planet.

Human beings are not special; they are all equal and reflect each other in the diamond screen. Humans have wisdom and they need to use it to protect this planet. Humans want to survive but if they are not careful, this planet will be destroyed. We have to work in society, and we sit in the zendo; the cook makes food, the farmer made the vegetables, the pots were made by workers in society. The sun and the rain, all are there to support my life. They give me life. To ignore that is that good? I need to return the support I have received.

If we understand this then we know that this path is not difficult. Talking about the awakening to our true nature. If we awaken to it and let go of intellectual ideas, good and bad, then we can awaken to our human nature, which connects us to all. If we awaken, then all will awaken and we can liberate all. That is the huge way which is not difficult. If we awaken to this true nature, then what should be difficult? It is our intellectual understanding that makes things difficult. We have to trust in the quality which lies before the intellect comes in.

We are one, one is all of us. We are not separated from this world. All humans of this planet live within us. The hope and joy of all human kind is within us. To awaken to it is our true zazen. That understanding of our deep mind is believing in mind. Nothing outside that we believe in, but the place where I and the world are one, while there is I and the world. That joy and happiness can be experienced when believing in mind. Why do almost all wars on this planet depend on religions? Digging into each religion we can find that true and clear base, which is the same in all of them. Religions came forth depending on the area, in deserts and in mountains, the teaching was different as the moral values were different in each place.

Yet to say that the moral values from one area should be used for all doesn't make sense. We say that if our religion is being believed in, then it is correct and if not that it is the devil's work. From there confusion comes forth. To believe even just a little is what can guide humans to peace in this world nowadays. It is not just for now, but 2500 years ago the Buddha realized the truth, which already existed before. It is a true

law, no matter who will experience it. This universe is the expression of believing. Humans base is to be found in the same spot. 45 people sit in on the zendo and return to the same mind. We have to pray for everyone`s enlightenment. If not, then our enlightenment cannot be called true enlightenment and include all. In this way Sansokanchi Zenji has been guiding us with his text On Believing in Mind.