

# ZEN NOTES



## SOKEI-AN SAYS

WHEN any one asks a question about one of the attainments of Buddhists which is called "to see through the other's mind," you should know the accurate answer.

People sometimes harbor erroneous thoughts or take superstitious views about this "seeing through the other's mind." They may speak about this knowledge as analogous to your mind-reading. For instance: "I know what you ate for breakfast this morning. It was bacon and eggs." Or: "I know what you are thinking at this moment." But our art of seeing through the other's mind is entirely different from such a worldly type of mind-reading.

There are six kinds of supernatural knowledges which Buddhists must attain. When we call these knowledges "supernatural" people think they are something unusual. But these supernatural knowledges are not unusual at all.

The first supernatural knowledge is that which penetrates to the Reality of Existence. The second supernatural knowledge is that which is called the "heavenly eye." The third is the knowledge which is called the "heavenly ear." The fourth is the knowledge which can perceive the past and future state of a man's mind. The fifth is the knowledge with which one who has attained it can see through the other's mind. The sixth is the attainment of the knowledge with which you are aware that your mind has been emancipated from all human thoughts. These are the so-called six kinds of supernatural knowledge.

People try to think of these according to the meaning of the words--supernatural knowledges, or wisdoms, as they may also be called--but you must grasp the real quality of this so-called "supernatural" knowledge lest you fall into some superstitious or erroneous idea. Especially in New York, many teachers teach all kinds of queer knowledge. I hope my students will not take any such teaching seriously.

The first wisdom is the knowledge with which you can attain the state of Reality, as your mind can penetrate into the state of God. I think my old students will understand this without any further explanation.

It is about the attainment of seeing through the other's mind that I shall now speak. However, when you attain any one of these wisdoms, you attain all six of them.

When you see the color red, how do you perceive it? When I see this color, I see it is vermillion. And I do not doubt that every one of you perceives this color as vermillion. If you are not colorblind certainly you perceive it as vermillion. When I taste water, it is cold. I do not doubt that to every one of you this same water will taste cold. When I burn incense, the incense has a nice fragrance. But when you think about something, each view is different from the other. For the mind is not so simple as the other sense organs. When our sense organs are sound their functioning is universal to all human beings. But our minds, when they are used to think about something or to see something, to make a view of something, do not function always in the same fashion.

If our minds are in a normal condition and see something which has happened, one could expect the view might be the same throughout the minds of all. But mind does not work in such a way. For instance, when I see a man I think: "His mind is shallow but he is honest." Someone else observes him and thinks: "His mind is very deep but he is immoral." And a third person seeing him thinks: "He is a pickpocket."

There must be something bothering men's minds so they cannot see one thing in the same fashion. Of course every one of us is not born in the same condition. We are differently educated; we have different tastes; so our view toward everything is different. If this is the answer, the human mind is a very inconvenient and difficult mind. You must think about what it is that makes this difficulty in human minds. I do not think cats and dogs observe things in such a difficult way, but human beings' minds are terribly confused. Human beings' minds must be simplified therefore. To be simplified human beings must practice something and attain something. Otherwise human beings can never have any peace or happiness.

When I sit and once again think deeply, however, there is not much confusion in the human mind; only two or three hindrances can be noted. But human beings stick to these and refuse to accept what is true. As a result, human beings have lost their penetrating sight. That is because human beings are very foolish and very childish beings.

First, human beings have created their lives artificially. They do not accept what has been given to them by Nature. Human beings try to fulfill desires which Nature didn't give them. Human beings try to cover up their fear with wishful thinking. When you think about what is the real confusion of the human mind, perhaps you will get three or four answers. Boil down your thoughts very carefully and you will find there are not many causes which make the human mind confused.

And do not forget my word--your mind *must* be simple, just as your eye and ear are simple. Nature created the human mind in such a way that it is the rendezvous of the impressions which have come through

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the five senses, from our eyes, our ears, our nose, our tongue and our skin. These impressions come in to the mind, are compared with one another to decide the accurate view. Accepting the theories of psychologists, I may say this: when you see the outside for the first time there is no outside. It takes a long, long time for your senses to perceive the so-called representations, using your term. These representations are gradually perceived in your mind until they are phenomenalized. And then the phenomenon becomes phenomena, in the plural. But it doesn't yet make an impression. You must still take a long time to make an impression from these phenomena.

When the outside works to you through your senses your intrinsic power to perceive things works simultaneously from the inside to the outside. The intrinsic powers of perception chew the impressions which your five senses bring in. As a cow chews its cud, we chew facts to make concepts. This is white, this is black, this is vermilion. At first you conceive these without names, then you slowly put a tag of names on them. Then all reds are red. Any red thing which appears you call red. The artist distinguishes between the shades: that is vermilion, that is pink. This is a concept. The power of perception manufactures a name and tags the name on the impression. Just here we lose the power of true perception.

In the first step we invented the tag of names, the concept. The concept stays in our mind a long time and makes conceptions. Then in the second step we create abstractions from the concepts. Some may have nothing to do with the original object. There are many concepts which have nothing to do with phenomenal existence but are abstractions of something which has a phenomenal background.

In the third step we think all kinds of things using these abstract concepts as bases for our judgment. For instance: A "red" man is bad. Therefore, everything red is considered bad. A woman wears a "red" dress; she must be bad. Our decision has nothing to do with that man or woman. We judge by conceptions abstracted from reality and pass sentence. This is the so-called human mind. How muddled and confused. Then these conceptions are compared and ideas are created. Human feet must wear No. 8 shoes. Every man must wear a straw hat in the summer. It is like trying to get fishes from the top of trees. But I must not abuse human beings too much. After all, I am one of them.

But how can we get the penetrating sight to see the truth? First we must attain the Reality of Existence. I am not talking about this bell, or this table or fire or water or air. These are all so-called phenomena. This vermilion is not here, it is in the eye. It is vibration, energy, electron and proton, the potential force of all power. Reality is not there at all. Phenomena are always in our sight not objective. And when we taste something, we taste it is bitter, sweet, etc., but this taste is not the food, it is in the end of the tongue.

When we take ether the outside vanishes. Of course the outside never vanishes, but the world goes away because sense-perception van-

ishes. Everything exists as sense-perception. Then what is the real existence of the outside? What is this existence? You call it noumenon. Phenomena has sound,color. Noumenon has nothing,no New York,no skyline,no Staten Island--it is vast,empty,transparent.Is this God then? No. That is a materialistic view. You cannot get the answer which you wish to attain by analyzing the outside. You have to come back to yourself. Now it begins: What is this sight, this air,this sun,this mind,this concept,this idea? You have to analyze this. Certainly you will reach that something which is not to be destroyed,which always exists. Nothing can destroy it. It is the source of our wisdom. When you attain it,with this power you certainly can see everything accurately. But just see! Don't put a tag on it.

This power of seeing accurately can be divided six different ways. When you have attained one,you have attained all. So,when you observe a man very carefully from this view you will see that though he seems to be existing before your eyes there is no man who is complete,who is one whole piece. You will see the aggregation of the minds of all sentient beings. This is what is called " seeing through the other's mind."

揺 圍  
扇 碁  
引 消  
清 永  
風 日

*I o kakonde eijitsu o shō shi  
Sen o yurugashite seifū o hiku*

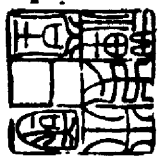
Playing go  
I while away the entire day,  
Moving my fan  
I stir up a refreshing breeze.

*Bennō ruihen*

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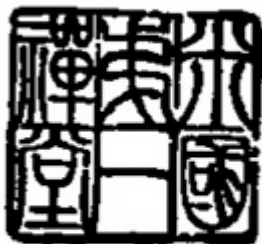
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