

# Ah! Oh, Dear: The Mumonkan, Case 29 The Sixth Patriarch Says, “Your Mind Moves”

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## Part One – The Koan

This is a profound case, case 29: The Sixth Patriarch Says, “Your Mind Moves”. I first worked with Shibayama’s version (*The Gateless Barrier*), then a few days later picked up Sekida’s (*In Two Zen Classics*) – holy smoke, and at the same time so .... [it must be seen].

The universe is an unfolding catenation.

Yet, it’s more than this. The lilies dance in the breeze, the breeze dances with the lilies, yet this is still discriminated; and realized as the breeze-and-the-lilies, there is no motion ‘with respect to... what?’, yet with respect to everything, but at-once, multiple worlds, yet one, and ever-changing, ever-present verb. (This does not complete it, does not get it, which is why koans are used, and zazen, and the everyday, and one’s own mind, and just this world....) A stone woman as....

P.S. If it is multiple inertial reference frames, one per object, system, and particle, unfolding ‘at-once’....

P.P.S. Sekida says Mumon’s “It is not the flag that moves. It is not the wind that moves. It is not the mind that moves.” is “Mumon’s peculiar language”... but Mumon’s statement only follows, given the actuality of the situation and just this world!!!! :-) So sublime, too – when the mind is seen not to move (in the above sense), just as the flag is not seen to move, and the wind is not seen to move, and there is no objectified, attachment-like working-with and so forth in mind – and discriminated so – it is a delight to see! The monks must have seen this, and it relates that they “were awe-struck” ... because we-and-just-this-world are like this!

(The Sixth Patriarch Eno says what he did for the monks; Mumon says his words for us, and presents the entire case for our benefit.)

## Part Two – My Stages

I encountered Zen as a practice for the first time in 1999 or so, even though I had read *Dropping Ashes On The Buddha* by Seung Sahn some 10 years prior. For a while starting in 1999 I studied and practiced Zen with some natural rigor and dedication but with limited sources – I did not get a feel for Zen Buddhism, although I suspect I penetrated no-thing somewhat, and lived with some insight, and a dynamic life; but also with error. That’s a story to itself, and some key experiential-observational came from it, much later.

At the time then I put down Zen and lived a sometimes typical, sometimes disoriented life for a few years.

Then I picked up *The Lankavatara Sutra*, the epitomized version by Dwight Goddard, based on the translation by D. T. Suzuki. I contemplated that and practiced some zazen again. I worked with Zen and Zen ideas on and off for the next few years.

It was only in 2017 that I picked up, with a clear mind, Zen Training by Katsuki Sekida and finished it, studying it attentively. I did this along with steady zazen. In 2017 March, as I had picked up Mumonkan case 8 Keichu Makes Carts, in Shibayama’s *The Gateless Barrier*, and had continued zazen and reflection, I had breakthrough – satori. I cut that off, and yielded to my karma – except that I also read and studied the beginning of *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima, concentrating on the verse itself.

In fall of 2018 I picked up *The Lankavatara Sutra* as translated originally by D. T. Suzuki and absorbed myself in sort of this spiritual space for 6 weeks as I concentrated on that text, and participated in and noticed aspects of this world – I got pretty far in penetrating nondiscriminating mind, and completed about half the sutra. Over the next year I continued to work with some of these ideas, and other sources, and make my own observations, and have further realization. I practiced zazen with a deepening ability, and awareness of what it is, and how it reveals itself.

In late summer I realized the fusion of Dogen’s statement “Whole being is Buddha nature” and Mumonkan case 1 Joshu’s Dog, and worked with that, and that type space, as well as further work in *The Lankavatara Sutra*. Since 2019 November I’ve more deeply penetrated things, and it was also important to step by step work with *The Diamond Sutra* translated by A. F. Price. And it’s dynamite to begin working fluently and fluidly with the material presented by this world, and from the Zen standpoint. Today and the other day I encountered the koan case 29 from *Mumonkan* again; I’d read it in previous years, but never taken it up to study, itself. Then I penetrated it above. I continue to perfect wisdom, and deepen and extend insight.

Zen is so salient, dimension, penetrating, at-ease, participant, just the right effort, just this world.

One could take ‘Infinite Point’ from one of my other papers and consider that with respect to this world as one sees it, upon realizing this koan for oneself.

Enjoy!

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