

# one pure and clear thing

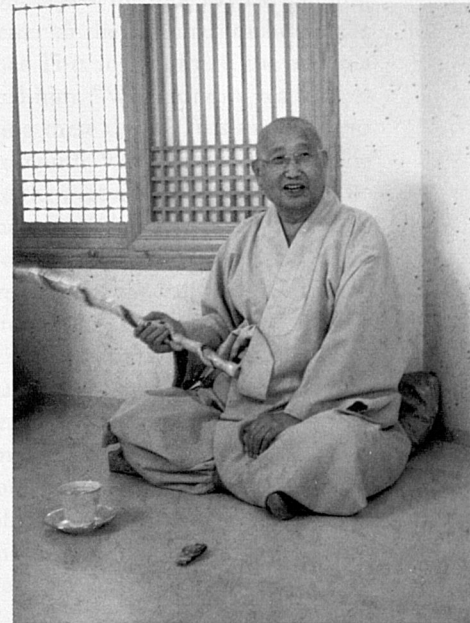
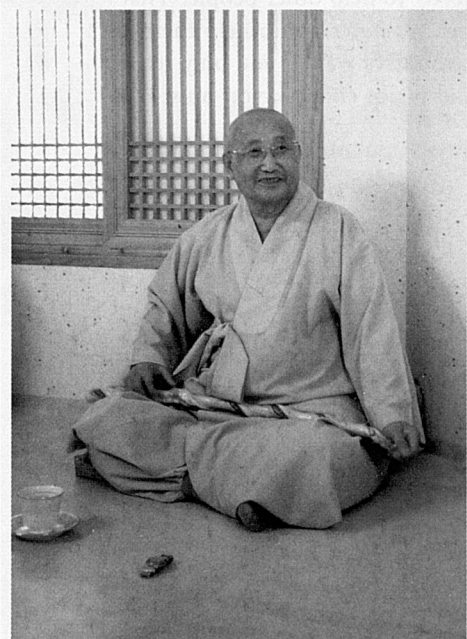
*Zen Master Seung Sahn*

One day Zen Master Man Gong gave a dharma speech in which he said, "Even if this whole world explodes, if everyone has one pure and clear thing, it will never disappear. That thing sometimes dreams and sometimes is awake. Then I ask you, if you are not-dreaming and not awake, where is it?"

That is a famous dharma speech by Man Gong Sunim. Everybody already has one pure and clear thing. But if you find it, you lose it. If you forget it, it's always in front of you. Also, if you say "one thing," that's a big mistake because that is not one thing. Saying that is a strange thing!

An old Zen Master said, talking time, sitting time, walking time, even drinking time, one thing is always in front of you, any place. Even dreaming, it's always in front of you. But not-dreaming time has no front, has no back, has no high or low. So, if you are not dreaming, where is the one thing then? One thing appears or disappears? Where is it; where does the one thing stay? That's a very important point.

Commentary: When you are hungry, go to the kitchen. When you are tired, go to the bedroom.







4] That's Zen style. Tired, sleep. Hungry, then eat. That means, don't make anything. Moment to moment, just do it. That's our job, OK? Moment to moment, just do it. That's very important. This world is complicated, but if you are not thinking, it's not complicated, it's simple, very simple. If you are thinking, it's very complicated. If you are thinking, then checking mind appears. When checking mind appears, then the whole world appears. When the whole world appears, this world controls you. If you don't make anything, the whole world disappears. When the whole world disappears, everything is very simple. Only see, only hear, only smell, do it! Very simple. Just do it.

Original mind is like a clear mirror, there is nothing. Somebody appears, it reflects. Something appears, it reflects. The mirror reflects everything, but it's not attached. Reflections appear, then disappear, appear, disappear, appear, disappear. It's free, no hindrance. So that is a very important mind. Our true self is the same as a clear mirror.

Everything appears, disappears, appears, disappears—that's truth. If you don't understand anything, then everything you see, everything you hear, is the truth. Then, next, how does truth mind function correctly to help other people? That's the bodhisattva way. When hungry people appear, it's necessary to help them. If suffering people come, help them. That's the bodhisattva way. If you only reflect hunger or suffering, it's not enough. Mirror mind is not enough; you must help them. So everyone should achieve this mind.

**Question:** What should we do when anger and desire appear? Hinayana and Mahayana teach us to take them away. What does Zen teach us to do?

**ZMSS:** Return to moment mind.

**Question:** Yes, and then what?

**ZMSS:** Return to moment mind. If desire appears, you have already lost moment mind. Moment to moment, becoming clear is very important. Moment to moment: that is Zen mind. If moment mind disappears, then desire mind and angry mind appear. If you attach to something, if you make opposites, then I-my-me mind appears, then you cannot keep moment mind. If you return to moment mind, there is no my opinion, my condition or my situation. So our practice is moment to moment, become clear. Good, bad doesn't matter, return to moment. OK?