

NBI

Nondual Biodynamics Institute

Bodywork for the Soul !!

Gateless Gate

There is an old Zen koan book from around 800 years ago. Written in Japanese/Chinese, Zen has no gates. The purpose of Buddha's words is to enlighten others. Therefore Zen should be gateless.

Now, how does one pass through this gateless gate?
Is it possible to pass it?

Some say that whatever enters through a gate is not material. That whatever is produced by the help of another is likely to dissolve and perish. Only that remains, what is permanent and effortlessly existing within itself.

If one is pointed and looking in a misguided direction, even such words are like raising waves in a windless sea or like performing an operation upon a healthy body.

What is important is to have an independent and critical well balanced mind. There is no thinking outside the box, there has never been a box.

If one clings to what others have said and tries to understand Zen by their explanations, without looking by yourself and doing the 'hard work' yourself, then ignorance remains.

It is like thinking you can hit the moon with a stick, or like scratching the itchy place on the sole of your foot through the bottom rubber of your shoe without taking it off. You have to travel to the moon to 'hit' it, or see through your own delusion. You have to take off your shoe, or see through your own limitation.

It appears impossible at first to most of us. But if you remain ignorant, then you will try and try, and continue to try it over and over again. Some say that 'being human' is: ignorant.

Once you realize you are continuing the same misconception, repeating it over and over again without reaching it, then you have to realize that you will need to be dealing with it differently.



Koans ('impossible' questions)

In the year 1228 a monk was lecturing monks in the Ryusho temple in eastern China, and at their request he retold old koans, endeavoring to inspire their Zen spirit.

He meant to use the koans as a man who picks up a piece of brick to knock at a gate, and after the gate is opened the brick is useless and is thrown away.

His notes, however, were collected unexpectedly, and there were forty-eight koans, together with his comments concerning each, although their arrangement was not in the order of how they were told.

The book was called The Gateless Gate wishing students to read it as a guide.

A koan is like a tool to reach somewhere that can't be reached – to 'stop' the train (of thoughts) that is running continuously, without knowing how to stop.

A koan is like an 'impossible' question to which there is no answer, and the train stops dead in its tracks.

The stillness and stopping of everything, halting the train in the landscape, makes one aware of the wholeness outside-inside.

If a reader/monk/student is brave enough and goes straight forward in meditations, deepening steadfast, then delusions can not disturb the reader/monk/student.

One will become enlightened just as those who were dedicated in the traditions from India and China, probably persevering nowadays even faster.

But if someone hesitates one moment, loses the full engagement, then becoming like a spectator looking out through a small window to the traffic passing outside.

Then in a single moment the opportunity to seeing through the delusions has been lost.



A koan creates the moment to be in that moment of seeing through, where the traffic stops and everything halts.

Not looking through a window to the traffic, but being one fully with the stopping.

The great path, the pathless path itself, has no gates,

Thousands of roads enter it.

When one passes through this gateless gate, one walks freely between heaven and earth.



Zen - meditation

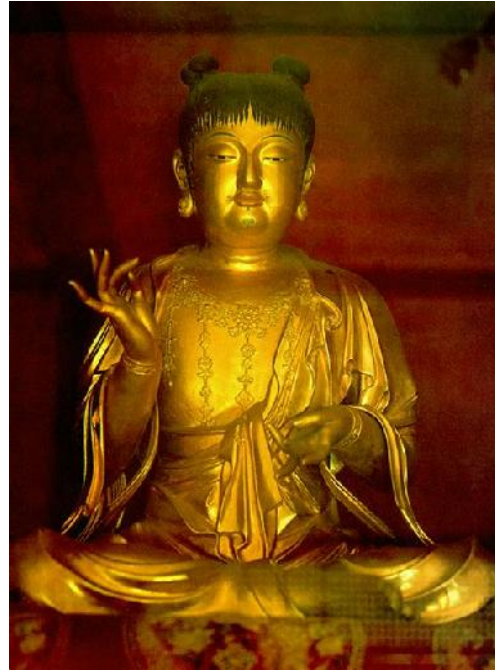
The Japanese word zen – ch'an in Chinese, dhyana in Sanskrit – means meditation. Zen aims, through meditation, to realize what Buddha himself realized, the emancipation of one's mind. It offers a method of self-searching, usually under the personal guidance of a master.

Zen has many classic texts, of which this work mentioned above is one.

Mu-mon-kan, literally "no gate barrier," was recorded by the Chinese master Ekai, also called Mu-mon.

The work consists of narrated relationships between ancient Chinese teachers and their pupils, illustrating the ways and the means employed to sublimate the dualistic, outgoing, generalizing, intellectualizing tendencies of students in order that they might realize their true nature.

The problems or inner challenges with which the masters confronted their pupils came to be called koans, and each of the stories in it, is a koan in itself.



The stories in that book use language freely (outside of the usual phrases) to actualize the highest teaching, the seeing into one's being when mind/thoughts halt. None of those stories made any pretense at logic.

They are dealing with states of mind (no-state) rather than words. Unless this is understood, the point of the classic will be missed. The whole intent was to help the pupil break the shell of his limited mind and attain a second birth, realization, satori, enlightenment.

Each problem is a barrier. Those who have the spirit of Zen pass through it. Those who live in Zen understand one koan after another, each in his own way, as if they were seeing the unseen and living in the illimitable.

In the guiding students through limitations, concepts, identifications and beliefs, for them seeing through it, we use nowadays this same or similar way and words.

- Gateless Gate.
- Gating.
- After Gating.



Gating

How do you get through the gate?

First of all you will need to set a clear intention to see the truth, no matter what. To see through your beliefs, your limitations, all concepts and what you thought was true and real.

Everything.

That might be scary, but necessary.

If you are serious about stepping through the gateless gate you need to bring courage, patience, perseverance and honesty with you.

Commit and get liberated.

The 'exit' (there) that you are looking for is here.

How far is it from here to there?

How long does it take from here to there?

Is there a here to find?

Or is there a separate there?

How do you know that?

When have you left and when have you arrived?

Asking yourself continuously questions on everything is one way.

Clear all the expectations.

Of course you know a lot about what you believe that enlightenment is and what liberation should be and feel like.

So to start just write it all down. All your expectations.

Make a list of every bit of what you think it's going to do for you and what it will bring you.

Then leave it all to rest.

Then the path is to question and be questioned, guided, for you to see what is true for yourself.

The biggest obstacles are fear, resistance and distraction.

Fear is a mechanism that is guarding illusion from being found out for what it really is. Even facing the truth, there is what is called 'cognitive dissonance'.

It is easier to continue to believe in a delusion than to admit that you were delusional and misguided for such a long period.

Resistance comes up through feelings and thoughts that you are not able to succeed, that you can not do or reach it.

And mind will play all kind of tricks to distract you from direct looking.

You will need courage, burning desire for truth and focus.

Once you bypass the fear, then it's easy.

You look at the truth that there is no self at all as in zero, in real life.

There is no you.

There are thoughts about you, but no such separate entity 'me'.



You look at the thought with the thought, examine labels, mind function to label experience and find out for yourself, what it is that you know for sure.

The simple fact is that, in a very literal sense, there really is no separate you.

Once this is seen, it can never be unseen.

And the void where a 'you' should be, can be seen to extend through all time and space.

Because of the seeing of that eternal space, no thought or feeling can ever consume you again.

This is liberation.

Nobody taught us to think for ourselves.

Now you will have to.

You are totally responsible for this process and your commitment.

And you will need to look with fresh eye at everything.

This is not about convincing you, not about new belief, not about intellectual understanding, but pure looking at what is, by yourself.

There is no self at all.

Is it true?

Until the obvious answer is yes, doubtless and fully bodily felt, keep looking.

You're not trying to convince yourself of this.

You're trying to see it.



The big, obvious paradox that people get stuck in is this: "How can I see it, if there is no me to see?"

The answer is very simple – there is no you necessary for seeing to occur.

Seeing is real.

You are not.

See that there is no you.

Try not to get lost in this – instead, just look, see that there is no you.

Don't worry: it's really easy and simple.

Everyone can see it.

Truth is not hiding, it is and has been always in plain sight.

Many people have been guided through the gate and there is quite a bit of experience with this.



All that there is, is that you are given questions.
 You look for answers and tell what you got with total honesty.
 Then you are given more questions... and this is carried on until seeing happens.

Once you, the student has started, you will not be left out hanging in the middle.
 Sometimes you might need a stronger push, like the 'strike with the Zen stick' when
 needed – or we just take your hand and walk you through.
 It's as easy or hard as you make it.

Choose the path of least resistance and it will be easy.
 Resist and the path will be harder.
 Many have gotten free without even this guiding and seen through.
 Some have already seen and are not even aware that they have seen, they just did
 not have someone to confirm with, that it is that. Simple.



If you're stuck somewhere, you might
 find that someone else has been
 guided through just that issue and ask,
 discuss with the other people who are
 on the path.

If you need more help, ask and get
 engaged.
 The only way to see the truth is by
 looking for it.

You know, it's true what they say –
 truth will set you free.

Use this opportunity to see through the illusion of self.
 Then help others.

Seeing 'at the Gate'.

The gate is not a personality shift. It is a perception shift.
 If you can find a park, sit there for a bit, and watch how
 everything moves and wiggles, how the wind blows,
 how the clouds move.

If you can't find a park, a view through a window is fine too.
 See and observe the traffic outside.
 People and animals move.
 Everything is one movement, including your body, breath,
 and thoughts.
 Watch the totality, and notice there is no "noticer" separate
 from the noticing.



The “I” is truly only a thought.
It is an illusion.
A superb illusion.

This “I” can be searched for
but never found in the real
world.

This truth has been there all
the time, right out in the open.
When seeing happens, clarity
begins.

Usually getting stuck in the
gate is a result of
over-intellectualizing instead of
directly experiencing life.



Check if you can shut off the constant commentary of mind while you walk and
experience the light, the air, and what you see.

You can ask yourself, “Now that I know that control was a myth, now that I know that
any sense of control was illusion, now that I know that I didn’t really have control, if I
stop the pretense and remove all of the effort and emotion and the whole control
story if all of that goes, what is left?”

There is no need to try and stop the mind from waiting for a popping to ‘get’ it.
Just watch and observe it continuously with a playful curiosity.
Allow your expectations to play themselves out and dissolve.

Is it true that there is no separate entity, no “me,” in real life?

Do you think you are through the gate?
There is no “me” to go through the gate!



After Gating

There is a Zen saying that the birds have no desire to be reflected in the lake, the lake has no desire to reflect the birds, but it still happens.

The birds are reflected, the lake reflects, although the desire exists neither on the part of the birds nor on the part of the lake.



It's very freeing to see how roles play out naturally, and the story unfolds effortlessly. All is happening to no one, for no reason.

Life is simply going on.

It's safe to retire from being the "general manager" of life.



The most important thing is that this is not the end of the road. It's the first step of an awakened, authentic life.

While the belief in a separate and real "you" may be gone, chances are, a big part of the ego-based structure built on top of that belief is still in place.

How big, only you can know.

It is likely that at some point doubts will come up, reactions that may be considered "not useful" will happen, and (possibly deep) negativity will arise.

The important thing here is that all these things used to cling to, and be fueled through, the idea of self, which is now seen as an illusion.

So whenever thoughts or emotions come up that are judged to be negative, don't avoid, don't fight, don't argue.

Just stay with them, and watch them happen and unfold.

Saying just "hmmm interesting" when they pass, just appearing neutral, positive or negative without clinging to any such label.

It's not personal, so it has nowhere to stick to.

This kind of cleanup is obviously not a pleasant process, but you'll likely realize that it actually works.

All you have to do is take your hands off the steering wheel and let things burn when they are set on fire.

If "you" do not exist, how is there a "you" that is still attached to the body and mind? There are feelings, there are thoughts, but they just are.



There has never been a self, and these feelings and thoughts have always been here.

Just because you know the truth that you do not exist, and there is no owner of thoughts and feelings, it does not mean they will magically go away.

However, now that the brain has seen through the illusion, why would the illusion of ownership and doer-ship be believed any longer?

After awakening, identification with self sometimes happens, but usually not for long.

Consciousness unmask the belief, or life does.

Identification with a story is also part of the story.

Attachment to pleasure and fear of pain are also stories.

There is nothing that attaches.
There is only a story about attachment.

Does the “I” pop up? So what!
There is emptiness behind it.
Go back to that emptiness and stare at it.



Get familiar with it, focus on it, and let it wash over all that is still arising as doubt.



See that the “I” is empty and it’s okay for it to be here. It’s just a word.

You have to use the word “I,” as without it, it would be difficult to communicate.

It does not mean that an entity pops up.

“I” is just another thought passing by.

Perhaps it is possible to fall back into the fog, if you stay stuck somewhere for long enough.

But once no-self is realized, seen truly and fully, then no-self becomes a tool to help you through any times of disillusionment, since you have something solid to compare the fluff to.

What is seen, cannot be unseen.

It does not mean that you can never get lost in the story again.

It’s like watching a movie and getting sucked into it every now and then.

Once you look, you know: it’s a movie, not real life.

So once you look, you know it’s a story and not reality.

Enjoy the ride, the walk, the stroll, the bench and the (no) gate. Enjoy it all!

Now that you’ve woken up, come join us at www.nondualbiodynamics.com

