

Day 1

Master Daie is writing here in the second letter about the five top qualities which Confucius has given as a base in his teachings of the Analects. The qualities of integrity, responsibility, correct behavior, wisdom, empathy for all other people. Being respectful to all others without being attached. All human relationships must have clear behavior within them and mutual respect to be carried out well. Wisdom must be attained or things cannot stand. And these qualities are all true for all countries and cultures. This is how the heavens were reflected in the way of a human being to be, yet these are not a list to be studied about – they must be realized and lived. Master Daie wrote about this in his letter because his disciples to whom the letter was addressed, were so deeply entrenched in politics. To teach these deepest teachings in a way that they will not be misunderstood. As Confucius has said: to practice one path to its final end. And when Confucius said this, his disciple Chung Tzu said: YES. Confucius was silent, yet once he had left the other disciples said to Chung Tzu, how could he have said yes to that. When Confucius had given so many rules about so many things to do. How could it be possible to take one single thing through to its end? How could he have said that there is only one path going to its final point? Do you know what this means? The wise person knows this. To be empathetic to all people in all of their ways. All of Confucius' teachings are about this. All paths – and it all returns to this. "Heaven and earth are of one root. I am one with this root." When we actually awaken to this, when there is no more small self there that needs to be protected, then we see the stars and become the stars. Then we see the flowers and we become the flowers. We become the sun, we become the moon. This is possible because we no longer hold onto an egoistic point of view. But if we become egoistic then we separate from this great oneness. We are all empty in these specifics, because our truest form is that of the heavens and earth. And so we can become the pain and suffering of the world. The becoming of that and the knowing of that occur simultaneously. As it says in the Zen phrases, this experience is what is most important, and for this we sit. Confucius gave many teachings for ethical behavior and if we observe these things, then all things should go well. He also gave us footnotes on how to do all of these challenging things. But today people believe that to study them mentally and intellectually is the path, yet those high quality characteristics of human character cannot be gained by studying about them, since this divides one world into two. And then everything gets twisted in the order of heaven and earth. The orders of heaven are our true nature. To live in obedience, to live according to that true nature, our true nature is this path. And to live in accordance with that truth is the path. Yet today people need these qualities, the quality of being respectful, of being correct in behavior with each other, of responsibility, of wisdom, and that is looked at when we study as separate things because we are doing it with our head. Then it is like those five blind men who are all talking about what an elephant looks like, each touching an elephant on a different part. One who touches the ear says, oh it is like a great big fan. One who touches the leg says it is like a huge pillar. One touching the tail saying an elephant is like a rope. And the one on the nose says it is like a hose. They are all not incorrect, but they are not perceiving the whole thing which makes up an elephant. The Buddha said clearly, for humans to clarify this whole universe by thinking about it mentally is like trying to light up mount Everest or Mt Sumeru with the light of a lightning bug. Here we are, trying to realize the Buddha's teaching. Dealing with that matter of life and death. These 9 billion people full of pain, and we seem helpless in trying to relieve that's suffering. Only wandering around pointlessly because we so easily become mental and intellectual and thus dualistic.

Yobunko Dainen who was a disciple of Funyo Zensho Zenji adding to the words of Confucius that the order of the heavens is the order for humans on earth: "To live in accordance with heaven's ways is the path, and to live on this path is the truth", and he added, that "the true path is not something that needs to be studied. The path is born forth from the heavens and earth. To live in accordance with our nature is the way of heaven and earth." Not trying to settle those ways but to be in process with them. And master Daie adds: We cannot get confused and believe that there are two separate worlds. This teaching of letting go of all attachments cannot be done mentally. We do Zazen and let go of our mental ideas and conditioning and then we return to our true nature. Like Hakuin said, the sound of the single hand clapping, we cannot hear it with our physical ears. Only by throwing ourselves totally into it and letting go of all of our mental ideas. Joshu called this mu. Because it can't

be named or mentally understood. Only by becoming it can we know it. In one straight line in coming, in one straight line in going, letting go of all mental ideas and only then can we return to that source directly. We cannot misunderstand the teaching of Keiho Shumitsu. He is talking about deeply seeing this way, and not to divide this great space into two. Diving it into not living in accordance with the heavens and earth and living in accordance with heaven and earth. But heaven and earth are only one huge whole, it cannot be divided.

This is why Zazen cannot be about picking up more stuff. It is a sword to throw it all away. Don't let in gaps.

Day 2

Master Daie says teaching of Confucius is also being misunderstood by most people in society. These rules are mentally understood, not realizing the actuality of the true source. True source is not realized by a mental attempt. Let alone the Buddha's awakening. People so easily take the Sutras words for that awakening. To awaken to the mind of the Buddha, everything else is superficial. In the letters to Hojogen he brings in the five qualities of: humanness, righteousness, rules of propriety, wisdom and deep faith and belief. It points out that people are mistaken in thinking that all this can be known superficially without first knowing the true source. He continues saying: What heaven imparts to man is called human nature, to follow our nature is called the cultivating of the path. This is how Confucius taught in his teachings on the middle way. Human's truth is our bright virtue and to cultivate that we have the five qualities; but if we only study the sutras for example and don't directly see and experience our original mind, these five qualities will not help us to realize and clarify our bright virtue. And when we realize that bright virtue, then it will spontaneously manifest as: empathy, righteousness, propriety, wisdom and deep faith and belief. It is our true nature that naturally and spontaneously will manifest in this way. The nature of our bright virtue. If we clarify that our human empathy and deep honesty will keep us putting society first and our own personal needs after. As it teaches to not put off what we don't want to do on someone else. To live as an example, that is our true nature. We have the way of righteousness, to take our true responsibility in each thing that we do, the way of following the rules of propriety, the rules of our true nature. This is the way of not confusing things in our relationships, but to respect all people. And for this we have the qualities of: harmony, respect, clarity, and serenity. If we are harmonious we cannot but respect others from deeply within. For this we have the way of the clear mind, and for that we need to be serene no matter what we encounter. For zazen we can't be in a hurry or we can't be over excited or high in our ki. or it is not true zazen with continuous clear mind moments. To have our ki high and be over excited does not work, when it comes to respecting each other either. That is how the rules of propriety are teaching us not to step on others, for this we have to have serenity and deep faith and belief on each other. If we live from our true nature, these qualities will come on their own. To live in accordance to this true nature is to live not just doing whatever we feel like. But doing what is best for the whole picture, this is how Master Daie's points out that whatever we do is something that can affect the great way it is about how we are in accordance with other humans. If we are living in the way of the five qualities, then we are at one with the ways of the heavens and earth. There are clever humans and there are dull humans but in our true nature there is no such division. If in a foolish person there are these five qualities, then there are also in a clever person, there is no in their capacity for that. When the heavens rain, they rains for all people equally, in the same way. It is not a rain drop that will fall here and then will fall there...We cannot loose the way of our true nature, people who know about these five qualities they can live in that way, nothing to do with heavens and earth, neither they could betray them no matter how they live.

Master Daie says that we cannot mistake this, no matter how much we intellectually study these matters of: empathy, righteousness, rules of propriety, wisdom and deep faith and belief, without deeply experiencing them it is all superficial seeing. There are dull people and there are clever people; Those who follow these five qualities and those who don't, but that has nothing to do with the way in which the heavens and earth move. Dainen was mistaken saying that we can settle the Heavens and Earth, but Master Daie says that heavens and earth cannot be settled because they are already settled. We can only act in accordance with that. If we understand how it is in the heaven's

and earth then, our way of being will improve by acting in accordance with them. Most people know nothing about this. As Keicho Shui said: People go against the heavens and earth, but that is a mistaken view. Like Master Joshu has said: Most people are used by the 24 hours of the day, but he (Master Joshu) uses the 24 hours of the day. And all the seasons in their cycling. But this does not mean that you can do whatever you want to. But to live in accordance with the Heavens and Earth. Master Joshu has no preferences and that is why there is nothing that is so different in the way he lives. Knowing we are all within the Heavens and Earth. But we misuse our bodies and crush our minds and that is why we are unable to use the hours of the day. It is not about mentally learning these five qualities without living them. Not like that finger that points to the moon, that finger is not the moon. Reading sutras is not understanding and realizing the deep awakening. A memory of some stanza of it. where is the meaning of that for awakening? We have to realize the source from which these five qualities come forth from. Then we can live in this ways of Heavens and Earth, naturally. We have to realize directly that true nature and align our human way of being in that huge state of mind. And these are the teachings of humans living in accordance with the Heavens and Earth. It is not mentally learned. To every day throw away our small self, to every day throw away our dualistic view and then we can spontaneously become one with the Heavens and Earth. We don't have to become a certain something, but to be simple and honest and clear in our minds, so we can actually live in simplicity: with the Heavens and Earth alignment. In this way Master Daie is teaching us. In this way we can do osesshin, sit in the zendo, we can live without a speck of cloud in our mind so we can actually touch our original mind. Because this is not so easy to do, we receive the help of koans and sussokan. Zazen is the clarification of mind which is central. Not only by doing it in the zendo, but while walking and standing...participating in all parts of life in society. Everywhere is the zendo. As Master Rinzai has made it clear: "If our mind is clear, we are masters in every situation" and when someone like that is present, wherever they are, there is truth present. If we sit in the zendo and we are noisy, that is a big mistake. We get moved around by our extraneous thoughts, rather to give no attention whatsoever to this extraneous thoughts. With our exhalation we spit them all out, again and again. If we allow in gaps, they all come pouring back again, but if we seriously keep away those gaps, we are not thinking of good or bad in doing this but we know best if we are letting in those thoughts and attachments. We have to do it to the point when there are no thoughts possible to enter. Exhaling and exhaling until our mind has nothing left to hold on to and our true nature is then revealed with right actuality. "A thousand bodies of water, a thousand bright moons revealed, a thousand miles with no clouds, a thousand miles with clear sky. But if its murky water, there is no moon reflected there. But it has nothing to do with the water, whether a person has knowledge or not, if their mind is clear then the mind of the Buddha will stream right in that clear mind. This is zazen. And so we can't pile up all kinds of thinking, every last speck of it has to go. "A thousand bodies of water, a thousand bright moons revealed, a thousand miles with no clouds, a thousand miles with clear sky" , whether it is a small body of water in a sake cup, in a bucket, in a pond, in a great ocean, if there are no waves at all, the moon is clearly reflected. If our mind has no waves, the Buddha's truth is clearly reflected there. Our true experience stamps unto us with a clear, definite input. "Is the moon me or am I the moon?" The autumn moonlight shines so clearly that shining moon to where all extraneous thoughts are gone completely. No longer can we tell if there is an inside or an outside and if we can realize this place and know this moment where Heavens and Earth are infinite, then our mind is infinite in that very moment. Even if we are not doing this for our whole lives, just to have one deep experience will change our whole life. Where there was a small self only now the heavens and earth are shining through us and this is zazen. Extraneous thinking goes away. We do this for all people, for all beings we will ever encounter. We have to offer everything we are to society and we can't do that if we are still slaves to our small self. That pain, that misery, know it as our own pain and misery. To see that zazen is most necessary for liberating all beings and also for true world peace. Do zazen with this huge all embracing mind.

Day 3

The path of heaven and earth is realized through cultivating our true nature by living in the way of empathy, propriety, wisdom, responsibility and deepest belief. But these are not things that can be

realized intellectually, only by following the true nature. As Daie says: the teachings of sages is about awakening to our true nature and then awakening others to do the same. As it says in the Lotus Sutra: a Buddha appears in the world to open the treasury of truth. To cause sentient beings to enter and abide in the truth. Human's true source is this deeply seeing eye of the Buddha, not the ego, but the actuality of doctrine as lived, not as just studied. What heaven imparts to men is called Human nature. To follow our nature is called cultivating our heart. A Buddha appears in the world to open the treasury and reveal its meaning. So that all beings can awaken to that deeply seeing eye. All being will live in that way of life is then harmony, leading all being to true wisdom. For that the Buddha appeared in this world, that we are all endowed with this clear nature, and to live and function from it. In spring we have the plum blossoms, the peach blossoms, the cherry blossoms, all the flowers. The flower's blooming power is only able to manifest when it encounters this warmth. When that warmth comes, in accordance with each flower's capability, there are big flowers like peonies, small little flowers like violets. Some single blossoms, some double blossoms, little dandelions and clover that bloom in a tiny amount of earth, blue and yellow and bright red flowers. When spring comes, they bloom with their individual nature, which they express, spring comes and has no concern at all for how little or big the blooming flowers are. Spring simply brings warmth. And the warm conditions for all the flowers. Because they are endowed from the origin with the nature of blooming. The karmic condition of warmth brings that expression forth. Not only is this true for flowers but also for human beings. Why do some people awaken sooner than others? This is all about whether we hold precious our karmic affiliations. But if we are full of dualism and mental ideas about it, and don't receive our true nature's innate wisdom, that is each person's own problem, and is not about their innate wisdom. Because of our dualist ways and conditioned views, we do not trust it. While it took the Buddha six years, all beings have the same nature to which he awakened. You can realize this directly that all beings are endowed with the same nature. We don't have a nature like this because we train, but we all it from the origin. Using the teachings of the ancient we have to see clearly why some awaken and why others don't.

Here master Daie uses the words of master Hyakujo Ekai Zenji: if you want to clarify Buddha Nature you have to see clearly and directly how karmic ripening and affiliation work. When the time arrives, the results manifest. Someone might ask: when is my time coming, when is my ripening happening? – Only right now, of course. It is not about waiting and wondering, there is only now, so why do you look away and look around.

Further, Nangaku Ejo Zenji's teaching is brought in here as it is taught by Baso Doitsu Zenji. The sixth patriarch's transmitted to disciple was Nangaku Ejo Zenji. People were hearing a rumor that there was a superior monk on that mountain, who was sitting all day long, like the Buddha. Nangaku Ejo Zenji wanted to meet that person, and it was Baso. He had been sitting in a very deep settled atmosphere. So Nangaku asked: "Do you sit here everyday? – Of course, I sit here every day, from morning until night, and from night until morning. – That is a wonderful thing, without mistake, yet for what are you sitting? – That is a matter of course, what is there but to awaken and realize true nature. – So you are sitting down your body like this? – Yes, of course, this is how all the antients have been doing it." Nangaku Ejo picked up a tiles and kept grinding it with a pebble. And Baso couldn't help himself but he had to ask: "What are you doing?" Nangaku replied: "I am making a mirror." Baso said: "No matter how much you will scratch the tile, it will not turn into a mirror." – "Oh, is that so? By sitting a body down, you think that you will make a Buddha?" Hearing this Baso swallowed hard. He was struck deeply. So he asked: "Then what should I do?" To this Nangaku answered: "If you have a cart and you have a horse, and you want it to move, to you hit the cart or the horse?" Hearing this Baso realized for the first time, that he had to sit his being down, not only his body. Body and mind are becoming one. We shouldn't even have to sit, but our mind is so noisy, so we have to sit our body down to clarify that mind. If we are slaves to that ego and being moved around by everything, then what kind of Zazen is that? And for the first time, Baso returned from concept to practical actuality. Master Nangaku then said to him: Our mind is our true ground. The extraneous thoughts are not our true mind. To give our brightest light to the stars, to the sun, to the flowers, to the ten thousand things, this is our true awareness. Just like a mirror, because it has no small self reflected in it, it can simultaneously reflect everything that comes to it. But if our

awareness is filled with various ideas and attachment, then this present moment cannot be thus perceived. We have to give light to this moment's phenomena. We can't ignore our own footsteps, or how can we possibly liberate all beings? To see that each mind moment is reflecting everything and to give it all. It is just like planting seeds in the ground. If we have seeds, we can't leave them in the drawer. We need to take them out, or they will rot in their bag. If I can say anything to you, if you have any inclination, listen to me and I tell you this: if you plants seeds where there is no water and only ice, they will not grow. Seeds need the warm air and water to allow them to break their shells and become the flowers they are. And this time is now, to be able to realize truth directly.

That is why it is said that the teachings of sages in not for their own fame and gain, but for all beings to realize their true nature. Chomuku is one whose letters will come in later. He is one who is deeply awakened, yet he was exiled to the central part of China. This is when Master Daie was also send to the Northern part with the same transgressions, so they were especially close. He wrote: "Even a slightest distraction cannot be allowed. We have to throw everything into breaking through. And if we have this kind of determination, it will manifest. Even if we have not realized it yet, the root is firm and solid. And the zendo is supported, society is supported by this, and even if our awakening is not complete, human's clear way of being is expressed in the truth.

Like a gourd floating on water, it will float luxuriously, going along with the water's flow, but if we are trying to catch it, that floating gourds slips right out of our hands. If we try and force it into our hands, it twists and turns. At Myoshinji there are screen with this very theme painted on, so how do you catch the cat fish with the gourd? The Dharma is like this, a slippery cat fish. We try to see Dharma but we can't, because it is the Dharma that is doing the seeing. We can leave it as it is. Then we will be crushed by our extraneous ideas. And we will never be able to repay the true Dharma grace.

Day 4

You have to look directly at every footstep and motion, keeping your awareness alive. This is not just a technique, but is about deep cultivation. To not be moved around by the external world with your discriminating view of things. You say that every footstep is your path, but who is using those feet, who is walking that path? And if you make yourself something separate, that is also a great error.

Who sees the world in discriminating ways? Who brings forth all of those thoughts? You build shadows and then you are imagining to resolve them. It is you who is looking at this world with discrimination, while saying: you have never let go of the Buddha's way the whole time. It is like playing sumo all by yourself. Making problems up and then thinking that you are resolving them. This is a big mistake.

The sixth patriarch gives us this definition of Zazen. The Za is not to add any ideas of good or bad, Zen being to not hold on to any concerns whatsoever. Zazen is very clearly defined and it is not just a sitting posture, but it is a way of mind. To not add on any thoughts of good or bad to anything we perceive and within to not hold onto any concerns. From morning until night, no matter what we are doing, to not add on any further ideas to it. This is Za in Zazen. Moving with all the things in relationship with our day, while knowing that they are all transient, to have no thought or idea that you are standing and sitting. No divided idea, no discursive thinking about what you are doing. As Takuan Zenji wrote in his letters to Tashimanokami, compiled in a work titled the unfettered mind: We have to not be fixed anywhere with our focused attention. We cannot get caught on someone's sword tip nor on their hands nor on their face nor any part of their body. Be caught no where or else it is not even becoming Kendo. Our whole field, the field of the universe, and so we cannot be caught on what we hear, see, smell. Or else we get fixed and stuck to this. It has to be open in any direction. And then we are able to respond appropriately, whether it is from the left or right or up or down.

Doing Zazen is not about becoming black inside. But in 360 degrees to be totally wide open. On this we work creatively in the zendo. Not being caught on forms and not being stagnant anywhere. But since we are all still immature we easily become caught and stuck. That is why master Hakuin says: "Zazen in action is worth 10000 time that of sitting Zazen." To sit in the zendo is important, yet to be able to use it the whole day, without being caught on something. Yet never once being separated from the world around us.

Day 5

Socho Kaku writes a letter to Master Daie and tells him that in his every day life, even though he lives in a discriminating world, he is always with Dharma. Every day, every footstep, every hand motion he is practicing with the Dharma. Master Daie asks him if he is really not being used, being moved, by this discriminating world: making his koan and his cleaning something separate. And he himself inventing this discriminating differences of the world, just saying it is dharma instead of getting rid of all the gaps. This will not bring a settled mind, even if you spend your whole lifetime doing it like that, it will not work. No matter how much difference there is among things of the world, it is in our own mind that it all becomes dualistic or not. Who is it that thinks this world is of dualism and differentiation. Arising those thoughts, even if working with a koan, it will not work. As the Buddha said: "Sentient beings who are still deluded are pulled around by everything they see and therefore loose track of their center and fall away into discrimination". Because our mind is not deeply settled, we are pushed and pulled around by the phenomena.

In the case 46 of the Blue Cliff Records, we have the case of Master Kyosei's attendant. It's raining outside and he asks: What is that sound outside? It seems there is no need for this but the attendant answers: Its the rain outside. But Master Kyosei says: All beings are upside down, being moved by the things of the outside world. Who is this person? Who is that person? Always pulled around by the external world. Even if there is a certain depth of mind: those 5 senses and the awareness is to perceive with those 6 roots. With our eyes we perceive the world of seeing, with our nose the world of smelling, with our ears the world of hearing, with our mouth the world of tasting, with our body the world of pain and feeling. All the things happening externally and the perception of them, we are all pulled around by what are also called the 6 dusts that move around our mind.

Master Rinzai says: "originally there is one light divided in six rays". Six windows, but they are not something separated: it comes to our eyes and it becomes our seeing, it comes to our nose it becomes our smelling, it comes to our mouth and it becomes our tasting...But originally they are not six, but we have these six capabilities. The world is not divided into something six. With our eyes we perceive the world as sight, with our nose the world as smells, with our ears the world of sound, with our taste we can perceive the world as flavors, with our body and our feeling we can perceive hot and cold, and good and bad. With our awareness we see the world and all as it happens but there are not 6 varieties. This world has no form, not a fixed form. From morning until night, it is always changing, saying now is already changed, but we are always moved around by those changes that are constant. Its not about just saying: "I'm not moved around about all these things". Its because we have ego that we add likes and dislikes to those changes and things. Without that it is just only as we see it, just only it hear... it just receiving it simply as it goes by. But we hold on to what we like and we get rid of what we don't like. Its like the Buddha said: "because we are moved around by what we like and dislike, when actually we have only gathered those particular preferences in a short moment since our birth". And then mistakenly we think that is who we are. Our ego gets angry if we are insulted. Rinzai says its only one light divided into six rays, but even this is already saying too much. We receive this ability to see, the cells we received from our parents, there is not fixed form in it. We don't sit glaring thinking i must see i must see because I have eyes that can see. Our eyes cells have the ability to see, the same for hearing, smelling, tasting and feeling. This is all form heredity and it has no substantial actuality yet we get confused thinking this is who we are. There are also things that don't finish with just our seeing, smelling, hearing, touching and tasting: We have imagination, we have extraneous thinking, we can feel the pain in another and even think it is our own pain. What is that? that is not ego. Ego only thinks of itself, but we hear the voice of pain in another, what is it that is hearing that? It's not ego. We have to see this bigger view, not just repeat our conditioned reflexes. Some just think that a person is suffering due to themselves and feel no empathy. So why is it that some feel empathy and others don't. Its about the size of our mind's perception. We have a material quality and we also have a huge wide opened mind. If we really want to work for all beings, we will put our body through anything. Why is that? Because we have seen something that is uniting in all beings. While it is me, it is not only about me. This is not ego. What is inside you that is seeing like this? What is human's truest mind? Master Kyosei asked: What is that sound outside? The

attendant answered: A raindrop. Master Kyosei said: All people are deluded. see? you lost your true self already. He thought he was wrong and asked: What is it then? anyone can be attached to things that is easy and yet when we are absorbed and really reading we are not thinking about the book, or playing the piano or a guitar. When we are really playing we forget the guitar, it is not because of attachment but because we are one with the heavens and earth. What moves us is our cells and something greater than that. See it well. People play sports in terrible weather and they are energized, they are one with heavens and earth. They are all sincere, forgetting themselves completely. Is it ego is it the cells? - It uses those cells. It is the samadhi of being absorbed in something, into a book, a music, a job... When we finish we are not longer ego free and not yet in touch with our truest nature. Here we are seeking what is not limited to a form or an activity but we are still not realized. This is Master Kyosei's great kindness: A raindrop - there you are caught in sound. What would you say then? That world of oneness on Heaven and Earth cannot be described in words or it is not the actual truth. There can be no trace.

This world is at its source without a self or an other. We do zazen to directly perceive this world of such no division. Who made this division? The stone lamp is holding on to this ideas? every single thing is absolute in the world, there is nothing we can compare, no differentiation. We see a blooming flower, we realize this by becoming that blooming completely. This is how things flow naturally. The four seasons are not about differences but things as they actually are. Not an idea about any of these things but actually becoming them. No need to interpret or separate. Thinking I do something for others is not possible. It is not dualistic. Socho Kaku says that in his every day life, even though he lives in a discriminating world, is always with Dharma. This can only come from a separated mind. Become one straight line of vivid life energy, do not be crushed by your own discriminating mind: the samadhi of a koan, the samadhi of sussokan, become that one great life energy, not conceptually but by putting the whole universe right into your belly. Become that huge spaciousness, that whole universe is our body from our birth, see that this is not a mental idea. We are returning to our true source, we push on the ground to stand up when we fall. When we fall down into dualism, we bring this truth to be able to stand up again.

Day 6

Socho kaku's letters mistakes have been given, while he is in the world of discrimination and saying he is one with the Buddha Dharma it has to be asked, who is saying that? who is seeing that? As the Buddha said: "We are what we think, having become what we thought, like the wheel following the cart pulling ox, sorrow follows an evil thought. We are what we think, having become what we thought, like the shadow that never leaves one, happiness follows a pure thought". If we see things clearly in this world, without a mistaken view, everything we see is truth. But if our mind is filled with discrimination, then we can't say we are one with the Buddha Dharma. This world as Daruma Daishi said in this definition of zazen: we have to see it through the eyes that have let go off all connections to anything external. Freed themselves from any concerns within and then when mind becomes like a tall firm wall, then we can say we are one with the path. The Buddha dharma is not about keeping the good and throwing away the bad, it is about cutting through everything. Not cutting some devil and leaving a God. Who is making that kind of preferential decision? In Buddhism we cut both by becoming from the top of the head to the bottom of the feet, that Mu completely. This is what Daruma Daishi is referring to in his definition of zazen. At the time of the Nirvana assembly the butcher put down his slaughtering knife and immediately attained Buddhahood, on the spot where he stood. A butcher slaying cows, realized his clear nature directly and was totally liberated. He is like Frankie Parker, thrown into a solitary cell told he was not even worthy of a usual Bible and was given cynically the Dhammapada, the words of the Buddha. He read it and immediately knew that this words were written just for him. "We are what we think, having become what we thought, like the wheel following the cart pulling ox, sorrow follows an evil thought. We are what we think, having become what we thought, like the shadow that never leaves one, happiness follows a pure thought". Everything Frankie Parker had ever done, were only kimonos. That was not his true base, his deep anger, his miserable dissatisfaction which ended in killing someone. As Buddha said: "Our true nature is not good or evil. Is not god or devil". And Frankie Parker was deeply awakened at hearing at these

words. He had killed out of rage, but now was awakened deeply to the true source of his nature. Our true mind is only compassion, the root of everything we do is this compassion. The rest were just kimonos, he had been deceived by these kimonos. He had been deeply mistaken in what he did, that had not changed. But by awakening to his clear mind, he was able to teach the rest of his inmates that the root of human beings is only compassion. From ignorance we don't know that, we have to wake up. Wake up to this original compassion. He even borrowed a room in the prison and sat zazen there with the rest of the prisoners. He even got ordained out of remorse for what he had done. We are turned and tossed around because we believe in those kimonos, we believe they are who we are. For 8 years he guided the inmates, but he was executed to somehow pay for those crimes. After teaching all those people everything he could, people also from the area made a great demonstration against this execution, but that did not change it. In the same this butcher who put down his knife, and immediately attained Buddha hood. Frankie Parker took away those kimonos of dualism of emotion, and then saw he had a true human nature from the origin. And was one and the same with all humans. People who are always thrown around and confused by their circumstances, he is telling us to even one day sooner see this true nature directly.

All of you who are doing training, are you always wishing for something good to happen? Are you always trying to avoid something bad happening to you? Discriminating ideas of I or Me making all these efforts come up as wisps all the time and they are the reason why we don't awaken. As master Rinzai has said: "You seekers of the truth, you don't awaken because your sickness is you don't have deep belief in your true nature". In Zen we cut all of it. Not holding on to good things and pushing away bad things, whether it is sussokan, whether it is the koan, we cut completely. And then wisps come up and we cut those too. We can't be distracted. We have to do this every single moment. Like the story of the small boy and the dam of Holland, he put his finger in the dam's hole preventing the whole town to flood. All these ideas, all these inner questions about if it will be possible to do this or not, put that finger in that hole, prevent the flooding. Burn it all completely or else it will not be realized. And if you think you can't do it, then you should not be doing it. If our mind is clouded, we find it difficult to stay right on the present. In the zendo we can somehow do it by simply looking at the zendo floor. All kinds of thoughts are still coming up, thoughts of our countries, our families, our futures come up...Our unsettled mind keeps bringing in those many, many gaps. Many, many different worlds keep coming up. As Master Rinzai says: "Don't add any second thoughts to your direct perceptions, do not add a thought to anything you perceive. We do have those six windows of perception, but if we are always giving ourselves into the gaps around our perceptions from them, we are always being pulled around by them. But as the thoughts come up, we keep answering them, further thinking about it. Thinking that today the lunch was very good, and then mmm I wonder what my mother is cooking today, or wondering how long this will really take, can I really do this? we get so fooled by these kind of mental ideas and gaps we get weakened, distracted and completely miss the point. We are throwing away our own efforts right into the mud and everything then turns into something dualistic. There is good, there is bad if you want it to be like that then please leave now. When the butcher heard the Buddha speak he knew spontaneously his own true nature was no different from the Buddha, the same with Frankie Parker reading the Dhammapada. But what was it that they had grasped. Which is real? which is a dream? look closer. Are we seeing a dream or are we actually walking the path to true awakening? If we start mentally comparing, we will be shattered within. Bring that Mu in, cut it all. Shibi Zenji was transmitted to from the great master Seppo, here are his words: "Daily life is full of attachment to form, but everyone who has come here, has come with a vow and a knowing that it has to be different". This is called the color of the world, that we are pulled around by these forms all the time. We are always living in self-conscious awareness, following around shape and form. As Master Joshu has said in his koan of Mu, people are always improving and wanting to do better in the world. But with that calling this good and that bad, that is all color, the thread of self-conscious awareness. When we climb a mountain we can see from far away the whole shape of the mountain and it is beautiful. But while climbing on it, we can't see the mountain's form anymore. We are focusing on each step, working to reach the top. Our mind's true source has no thread leading to perception or self-conscious awareness. Not even the idea of having nothing to hold on to. We are not picking or choosing it all comes to us and it is very clear. People today think

that if you don't think in dualistic terms, then you can't do anything. Only going further into complexities and away from awakening. And even if we see that and we know our mind and we know we have to sit more, when a tiny wisp comes up we get moved around because we are trying so hard to be quiet. If we don't stir it up, the water is quiet from the beginning. We invent our own distractions and then let them press down into our mind. There is no such dualistic mind within us. Master Daie says that sitting silently and then while still being moved around by being in a busy society we can still be in the world clinging to a quiet state of mind, and be in the world. This is zen biggest problem these days. This is not true zen or what the Buddha taught. When you work with a koan, do not see it as a tool to work in the world, see it as a tool to awaken to the source of the whole universe. Continue with that koan in the 24 hours of the day. Until we don't know if there is an inside or an outside. It is not because we want to seek good things and discard bad things, all of that are ingredients for dualism. Cut all day, in every single moment. Do not look for a quiet world, we are becoming zazen completely in every world that we encounter. In whatever situation we find ourselves in, we have to become it completely: standing, sitting, eating, chanting, seeing... We see it but we don't think how we see it, do not get caught in the 4 ways of suffering and joy. Just become everything completely but not with the ego. Becoming that Mu completely is what is most important. Everything we do has to happen without having any idea of what just happened.

Day 7

Master Daie is writing that there is a place where there is no way for dualism and explanations to come in creeping through whatsoever. To practice without even thinking that we are practicing. Walking with no idea that we are walking, sitting with no idea that we are sitting... And we can't be afraid at this point. Do not waste a single moment. Thinking this and thinking that and we believe that is our correct state of mind. When we stop judging anymore we worry that we will lose ourselves. Lots of thoughts come forth from that, but a mind that from being scattered returns into oneness and is not moved around anymore, can finally see the same mind of the Patriarchs. This state of mind has to be ripened and ripened and we are naturally quiet and clear within. In all the 24 hours we have to drop away that conditioning, the habits, that attached way of being, continue until there is no place of inside or outside. With this experience you are like a person who can't speak, like a person trying to tell a dream. Knowing they have had a dream but with no way to expressing it to others. The ancients also experienced this place of no thoughts pouring forth and yet the false teachers just consider wordlessness as the ultimate principle. While this is a very advanced state of mind still this is not the whole thing. Don't you want to pass through this barrier? Then you must burn completely with this Mu. Until you will astonish heaven and shake the earth, you will walk hand in hand in hand with the Buddhas and the Patriarchs, spending your days together in the samadhi of profound and mysterious play. Why did the Buddha stand and move from under that Bodhi tree? Why did Bodhidharma come from to China? All the ancients put everything, their whole lives on the line for all beings. Why is it that they can do that. To move beyond that place where there was no self and no others. Most people believe this place of stillness is the point, like the false teachers thinking wordlessness is the ultimate principle. Scholars and philosophers believe this too and then they don't move on from that. The Buddha stood up and continued, and under the bodhi tree he realized that place where all ideas and attachments were extinguished completely. He saw that not thinking was not the point, or he would have not come down from that mountain. He went back to guide his friends, he could not sit down on his illuminated realization. His huge expanded state of mind had no idea of expansion or hugeness, he was that hugeness. Like in Kyudo when the bow is tight as much as possible, and then you shoot the arrow. But the person does not aim to hit the target, it is the pulling to whole openness and then pulling the bow in that way is the point. Our state of mind on each moment completely, and then the arrow releases naturally and flies straight into the center of the target. The Buddha's state of mind was firm and taught like this, and this is what encountered that morning star. We must believe in this gate of enlightenment. The Buddha's very experience, this is not a vague word play. What was it that all the Buddhas and the Patriarchs awoke to? Master Daie urges us.

In your conduct of your daily activities, as you do your various activities, as you become aware of saving power, this is where you gain power. Gaining power is the ultimate of saving power. When you sit and stand from morning until night without any concern or even self-conscious awareness, it is like training a new dog. We have to train and teach it with a leash, with a collar, so it doesn't go off and bother others. But the pet becomes closer and closer to its owner. And then eventually it does not misbehave. It is just like that. It is just like that with our dualistic mind, sometimes it acts blindly and then it returns more and more. We have to gather that it, but no matter how wild the dog might be, if the owner uses the leash well and teaches the dog with patience, the dog will start to walk like the owner. He will start to follow the owner anywhere, and then the leash and collar are not necessary anymore. When this is our natural life's way, then our mind is naturally settled. Then we do not need any further force. "You live in a world of discrimination and train in a world of Dharma, yet if your mind is truly at one with what it sees and hears, then it doesn't see things as a world of discrimination, or needing force or intention." We simply have to make ourselves clarified and then not bother ourselves with ideas about it. This is Samadhi. Samadhi is not intoxication. Gaining power is the ultimate in saving power. Just take the mind and bring it together with Joshu's MU. And in that way, keeping it all together till the mind has no place to go. At this time to use that patient, sturdy core. Like the doing of Yaza, one person goes in, another one leaves, almost everyone has gone in, but we are still ashamed that we do not have an answer for the morning sanzen yet. We haven't even entered Samadhi. Patiently diving in, again and again. And deepen that state of mind, we have to keep working on it 24 hours a day. Letting go of all of our notions and attachments, until there is no sense of there being an inside or an outside. This state of mind is what has to be worked on creatively and inventively.

Parting the clouds and seeing the moon. Eating, sitting, standing is Mu. And because we do it like this, all the thoughts that usually come around don't come by anymore. No matter what we see or hear, that Mu continues. That place of ripening, more and more and more. It is like an apple, which comes to the form of being an apple. Then goes through the pale winter sunlight, the chill air, the freezing nights, that green unripe apple gets riper and its sweetness comes. And we are the same. As the immovable state of mind more and more grows in us. Yet we cannot force it to happen. And then the moment comes, suddenly it is like the awakening from a dream. Like the lotus flower opening, like parting the clouds and seeing the moon. The lotus pops open, the clouds part. And for the first time, am I the stars or are the stars me? Not a single hair can be inserted here, we are in awe when this awakening occurs, if we don't move blindly. Like it is often said: one drop of water does not have much use, yet many drops form a river. A river flows and draws together many more drops of water until many of these river gather together in a pool where there is a dam. The dam is used to create water power, to turn a turbine that can be worked and if we don't waste it, that power dam can send energy to all the factories, the homes and the lights go on everywhere. Don't regret any tiny bit of effort. It is all important. Just continue without a single gap. If you reach such a moment you naturally will obtain unity. Through all the activities of your day, just contemplate this Mu. If we get caught on: not yet not yet? Then we waste the water. Don't be concerned with awakening. All the generations of patriarchs were all just people. If we wonder why it doesn't work yet, it is because the essence isn't full yet. As the Buddha said: If we put our mind into one single thing, then there is nothing that cannot be realized. All the Buddhas of the three worlds were just unconcerned people.