

Risansei Taihatsu was in the center of the political scene. The first word in his name means light. His title was a public officer's one. Here we have a letter from Daie Zenji to Risansei, Daie Zenji was 61 year's old, at which time he was also exiled to Kosho for criticizing the government. Risansei as well in the turbulence of the time with many different political parties all in flux. Since Daie Zenji had taught many who had a radical view in politics, he was also exiled. Risansei was sent to Eshu Kainan, almost close to Vietnam. There he wrote about his state of mind to Master Daie. At this time Master Daie had been in exile for many years already. Risansei writes to him of his great insecurity and how when he is feeling this deep insecurity, he finds truth in the writing about the four Dharma datu of the Lotus Sutra realm. Also very deeply studied by Master Rinzai, many great ancients had also studied philosophy exhaustively and found no clear truth in that and in frustration had gone further in their training. Upon awakening many saw the depth of the four Dharma datu of the Lotus sutra realms and the teaching that was given within. This is not about four different realms or worlds, it is about four different views of one world. Here we have the first which is that of the realm of the Individuals: things as rivers, the mountains, the moon and the sun, all the 10, 000 things, this is the Individual Realm. But while these are in front of our eyes to be seen or so it appears, there are still gatherings in flux. Gatherings of atoms and molecules, as is our body with its 60 billion cells. In the old times in India they would call this "the way of the gathering of the elements". In the gathering of the element of water we would find all our physical fluids, our lymph, our blood... In the element of fire, we would find the temperature of our body. The heat of our body. In the element of wind we would find our breath, the air that moves through our body. And in the element of earth we would find the bones and our flesh and all the solid parts. A very rough Indian analysis but in any case in this gathering of the 60 billion cells that we call our body, we are constantly changing in their appearance and content, as if we are here but we are also not here. Like the Asahi river whose waters are different every second, if you test them and look at them, and yet even if that is always different, the river constantly appears the same. A fixed form that is nowhere to be found whatsoever. If we are caught on a fixed form, then we suffer, if it is a fixed physical form, we suffer from when we experience the changes of birth, of going old, of sickness, of death. It catches us very deeply if we think we are some sort of substantial ongoing form. But if we know we are always in flux anyway, these don't confuse us. This is to understand the first realm of the Dharma datu of the Lotus Sutra. But there is also a view, a realm where we see the various forms and their interpenetration and manifestation, and we feel this great joy. Not only becoming confused by the transiency of these realms but with this our deep wisdom can open. But still these are only mental ideas, and we don't live with only mental ideas, we have to see the actuality and bring this into our deep connecting and encountering with things and people. When we see that deepest truest nature in each and every person and thing. I want to sit more like that mountain that soars high. That moonlight illumines the whole dark night, look at those bright stars. We are in wonder and amazement at each and every object, and each and every realm that we

perceive is true and of deepest value. And this is our deepest truth, the ultimate of the 4 Dharma datu, here there is no space and no time. In one instant, when we see a flower, there is no fading of anything. When we see in one brief instant, seeing prior to even knowing what something is. We hear a bird calling, in that instant of directly hearing it, we don't have any idea if it is a bird or a wild bird or anything, we are just purely that hearing. And there we know that place of no time and no space and it is in this way that we can experience and learn from the way of looking at things from their being on the four Dharma datu of the Lotus sutra. Risansei here has been exiled and is trying to stay alive in every single day, sent so far away from his beloved capital, his motivation fails. Daily he looks deeply into these four Dharma datu realms and writes about it to Master Daie. Risansei looks at the truth in all four Dharma datu, writing and telling Master Daie how he finds in them the absolute truth, not a human being's mental imagined truth. And while he has been exiled far from the capital, he finds that looking at it in this way, this very land is the land of lotuses, he writes of this state of mind to Master Daie. He tells him that knowing what a bright person Risansei is, to be in the political center in the midst of danger and to nevertheless constantly doing his practice in every day life as well as reading from the ancients. Building his wisdom while working in a political world in a central position, as one who is depended upon and also is teaching others. With all this academic learning, while never leaving out his zazen, but has all of these not been something he just acquired and not truly something that had become second nature to him. Meeting the razor's edge now in exile, meeting life and death, being on that razor's edge only will tell. Our position changes continually, but when one's situation is truly life on the line, there are very few who can continue. Most are only gold leaf colored iron, not true gold through and through, we loose our sharpest seeing at that point and that is truly pathetic. Because it is not our true ability but our acquired ability as formed by our job, our position, and when we are exiled then we are no longer in that position: we are alone, we are with only that situation and those conditions. We really are that most simplified version, there is no fame to try for, no money to use our skills for, nothing to work and be appreciated for. No friends or situations to be learning from and impressing. The poverty is a matter of course, we dig a new rice field, we work at it every day, its all there is for us to do. There are no awards to win, no appreciation to garnish. But if we can live well in this simple daily way, we see how limited the wisdom of the political scene had been, how attained, how stuck on. When we become one lonely individual thrown in a situation we loose our shine easily. First having a feast and then finding ourselves in a situation with no one else around, it is severe. Master Daie is telling him not to try to depend on his intellect any longer but now, when he is forced out into the razor's edge of life and death, he has to clearly see what he actually truly is. Now there is no way to pretend and posture as there formerly was, he now can see it as it really is, and in this way Master Daie is speaking to him severely. Next Master Daie renews his words and addresses him as his high ranking position name, working alongside the prime minister: "You are always working hard to not make mistakes, to serve and teach others well, and for this

everyone deeply respected you, and that was given life in all of your deeds, and this has all been put to work in your function of course". Here he is not only praising him, but saying that he will fall into all the same patterns if he is not careful. "Now you are sent into nowhere, to use these skills well, he taunts him slightly". We have to hammer the pure gold out of the molten hot rock. Iron and other less precious metals, lose their shine in the forge. Only gold stays shiny and brilliant. You are not only one who has worked for this because it was acquired from being in a social situation, you have to be able to deeply express that that is from within you as well. Those high quality ways. In relationship to the four Dharma datu as well, this faraway place, calling it a faraway place is only something which is relative to a something called a capital; There is nothing absolute about this relationship. If you really, truly awaken to that Dharma realm where all things are interpenetrating and harmonious, then, you'll be able to become it and live it. No only presume it and study about it, for this I have great expectations of you. Every single thing in front of you, this very place is the land of lotuses, this very body is the body of the Buddha. You will experience this, this Buddha nature in every single thing and even if it is all working against you, or you are not respected, you will not become confused. Even if you make mistakes and are accused of even greater errors, you will not be confused but will see it all as the workings of the Buddha land. He tells him this and cautions him severely. He continues asking him to completely become these four Dharma datu realms and that Master Daie will be at one when he is in that deeply realization, and when you will eventually be forgiven and return to the capital, I will eventually be forgiven and return near the capital as well, and we can again meet. And even if we cannot, even if that never comes to pass, then we will meet in the state of mind of the oneness with the four Dharma datu realms. In fact, they are both five years later pardoned and returned to the capital which we will read about later. In this way he tied their karma connection together for a further moment to light incense and give thanks to the Dharma. To truly become those four realms of the Dharma datu. To know that in fact this very place is the land of lotuses and this very body is the body of the Buddha. Not yet there so to become that state of mind always has to get worked on. And saying that he will end his letter there and he wants him to know that he has hopes that he will not only interpret this letter intellectually and use the words when he finds them slightly useful. But to know that these are words of truth, they are words with thorns, they may sound empathetic but to read them, and with them to review his behavior well. In this way Master Daie ties it all together. When we hear this we have to see if we are truly sitting Master Daie's deep zazen or if we are sitting Risansei zazen which still has dregs and confusion stripping through it. We cannot do true zazen and become melancholy if we burn completely, burning up everything. But if we are not it is like we are looking from a fence through some little hole. Breaking through is not something imagined, it is to have light come pouring forth, but for this we have to become those flames completely. We have to look clearly and directly at what kind of zazen we are doing and review our behavior carefully.

The next person with karmic connection to master Daie is Sojo. He was also a leader in the political scene. Master Daie Zenji is 58 years old when he wrote this letter. This letter is about training and how it has to be done in every hand motion and every footstep until we breakthrough completely and fulfill our true path. Sojo was a long time sanzen student of Master Daie, he knows him deeply and well. of course this letter is written from Master Daie's exile, so they couldn't have sanzen at this moment. Master Daie is writing to Sojo on how he is training in his true path. This varies greatly from person to person, from mind to mind. There are those who are passionately determined and motivated, and those who aren't so. We have all been endowed with this great vivid living life energy yet we are still all very different. Sojo made great efforts and had a great cutting ability. He realized this state of mind where he could deeply awaken. Not any ideas and shadows of judging and thinking. Whether he was praised or put down, he was not moved around. He was walking that state of mind. Hard to imitate in its purity and wholeheartedness. This is how Master Daie deeply confirms his practice by writing him this letter. Now he says to further deepen, for that to apply oneself to every posture on each day, each event of the whole day. That which sees, hears, smells, tastes, walks, sits what is it? To throw every cell of our being and then there could be no room for gaps or looking away. Everything we see, we perceive, every single encounter we say as we see it, taste it, smell it, hear it... What is it! In each instant we are alive, that is the manifestation of the Buddha nature. Freshly born clear mind in each instant. Not full of thoughts of the past or ideas of the future, but in each instant to be clear and present and never having time to announce how well we are doing, no time to even think about how we are doing. Stop being moved around by trivial things. All of those habits let go off, we naturally touch directly the vividly living life energy. That which sees, hears, tastes, walks... what is it! In every instant continuing. Zazen is not the form of sitting, nor some concept to give away our attention to. Sesshin is not to be pushed and pulled around by anything we feel around us, but to perceive everything directly with no ideas and no gaps. In this way master Daie says it clearly. He tells him how to be tenacious at being right here, right now! and then, even if it doesn't get fulfilled at that time of our eye's light fading at our moment of death, then the Enmadaiyo, the guardian of the gates of heaven and hell will shine toward us the mirror of all of the events in our lives upon which will be decided where we will end up next, and even he would be afraid to come near us if we do that. It is often said that people reflect their life in their dying, whether we are insecure and shaky or without any bit of being moved around, clear and firm. And these are decided by how a person has lived their life, in this way he writes to Sojo. And why is it like this, as he says to us in sanzen frequently, whether we are doing koan or sussokan, or muji, there must not be any gaps. Have no gaps between one mind moment and the next, or our state of mind becomes scattered. With no gaps, our essence deepens and our state of mind ripens. Zen is not about understanding something mentally, it is about a state of mind. Various thoughts can come in and if we give them attention, we cannot stay smack on this very instant. If we can stay free from extraneous thinking then we can be spontaneously and

naturally being lived through by Prajna wisdom. This is our deepest natural wisdom which expresses our Buddha nature. Those who practice Taoism cultivate deep samadhi powers to lengthen their lifespan, they study and receive the various fluxes of nature and are never moved around by any of those which come along, that which is prior to all of that is not what they attend to however. Rather, like Yoga and Taichi, Daoism is for our physical health and well being, it is not meant to clarify our true source. So they can easily get caught on health and longevity, nevertheless, they align their breath, they coordinate their balance and concentrate on the balance of earth, air, wind and fire. With efforts they can live for a long time and not be moved around by anything that comes from nature. With the physical elements all aligned, they are not moved around by thoughts or natural elements. Even people of Taoism realize these fine results. All the more so if we align in every single mind moment. To not be pulled around by anything external, then as long as we are alive we have as always influences from our far reaching past, but in accordance with our history we have to deal with these things. There are varieties of this karma, karma is not something which is only good or bad and it is often something external. Something that we have lived in dualism in the far reaching past, dealing with mental ideas, and we are challenged by this karma that we may have. If we sit deeply, we may cut that karmic shadow. Further he says, we sit deeply into each mind moment and with no idea if there is meaning to this, is there no meaning to this. Or there is value to this, or there is no value to this. Or gain, or purity, all of these various dualistic properties...We dig prior to those, this is where our zazen is. Many think they should try to improve themselves with zen. Think they can have a better personality, that their upset psychological state might improve, that their multiple delusions may diminish, but it is not about throwing this away for awakening and making up more dualistic contrasts. We are so suffering and we have to get through this, or we are so dark we have to find relief, but these are also further dualistic versions of seeing where we are. Nor is it to bring extraneous midway goals into it. Thinking about how much, how hard, we have worked. It's not about getting rid of some thoughts and welcoming in others, this is why Bodhidharma said it so clearly: "To let go of all karmic connections that are external, and to hold on to nothing within. When our mind is like a tall, firm wall then we will naturally be at one with the path". To realize that place where there is no division between internal or external, where there could not be any separation. Or a mental puzzle of we can't think this but I must think that. Letting go of all ideas of what is good and what is bad, throw ourselves into it in one straight line. Sussokan becoming sussokan, mu becoming mu, not one thought extra. At the beginning we are so full of thinking but more and more we let go of all our past ideas...We continue until we become ripened within, then there is no longer separation needed between inside and outside, we naturally become free of extraneous thinking. To realize this profoundly and then our ideas of how hard we have to work, how much we have to do, all disappear. We naturally become each moment completely, and even in our dream mu is coming forth. To hold this state of mind important. Master Daie is saying this

to Sojo but not only to him, he is saying it to all of us and to all people of training to come.

Here Sojo's long years of efforts are ripening and Master Daie is here acknowledging that. The daily work with no self conscious intention and no dualistic versions given attention to. He praises him for this not being absorbed in his deepest experiences, nor discouraged by not yet having awakened. These thoughts are what fills us with extraneous thinking. Even while we are doing training in our best possible way, these thoughts prevent us from going in one straight line. In our mind we are still relying on a something, like the old Chinese song about a farmer who was industrially relying on his work in the rice field to make his living, when one day a rabbit came by, this rabbit bumped over a stump and died, the farmer saw that, took the rabbit and sold the meat in the market, and the money he made for selling that rabbit, was more than he would make if he sold all his rice in the field for one whole year. He decided it was useless to grow rice anymore and he put down a mat next to the stump and waited for the next rabbit to come along to hit the stump, die and then he could sell the meat in the market, thinking that if something good happened once it must be that it happens again. And we all fall into the same problem, from then on he only sat next to this mat and waited and waited, meanwhile leaving his whole rice field become useless and unmanageable. We all rely on something like this, this is the deepest of all useless thoughts. We may appear to be practicing so deeply but actually we loose our vigor because of this attachment in relying into something prevents us from going in one straight line. Because we are always relying on some other something, we don't go in one straight line. Do not become hard and rigid in our efforts, that is not the point. Recently in the one drop zen.org website there are questions that the Roshi answers to. There was one recently asking about whether time and existence are the same which he answered they were, and then a question came following that saying well if time and existence are the same, then why would be ever have a goal of any kind. He wrote how we usually think of time as going from past to present to future, but that this is just one version of what we call time. This summer in August there will be the Olympics, and all over the world the Sport prepare preparing for this with great efforts. Actually when that date in August is first announced, it follows an application where the severe practice is done untiringly. The future day of the event comes closer and closer, there time moves from future to present. When we have a firm goal, rather that past, present and future, our goal gives birth to a different sort of time. Existence and Time, as one and the same, are not this. They are only one in this moment, being completely here and completely now. Totally present. Only then our time and existence are one and the same. it is not about how I want it to become this way at some time, or I wish it was going to be that way. As Master Joshu said, most people are used by the 2 hours of the day, I use the 24 hours of the day. This are awakened eyes, seeing only this very moment. The whole universe manifest in this very instant only, there is nothing missing there: chanting, sitting, doing samu, we can't add up concepts or imaginings. During sanzens, a conceptually designed

answer, he can see through it in a glance. Master Mumon Ekai says, the dog's Buddha nature, our whole being offered completely. If there is a slightest thing of anything left, then we are dead on the spot. No separation between me and Buddha nature. Heaven and earth and I are one and the same. There is no seem possible there, only there is the true Mu experienced. We forget ourselves, we forget the heavens and earth, we work at completely becoming that one sussokan, one koan. Because we are one with it, we are not confused at all, confusion could not enter. We only stand when we stand, we only sit when we sit...Then the overworking of our mind is not possible then, and this is not zazen. Not saying I should not do this or I should do that, to work on not wasting your time like this or we will just all stay deluded. M Daie speaks intimately saying that his cultivation is well in process and this various wisps of thoughts, however still remaining they divert him and zazen will clear all this out. Not about not seeing and not hearing and not feeling. But about not filling our head with concepts. Zazen is done align our state of mind, to not lose sight of our original nature. Not to look for our refuge in another's books or words and being controlled by information that is input. Letting our own deeply seeing clear eyes, our own deeply hearing ears to grasp directly. See what is originally there and to believe in that. In zen all dycotomies go: not throwing away something bad and holding on to something good. For this we use sussokan and Mu. Is mu good or bad, is zen good or bad? zen does not divide into something which is evil or good. But we try to put a meaning on Mu somehow, leave it all behind dive in and all those thoughts will disappear naturally. Do not become numb and unfeeling. We do training for so many suffering and struggling people and if we leave that behind, this is not the Buddha Dharma. Do not do this for our own good fortune or feeling better, forgetting all others. Once we have to do a great cleaning, letting go of everything, then those phenomena of the world, the desires the attachments, this are our own as well. We turn all of that into our awakening, we extinguish all of those attachments and realize that clarity that is ours from the origin. Where we don't give away our attention, we just reflect the world's pain and sickness precisely. As it is, as it comes. We see that all pain is my pain, when our ego is not in the way. Our desires and dualism make us want to be in the middle of all of this, and this is not a problem, the problem is to be moved around when we are in the middle of it, and if we are not moved around, then all the things in the world are truth as it is because it is not an other. See this clearly or it is all done for our own personal good fortune and feeling better. To bring forth our great passion and not just be a superficial seeker. Then it all comes right to us as Master Hakuin says in his song of zazen: "Realizing the form of no form as form, whether going or returning we cannot be any place else, realizing the thought of no thought as thought, whether singing or dancing we are the voice of the Dharma". We perceive terrible earthquakes, tsunamis, and we receive it perfectly but we do not get attached to it. Yet we see it clearly, we cultivate a truly unmoved state of mind. And this is why we sit, letting go of everything once. Instead of reading books, read your own clear mind. There is not world over there which is peaceful where we can escape when the world over here becomes difficult. If we do this, we will never stop. We run

to our zazen. Even if we haven't experienced our original nature yet, we can know a place of not being moved around. This is not a place where we try not to see, hear and feel, but we hear that if our mind is filled of the heaviness of the world, we should do zazen to escape that and find a quiet place. But zazen is not about just sitting, it is to not be caught in any concept or thinking. Do not be confused by ideas and concepts is the point. Even for the Buddha, he heard and deeply realized that state of mind of not thinking about anything, but he did not stop there, he broke through all of that, went beyond it. It is part of the process to do zazen, but doing zazen is not the point. The Buddha saw clearly how not thinking was just one step and had to be gone beyond. But if there is no true regeneration and turning of our way of seeing then the Buddha said that is not yet complete. Dive into this Mu all the 24 hours of the day, letting go of all our ideas, our conditioning, our past experiences until we are doing it so thoroughly that it is as if we have a red hot iron ball in our throat. We can't swallow it and we can't spit it out. This is also just another step that we must continue until there is really no possibility of conceiving an inside or an outside. This is absolute and yet it is also needed to move through, to go beyond. Master Daie is saying this to Sojo personally but he is speaking to all people of training. Continue letting go until we become so clear that we can see it but we can't speak about it. Become like a person who is mute, trying to tell her dream. But we can't stay there. Suddenly you will break through completely and astonish heaven and earth. Our state of mind reborn, regenerated completely and this is where we become the place where standing is mu, sitting is mu... and this place shows how everything is truly burned up completely. Still not stopping there either. One further step to where there is nothing we can even try to get a hold of, continue where there is nothing left but that mu, then your whole being and body are compressed into that mu until it has to explode. We cultivate it without dualistic perceptions, and no matter what heavy rock, a flower will bloom from right under it even if it is upside down. We can't be in a hurry, nor can we sit down where we are and be stagnant. To vow to not stop until we realize totally and completely. Then we will bring relief to the suffering world, the four vows cannot be realized otherwise. With no concepts, truly be reborn. Don't lax in your efforts. This is what Master Daie is telling us.

Next we have the letter of Master Daie to Okyoju, this title is referred to a Professor in a university for example. He was hired in the Chinese University in the Sung dynasty, in these times all teachers had to pass a difficult exam to earn the title of Professor. Master Daie responds to Okyoju's letter by asking him about his training since he saw him last. This disciple was not so involved into practice so he had to ask how was he doing it these days, because he did not yet have a dependable essence and was deeply steep in doctrine and to this Master Daie points out that one always tastes the delicious flavor in what one does with absorption. One can taste the delicious flavor in training, or scholarship. But if it comes to love, delicious flavor of the doctrine, we may become entranced with the delicious flavor of the records of the Masters, or the books of the ancients. On how we do many things: walking, talking... still thinking of the things we read about instead of deeply experiencing the truth directly. With this he means that Okyoju is not yet engrossed in this deep flavor of training. If you taste many delicious flavor in external things, he says, then our intellect and mental



world will enlarge infinitely and our questions within will go unaddressed our inner challenges not yet resolved, such as the question of life and death and the meaning of having being born are not resolved. We may find pleasure in that but it will never dispel our insecurity. If we truly want to resolve the question of life and death, if we hold this vow important then we have to cut to the very root of all of it. For this we have to let go of all those other delicious flavors, putting aside the mind who is always asking what is this or what is that, when our true base is not yet even clarified within. If you want to grasp this place you can only hoe a rice field, or chop wood. You have to see that you cannot resolve this main questions without a handle in your tool and get a grip. It is said that there are 2 versions of the truth In science we see all the subjects as something to be studied and understood, from there all the disciplines come forth: like Biology, Psychology, Physics, Chemistry etc... But what is it who does that studying? And without knowing that we cannot experience the truth directly. Psychology is about awareness but we are talking here about the source of all of that. As amateurs we can look up anything we want to on the internet, but the one thing that cannot be found on the internet is the birth place of our mind. The source of our mind cannot be known through the internet. So we know what we think is cute or unattractive but that is it, we don't have the source of those ideas deeply experienced yet. All the scientific knowledge, all that data and approach cover over that true source and so we do zazen. Of course we get confused in the beginning. But we just have to throw away all those ideas. When we do zazen, beginners need to do sussokan for at least one or two years to get rid of the habit of thinking everything mentally, even zazen. We have to let our breath become natural and turn our awareness within. Then we can forget about our body and forget about our thinking, this is a shorter path to becoming one with heavens and earth. Master Maigan was walking with his disciple in the woods, and was asked about how to go about entering zen, zazen, the truth. He didn't know what to do to enter this Buddha nature. Master Maigan said: Can you hear that stream bubbling sound? The disciple said Yes! Enter from there. So who is it that hears that bubbling sound, who is it that sits, walks, sees...Look at that directly. Do not take your focus away from that questioning knowing that no mental idea needs to be addressed. Doing zazen and spinning your mental wheels or else the person doing hard labor on the road would already be awakened. Forget that you are hearing, forget that you are seeing, to the place where you can't even see or grab the handle of the hoe, without any mental activity in your mind at all. We have to go from the intellectual realm of the brain to the spiritual realm of the brain. Not depending on your intellect anymore, we step on the ground and the ground is not annoyed because we step on it. Become like that ground. everybody becomes nervous and insecure when it comes to the point of letting go oneself but right there is when we really need to dive in and go for it. Not hesitate, don't start thinking if you should or should not do it now. Right as we are about to approach our true nature directly, we cannot fall into fear and insecurity or at this point we will loose our opportunity. Zazen and training are most challenging and takes longest for those who are high in intelligence, because they are so full of gathered ideas and mental constructions. These are not bad things at all after we have broken through we can use it all, but before that it all gets in our way. The truly seeing eye has a hard time really opening, because we are so affected from using our intellect. Even if we can climb a 500 meter pole we have a hard time flying from it, because being intellectual we fear that the systems will be destroyed. We don't know what to do next then, we can no longer depend on our mental version of things, yet neither can we let go of it. We can't go against all the letters and words as Keishin has said: We have mistaken that all of our gathered ego material is the truth. Now we can't let go of it either. We can try and we can know that we have to but need to really let go of our reliance on it. Stop thinking about living and dying, meaningful or not meaningful. We are used by these ideas, clinging to our brain

constantly. Throw all of it away. Gods and demons throw all of them away, none of them should be left. These are all our mind activities only, these are our own life challenges. Cut through all of that if you want to know the truth. As the ancients said: kill the body completely. To love heaven and hate hell is useless, have the courage to let go of all of it, every last bit of it.

In the world one who has a very high intelligence will very often get involved in a mentally complex problem, but one with wisdom will not get mentally involved and stagnant in such a problem even if they encounter one. Intellectual understandings such as where do we go when we die, where do we come from before we are born. From an intellectual place there is many data to propose some answers, but in fact these questions can only be answered by experience. Which will truly be answered, not from data or from judging. This is only imagination or explanation at best, therefore our true awareness, the activity of our mind should be used, like our memory and our experience for example, not for mental understanding. In every era people make choices from that ego awareness. Even we do that with training, we put a limit to where we think our training can take us to. Its because we are only relying on the ego. As long as we are not separated from our ego's rule, we feel as if we cannot go beyond the limits of our ego, which makes us sure we will fail and that we will not be able to do it the whole way. With a mind that seeks good things and turns away from bad things, or thinks that we can become awakened with our head. And when we come to the outer limit of what our mental awareness thinks its possible, we feel as if we can't go beyond it. We can't pierce through that paradox. So we don't reach our true and original source. Even if we think we can't go beyond that view, if we make one slash to the root of that true awareness, that framework of the ego structure will fall. Then we don't have to rely on the ego structure anymore. As the Fourth Patriarch said on the Song of Enlightenment: "The greatest Dharma treasure is to realize the actual true original source, prior to all of it. All our other awarenesses, our ego, our judging, can't even reach that. These awarenesses make our mind small and we use zazen to burn them up and go beyond them or prior to them. That world that says me, me, me has to be pierced through to its root or a clear revealed true world will not be able to be experienced directly. Daie Zenji is bringing these words, telling them to the Professor carefully. The words on the song of Enlightenment are directed to people who sit zazen and experience emptiness and then mistaken this experience for satori or awakening. Then people think, since all is empty, then they can do whatever they feel like. This perception leads to people to ignore the Dharma instead of realizing it. A mistaken understanding that does not liberate. If we are truly realizing emptiness, we could not be attached to something,not touching the true source yet but getting sick by becoming attached to the emptiness. People don't see that, it's like to not drown, we jump into a fire. It is because we don't awaken to true peace we go to violent "peace" demonstrations, only involved with ideas about what peace is. Next we get attached to mu, and then we answer mu to everything. Mu is given to us to take away everything, yet we hold on to that mu. We have a thought, we hold that thought in our awareness, and then we get sick. We need water to live, but if

we destroy other's villages and water sources to get water for ourselves, it breeds violence. Crisis and many dilemmas come from this egoistic views, and our ego gets stronger in them. In training we are not supposed to be attached to our ego, to all these ideas of good and bad, and for that we are doing the Mu to see beyond the ego. Throw away delusion in order to choose the truth. Become that chanting so completely that we could not think of an ego that could have a wish. Stop choosing what we prefer and throw everything into that mu. Do not get stuck on the idea that you are doing more training than anybody else. Let go of all self and Buddha awareness, let go of all ideas of enlightened people, of not enlightened people. Become that one mu throughout the heavens and earth. We have to burn it all completely. Do not hold fast to a tiny corner in our ego. This is why we can't sit down trying to be quiet and serene, with no depth of state of mind. Otherwise there will be no clear mind coming forth. Cut that all at the root until there is no egoistic self left. Next Master Daie talks to Okyoju: I received your letter with your questions which shows me that what you are seeking is what I am always telling you: you have to cut through everything. Not to get to good state of mind as opposed to a bad state of mind, they both have to be cut through simultaneously. Even if you can understand this a little, you will see that you are always looking for something to rely on. But there is nothing to rely on. There is no taste or flavor in this whatsoever. Does a dog has Buddha nature? Master Joshu answered mu. There are people walking around searching for truth in books here and there. Mu is not a words of discussion, there is no place for analyzing its meaning. A monk asked further: The Buddha said that we all have Buddha nature without exception. So why do you say its mu? Joshu answered that is because our collection of karmic affiliations, and later asked why we act as we do. We have so many desires, even if we are endowed with Buddha nature why? to this Master Joshu said: knowingly we transgress. Break through from that dualistic view from where you are asking. In the entangled vines collection called the Katoshu, there are many supplementary koans to this main koan of Joshu's mu. But in the Mumonkan, he offers none of them. So clever people in the world can hear this koan and try to understand it, trying to grasp what cannot be grasped. Joshu's true meaning is taking everything away. But people think they can grasp it, entering the dark black cave of our own tiny egoistic view. Joshu's mu is nothing that casual, it has great strength. As Master Ryokan said: "Meeting wit a crisis, its just a crisis as it is, meeting sickness is just sickness as it is, meeting death is just death as it is". Is he writing this as some lack of kindness? this is the ultimate point. Everyone wants to have everyone else understand how hard it is for them, but with an attitude like this, we will never see this mu, even in a dream. Keep burning the wisps of thoughts that keep coming through, let go of all of them. Don't try to understand, have no concern of how much it takes. Thoughts are not bad, is our attachment to them which is the problem. Weed from the root, not just the leaves. Do it totally and completely.

Hear the one who will become the transmitted disciple from Master Daie, Shumitsu is being taught here as an example of people of training. Joshu's Mu is sometimes used by people in a

way where they personally decide they have gotten it, not being confirmed by someone who really knows it, by a teacher. At the time of death this will be useless. Shumitsu Shizo was the transmitted to disciple of Daie Zenji. Daie Zenji's teacher was Engo Kokugon Zenji, his teacher was Goso Hoen Zenji, his teacher was Fujū Zenji. Daie Zenji was at the place of Fujū Zenji, his Dharma Grandfather, at that time Master Daie spent some time there with Shumitsu who was also there. He was bright and certain and proud of his awakening, finally he realized his actual lack of actual strength yet and he was very melancholy to see how he had thought he was deeply awakened when he wasn't. He saw that his comfortable resting place was not free from habits, was not free from conditioning. So, coming to grips with this, he decided to train wholeheartedly with everything he was until he realized clear enlightenment. He saw how much he had needed to review this behavior of being so certain and proud of himself. Master Daie's transmission was given to Shumitsu because of this. This is Master Daie who said he had never ever once received his own understanding by bringing it into the realm of the mentally understood and explained. He had fourteen great awakenings, all confirmed, and countless small ones. Shumitsu's name has the meaning of autumn hairs which have the meaning of a hair of a rabbit. When we go from autumn to winter a rabbit's hair changes: the coarse autumn hair comes out and a fine, soft replaces it. Shumitsu's name meant to do things including his practice, to a degree that is like the thinness of the hair of the rabbit during winter time. To not betray, to not deceive, to not be dishonest and I do not say anything untrue. Master Daie says in his latter Shumitsu, I personally experienced his state of mind and you should do the same. It's important for you not just to hear about him from me but to meet him in person. Then you'll see the how that view that is resting on your laurels, thinking you have gotten something. You will see a difference between you and his clear state of mind and if not, then you will hang on to your idea of having realized something, therefore you must go see him. You will carry that until your elder age and unto your death bed. In China there is an exam which includes not only you skill, technique and mental progress, but also your inner clarity. This exam can be taken many times, and there is a state of mind of a person who at the age of 80, who had always tried to pass that exam but was never able. He comes to his last chance, life on the line. This is such a different state of mind than that of a young person who still thinks there is so much time. You have to know this state of mind. If you come to that moment of your death, and only thinks you have understood deeply, but has not actually realized it deeply, no matter what how or what version of your understanding you may try to present, and believe deeply in, there will be no difference. It will only supply to plunge even deeper into ignorance. As Master Daie says about himself: "I have never allowed it to be resolved in any way mentally. So for me, any judgment is irrelevant, I'm not trying to put a resolution on my life, If you want to find out that for yourself, find it for yourself". Master Daie has truly let go of completely. In the path of zen there are many opinions, many people who think they have understood deeply, but if they have, they would not speak and act from a mentally discursive place using the words of others that are not from their own experience. People who treasure the Dharma be wary of this. To have no experience and yet try to speak as if there was experience will come to nothing, but they think that what they are expressing is something true. Shoshano Keshin says that people often think that they are awakened but it is only further mental ideas about our awakening and that is mistaken. Just having deeply perceived something in nature with our senses, thinking about it with our heads still, we think it is awakening, something special, but this is just phenomena. A flower's petals falling down are also just phenomena. Because all of these, many people think they are awakened, but this is just clear awareness. We have to touch directly the actual source. Many hear work on Joshu's Mu but your lives are not on the line yet. If you look deeply and honestly into your own Mu

you can see it is still coming from dualism. Carrying in someone else along with you. One who does Mu and another one of you who is looking how that Mu is. Even in the zendo watching the one who does that Mu. It has to be a Mu with no self at all, no other self coming along with it. Burn it all up and become that place where there is only one. Why? As long as it is mental and dualistic, there is two coming in. As the Buddha said: Nobody likes to suffer, everyone wants to be happy and even if there is a small joy or happiness that can become a real joy, so why do we choose suffering? That is because we are always wanting things, always gathering things, including having a body, including being alive. But we can't not breathe, we do need to wear things, have a place to sleep, we gather and gather. Even just taking care of our body is such a huge job requiring gathering so many things. Eating and caring for all the needs of our body, but we have to use all of our ability for that. People know that living one's life like this is not easy, our dissatisfaction arises, comes from our ego and just never ends. Cut that. cut all of it. The Buddha gave us the Eightfold path to tell us how to do that: we should uphold the right view, the right speech, the right intention, the right action, the right effort, the right livelihood, the right mindfulness, the right concentration and in that we have that entrance to Nirvana where we have to completely extinguish the flames of ignorance, completely extinguish the flames of greed, completely extinguish the flames of anger and for doing this, we have to give up the dualistic state of mind. To burn up everything completely with every one of our 360 smallest bones are 84 thousand hair pores with all of our cells, giving it everything we are. Burning everything into this Mu. Mumon Ekai says: we cannot fall into nihilism, some kind of dark view as if there is nothing at all. Nor into an idea of getting something, a mental understanding of something. We can't carry around a concept of a Mu. Then we are always dividing into two. Dive right into the middle of it, become it constantly. The times we are really clear and empty, they are so few. There can't be any of your other life in there, it has to be cut all the way into the root. Do it with tanden, it doesn't work with the head. Breathe from it, resolve the koan with the tanden strength. Cultivate it and bring it into each and every instant. Get used to it and then allow it to continue. Our tanden keeps us going, continuing always in that Mu. This is still not yet bursting open, we know that place of oneness but our rebirth activity is not there yet. We have to keep it alive, keep the samadhi going all the time. To where we are seeing or hearing, and are able to perceive everything from that place of samadhi only. Then we will come to this place which Mumon Ekai describes: "Suddenly you will break through the universe you will astonish the heavens and shake the earth. You will walk hand in hand with the Buddhas and the Patriarchs". This is the place that comes spontaneously. Mumon Ekai's clear way of putting that, how it surges forth on its own, this fresh new awareness, and this won't happen if we walk around as two. This has nothing to do with an idea, the heavens and earth realized as a whole new rebirth. And if not, we will suffer from ideas for our whole life. It has to be done with everything we are. Dive into it, no matter what you see or do, everything is Mu. Grab hold of that living life energy not other kind of energy, receive the great joy that comes from being alive and for doing that, we have to burn up everything completely or else, we will be just like a half slaughtered snake.

Ryujiro is to whom the next letter is written. Ryu is his name and Jiro is his position. Daie Zenji writes to Ryujiro when he is 60 years old. He says to him to begin with that he has a state of mind of deep cultivation. The time coming of the ending of a life has deeply been felt by him. Master Daie can read that he feels this in his every day life, as he is deeply resolved in his seeing every day life as his last day. Buddha said to his

disciples: How do you see life? The first disciple said: I see life as today, this one day as being our last day, and this is how we have to see it for it to be seen from the place of the Buddha Dharma. To him the Buddha said, you have realized the skin of the Buddha Dharma. The next disciple said, not as a day, I see life as during the span of one single meal. Eating with the family, the back mountain could fall in a landslide and crush everyone. I think life is not a whole day but even the span of a meal. To him the Buddha said, you have realized the flesh of the Buddha Dharma. The third disciple said: No I think it is one breath. We exhale and then we never inhale, this is a life. Seeing this we know the eye of seeing the truth. And to this the Buddha said: you have seen the marrow of the Buddha Dharma. This is truly how it has to be seen, there are so many insecurities and resentments in the world. But if we each see that we are only alive this one day, we would not make a problem with any of them. In this way he answered Ryujiro. As the Buddha said in the Diamond Sutra: "Thus shall ye think of all this fleeting world, a star at dawn, a bubble in a stream, a flash of lightning, a summer cloud, a flickering lamp, a phantom and a dream". We are all of this fleeting, transient world, changing every second. Always in flux. We think its solid and substantial but in fact it only appears to even exist. The Asahi river, or so is called, is flowing. But there is no such thing as an Asahi river, because the river is the thing itself which is always flowing but just appears to be a fixed existence. It is not to be found anywhere. It is only a phenomena without any actual existence. It is like a dream or a phantom which we just think it is there. It is like a bubble, like a shadow, it has no substance of its own. It appears only like the morning dew which is gone by noon. Like lightning which shows bright light and in that all things can be seen and then its gone and all return to pitch black. All of it is phenomena, which we mistakenly believe it exists as substance. Therefore we conflict, argue and disagree. Economically pressed we rob a bank and are thrown around by the phenomena, we even commit a crime. "Thus shall ye think of all this fleeting world, a star at dawn, a bubble in a stream, a flash of lightning, a summer cloud, a flickering lamp, a phantom and a dream". The Buddha taught it clearly, to see the world in this way. To realize the eyes that are seeing like that and we will then not be moved around by anything. But everyone hears this, but still wanting to have a good time. Just a few minutes of real pleasure please, they seem more important than really seeing that we are not eternal and realizing the truth. Our eyes are phenomena, our ears, our nose, our tongue, our, our body, our feelings are all phenomena. That is why it is said clearly in the Heart Sutra: No eyes, no ears, no nose, no tongue, no body, no mind. These are the unmoved eyes that can see it in this way. That which is form is emptiness, that which is emptiness is form. To realize the deeply seeing eye that knows this and sees this and then we will not be moved around. But this can only be done by experience. There are 60 billion cells in our body, but we loose every instant 3 million of those cells, they die. Or while we sit zazen, our body is working so hard, letting go of cells, making new cells. We can't be wasting that by holding on to unnecessary thinking when our body is working so hard. This is what it means to be alive. We do not suddenly become wrinkled in our face, coming in as a smoothed faced baby, we don't

get wrinkled suddenly and all at once. Our cells are changing always, so that in seven years we are completely different cells than we were seven years ago. So we can't treat our body any way but honestly. We can't waste even an instant. Even thinking about being alive, can be thought as mozo, because it is only about a phenomena, and not about an actuality. The actuality is only the actuality, not the thought about it. We all get hungry and we eat, and we forget that we were ever hungry. People who are crazy in love, so turned on by their fiancée, their partner to be. Then when they get married they don't even like them anymore and they want to get divorced and find somebody new and different. Where did that special and wonderful world that was expected once they got married disappeared to. This is called the mind of false expectation. Getting married, robbing a bank, they are all like this. People who have challenged physical bodies, or are very poor and have no place to live, are thought of as underprivileged and can find no recourse, but this is because in past lives they were uncharitable and unkind. This is the only way to see this. And the Buddha says: Don't be deceived by phenomena. "Thus shall ye think of all this fleeting world, a star at dawn, a bubble in a stream, a flash of lightning, a summer cloud, a flickering lamp, a phantom and a dream". Our mind of true clarity must be experienced, only that is the true mind of not two becoming. Our deepest faith is one thing we cannot receive from others, only through our own struggling and deep realization can we know this deepest faith. The poet Masaoko Shiki on his death bed: "The board flower blooms, the phlegm is clogging up completely in my throat". He sees his own misery. He is so objective he can even write a poem about it as it happens. His disciples are staying close by knowing this is probably his last poem. He says it again but there is no last line, he suffers and tries to breathe. Gets out one breath, gets out two breaths, takes out his brush and writes: Is this the Buddha? All his disciples burst into tears but for Masaoko Shiki there is not such thing as death. Finally in that struggle, he could let go of the suffering. So that, is this the Buddha? Is his meaning of his true realization, those around him in a world full of phenomena and things happening, and being so involved in their life, think of him as a life that has ended but not for Masaoko Shiki. He is living in their same space and yet their minds can be so far apart. That mind of Masaoko Shiki who has struggled so hard and was now knowing this deep great faith. Ryujiro had sent this letter saying that he was viewing this day as the only day ever. Master Daie says that if he continually sees like this, then he will not be moved around, attached, he will awaken to greatest deep faith. If in our mind we open the eyes that do not cling to the phenomena then spontaneously we will become clear and we won't need to wait for our death bed. For that last day of the last month. if we open this deeply seeing eye completely, we pierce through that last day of our lives year and can know the breeze of Spring's truth. As ancient poet wrote: Some people see a blooming flower and wait for the day it will be in full bloom. Like seeing and expecting the phenomena. But those deep in the mountains, where the snow is so deep and it lasts for so long and Spring is coming so late. People in the deep mountains, they brush away the snow and underneath they see one bright grain sprout of a plant. And in this one sprout it is plentifully spring. To see it in this way is

the experience of zen. The emperor of Hanazono from the time when Myoshinji was built, lived in an era where the title of emperor was empty. He could not express his feelings openly and was very melancholy, he didn't trust anyone and had no real power to change anything. He could only trust himself, and in that situation he did sanzen with Master Daito kokushi for 20 years. He went every single day, filled with his own struggle going to meet him. When no one was even awake around him, he would get up and knock on the gate of Master Daito Kokushi with his koan's answer. For 20 years, when this finally had its flowering, his mind's gate opened and all his insecurities and pain were gone completely. People so protective of the title of emperor and now he saw people were all victims of their attachments. Everyone is suffering, now that I have seen this, I know that I have nothing to protect. Only to care for the people in society and be their protection for their place of refuge. Mu mind's opening does not resolve conflicts and politics, but I have no more fear, no more struggles. Everyone's uncomfortable, restricted, painful, mind this situation does not change, but I have no more burdens. And so I can continue every day in every way possible to carry out the most true and honest politics. There are many who do it only for their own power, but without a speck of murkiness within, without any insecurities, I have no concern even for my own life. Seeing that this world is fleeting, a phantom, and a dream and to bring that comfort and that awareness to others. To make those efforts is the Buddha Dharma. As Master Hyakujo has said: With our body, that without exception decays, to hold to that awakened truly seeing eye, the Buddha nature. We all have this deep mind but because we are so caught on our body and the phenomena of the world as being the whole reality, we cannot awaken to that clear deep mind which each of us is endowed with from the origin. Morning comes, night comes, spring comes, summer comes, and we are all living in the same world of these phenomena. But that which is not the morning coming, that which is not the summer or the winter coming. Or a man or a woman, or healthy or sick or rich or poor, that which is not any of those things. There is a true life, vivid in every instant and we don't even notice it. This truth is always present, the bright light of the Buddha nature. Not even complaining if in every instant 3 million cells are dying. Not complaining, not decorating, not being conceited. It is the truth of our life energy. We all are endowed with this and it doesn't rise up to the awareness because we are so being caught on the phenomena. To see this, we can't be caught on the phenomena as what its real. To see this nature and the realization of the fruit of our efforts comes forth spontaneously from our karmic affiliations. There is the yellow wax plum that bloom in the freezing cold winter. It is the first flower to bloom, the camelias then come. In the spring time the yellow flowers come first and then the white flowers bloom. In the summer, the flowers of brighter colors, lotuses, water lilies. All flowers but their time of blooming is different. The fruition is in accordance with the karmic affiliation. Some people come to the dojo and breakthrough quickly, others take a longer time. If we don't quit without fail it happens for everyone. But it's not about asking when is that going to happen, when the seed of the actuality is alive in every single moment. This has to be seen clearly. This is what Master Hyakujo is saying,



this is our's truth and everyone's truth. See this with clear focus, we cant receive that clear focus from someone else. We have to see what is most important and that is in this instant. If we adapt to the focus of the material world, we are used by that and finally all of that phenomena fades away. But people can't see that and only want to be satisfied. But even in that, it still all fades away. We have to see this and how the fruition comes forth, from how the karmic affiliation works.