

The Collected Sayings of Gien Inoue

Lecture on Heart Sutras



Gien Inoue Roshi

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1 Breaking off the Root of Thoughts by Zazen

There is so called the root of thoughts or thinking. It cannot be removed by all means. Because, when we are the children, we take it for granted without awareness and we grow it up. So, there is nothing we can do about it.

Since we don't know that we are lost, there is no way to know how to get rid of it.

The Shakyamuni penetrated it thoroughly. When you drink tea, you have a taste of tea. This is the state that the Buddha attained. You are saved, you have accomplished Buddhahood. Look at yourself, here is the way to save people. This is the only way to be saved. There is no other way to save.

No matter how much the people of the world try to stamp their feet, there is nothing they can do. As I always say, we appeal to reason, and even if we try to organize with reason, we all know what we have organized. That's why there is nothing we can do about it.

Even if we make up something we can't see as if we saw it, we know it up to that point.

We cannot deceive ourselves. Human beings are basically honest to that extent. This is where humanity is really suffering. That is the root of all suffering.

The way to save it from the root is the Buddha's way. If you are honest to yourself, there will always be a time when you will forget yourself. It's time to be true thorough.

2 The life of Being Now

Do not say it's beautiful without seeing it. Do not say it's boring without hearing it.

Whatever positions we are, whatever conditions we are in, there is none who is lacking the life of being now. All of us live on the life of being now. This is the place where the body and mind of the self never leave.

This is called Genjyo; manifestation.

It is already there, before we talk about likes and dislikes, good and bad.

We receive it, we encounter it, we live with it in the same time, at the same place, and with the same person. This is where each and every one of us is

in a position where we can neither run nor hide, which is called Koan; Ultimate Reality. We have no choice but to deal with them. Koan is the way of being that can't be someone else's matter.

"What would you do if it were you?"

"What would you do if it were you?"

Even when you can't help but think and think and think, you can't escape from yourself. In such a situation, what did Dogen Zenji and the other patriarchs do? No doubt they learned the facts existing before thinking, not by thinking, but learned by the facts honestly. Without using their own views. That is what is called non-thinking, the way of living. Without this, zazen would be like the husk of a cicada.

Genjyo Koan; The Manifestation of Ultimate Reality is to confirm by ourselves once again, whether our unavoidable present is what we think it is.

▼ **Interfering with others means that there are things that we desire on our own side. We want them to be this way, and so on.**

▼ **Worries are not something that exists elsewhere. They arise when we focus on ourselves and deal with, thinking our own convenience, good or bad.**

▼ **Zen is the way to demonstrate one's own facts. Angry, upset, frustrated, happy, they are all facts about ourselves. Seek facts other than these facts, and look for things that you like. They are all your thoughts.**

3 No Place Going Further.

The way we should keep in mind when doing zazen is, no matter what is going on inside or outside, we should leave it as it is, without doing anything about it, whether it is good or bad. That's all there is to it.

If we do this, we will gradually become less and less concerned about it. When you become unconcerned, you become calm, and there is only the matter.

There is still the self that knows things, but even those things will end somewhere else, and there will be the time of forgetting the self. There is such a thing as having a chance.

Even after that, you just touch the conditions and move, and there is no problem. This means that you are practicing in such a way that the situation before and after enlightenment are completed at the same time.

That's how all the Patriarchs have been doing it.

There is no reason for anything. For what purpose does a baby eat, see, cry, move, urinate, and defecate? If there is no purpose, is there no purpose in life? If not, do you come to dislike? If not, do you do sloppy work? If not, do you feel dissatisfied?

Furthermore, there is no place to set up one's self and head for. Adults wrongly guess at what they think as condition, which leads them astray. The baby does this without hesitation splendidly.

▼ **The desire to cut off desire itself is a great human desire.**

4 Leave Things up

Leaving things up. "To leave things up" is not to do something from your side.

"**CLAP**" (clapped his hands) This is the state that you have left it up to your ears. "**CLAP**" this is to leave it to the ears. Just it sounds.

There is no sign of hearing or doing anything special. To leave up to the implement; ears is just being able to hear as it sounded like this. Just let the six roots (eyes, ears, nose, tongue, body, and consciousness), the tools themselves, do all the work.

The tools are the functions of this body. The eyes are made to see things. The ears are made to hear sounds. The nose is designed to detect scents. The tongue is designed to taste. The body is made to feel. The consciousness, or mind, is made to think things.

Leave it all to its own workings. You don't use it as you like or dislike it.

Everything is just the way it is. That is the focus of the practice.

It's there now. You have forgotten the basic way of studying, which is that you can never know a thing unless you rely on that thing.

If you really want to know what you call yourself, you have to face yourself. This is the road that saints of all ages have walked.

5 The Original Face (The True Self)

There are things you like, and there are things you don't like. To exist is both of them manifest by your side without becoming a problem.

It is the present state of you each that you cannot be in two minds, even if you intend to be so. It means that there is the concrete clarified way as such.

We have protracted the wrong habit, however, when one instant of consciousness just arises and we fall into thinking following it.

The ground is different as such. This is where ordinary people and sages differ.

The reality is that their lives are same and they are same people. Let leave up to inevitability that everything arises as it is and take the medicine of inevitability. Then you will be saved without exception.

That is the teaching of Dharma. The five function we have, the five function which is acting as things really are, eyes, ears, nose, tongue and body, through these five organs we are certainly acting without remains, this real thing we should see throwing away thoughts.

The difference between thoughts and actual facts. The root of making mistakes is that you part from the fact that exists without regarding one's likes and dislikes and watch on thinking. To be is all your own movements.

That sound that you hear for the first time is now directly in you. It is a very subtle and wonderful aspect of human nature.

This is not something to be thought about or understood, but a fact that each one of us is experiencing right now, and we want proof of it.

6 Empty Your Mind and even Fire Will be Cool

"BANG!" (he hits the desk) This is the root of your life. You should realize this. The one who knows nothing (birth of a man), without knowing, comes out in the unknown world completely, and having appeared, becomes one with surroundings inevitably (assimilates) and moves, the one is made like thus. That is the truth of human beings.

We are born with completed function as the true way, and in order to make it our own, on hearing this sound, it doesn't matter at all **"BANG!"**, time, experience, young and old, old and new, even whether you have worked hard long time or you hear for the first time now. All becomes such just like that. There is such a certain way.

It is called Buddhism.

The things we have as inevitability by nature and the things we have acquired by cultivation, it's verge will appear.

It is where true things and false things will be distinguished.

To do zazen is not to use all artifice with your thoughts. Trying to use artifice with thoughts, to stop it all.

"BANG!" When I hit the desk, suchness exists all of sudden. This one (the self) becomes such completely over human thoughts. It is always such. "Empty your mind and even fire will be cool" is the same. When it is hot, it is hot. Who makes you say hot? There is not a person.

▼ **Coexisting delusion and realization, which do you take? It is yourself.**

▼ **If you want to know true self, as you act now, you are right to be untouched just followed the act. Why is it so? You are acting just as it is with the whole body, which is not an invention.**

▼ **To study Zen is not to go to the teacher. It is to study yourself. " Just forget self for some time and practice privately, this is the most intimate state of bodhi mind."**

7 You Cannot be in Two Minds

You worry, "What I should do?" or "Should I do this?" We normally think it wavering or being in trouble. That is not so. You are not in two minds in the least. You are supposed to know that.

When you say, "What should I do?" there is only "what should I do?"
When you say, "Should I do this?" there is only "Should I do this?"

You think various things ahead of it. You are not wavering but you are in the thoughts. You live by thinking, you are not in two minds.

Because you have a thing to do from now, you think about it. If you don't do it, you don't have to think.

There is the saying "To strike a stone bridge." You strike a stone bridge to cross the bridge. If you don't cross it, you don't have to strike.

That is what you are now. The activity as thinking, you had better be taught by the acting. Be taught by the reality as the activity. Toward the activity, thinking stirs and you treat it with thoughts, which is the way of human beings.

When you feel "It hurts" or "I don't know what to do," you are not in doubt about it.

▼ **If another "Being now" does not exist, it is over. It is attaining Buddhahood.**

Unless you have not attained Buddhahood, you become in short of things.

8 The Essence of Zazen

To do zazen is, I say how to do zazen, that you accept everything without reserve, and become a person who does not care a bit. That is the essence of zazen.

It is endless if you say this and that with your thoughts. So, don't bring up such a thing as a question and separate the subject which tries to make it a problem.

To separate the master who is going to bring out problems. Then you come not to care how the condition is and not to take up problems.

You come not to concern the other's world. The more you come not to concern the other's world, the more the true state of yourself becomes clear.

Then, that is just what it is, and that is what we are, called as human beings.

▼We must become people who are not angry, not patient. Patience is hard on the body and mind. In order to become a person who is not angry, the first thing to do is to practice zazen.

▼The Buddha's teachings are the way to penetrate the reality of the universe itself, completely apart from the world that humans deal with through their human thinking.

▼The Buddha's teaching is to find the cause of suffering within oneself, not to seek it elsewhere.

9 Thoughts Cease

When delusion truly ceases, you will no longer be concerned with conditions of Dependent Origination. What you thought was the other person's world becomes not the other person's world. That's the extent to which the truth of ourselves becomes clear.

If so, then that is just the way it is, and that is the reality of what we, as people, are.

Regardless of how we think, whether we deny it or affirm it, the fact is there regardless of our thinking.

In the relationship between people and things, things appear, appear and disappear, disappear and appear. You can see how it is. To protect oneself with the conventional way of thinking of humans is to be that far away from the path.

Five senses (eyes, ears, nose, tongue and body) are honest, so they receive the conditions of Dependence Origination as they are. If we can just get to the point where we can receive them as they are, we will be all right.

However, we can't really go that far. When we come into contact with conditions of Dependence Origination, our mind immediately moves with it. We have to be very careful about this.

If we are tempted to say or do something for others, then we will not be able to practice for ourselves.



10 Not Thinking

"Settle into steady, immovable sitting. Think of not thinking. Not thinking, how do you think of not thinking? Non-thinking. This is the essential art of Zazen." (Fukanzazengi; Universally Recommended Instructions for Zazen, Zen Master Dogen)

"Sit straight and alert. Now think of what is without thought. How can you think of it? Be non-thinking. This is the essence of zazen." (ZAZEN YOJINKI: Notes on What to be aware of in Zazen Zen Master Keizan)

Master Dogen indicates the essential art of zazen and Master Keizan indicates the essence of zazen, either way you are right to take it " the most important thing on doing zazen."

I think it awfully doubtful that zazen is transmitted correctly and practiced rightly. The most important thing is how you are getting through in zazen (in daily activities too), which should be transmitted as an essential matter.

Having learned the etiquette in the zazen hall, posture and how to catch your breath, your shape is formed, sit quietly, is that all? On this point, please observe carefully as your own.

The function of human beings is working purely as the function is, the fact of being now exists as the fact is. The state that you don't raise thoughts on it, you direct your eyes to that state and do not overlook the facts, which is to think of not thinking. Please do not make a mistake on the point.

11 Not Thinking (Learn by Facts)

It is often said that during Zazen one should just sit without thinking, but what does it mean to just sit?

Master Dogen says " Think of not thinking".

Is it impossible to see what is in front of us without using the way of thinking? Before you use the way of thinking, things are already reflected in your eyes. How about the sound of cars and people's voices?

When entering a zazen hall, the fragrance of incense can be recognized regardless of one's thoughts. Please watch carefully.

Just like that it is the life of not thinking. The life of not thinking is the way of the life based on facts.

It's about using workings of your body as a test bed to demonstrate the

way of not thinking of your own with thoughts. It is to learn from facts.

It is important for us to firmly realize our own state of not thinking on ourselves. If you can't do this, and just sit there, who will be able to verify that you are truly apart from the artificial way of human beings? It is only through oneself that one can know.

The word "Soku; direct" is what we can always say with ourselves. This is how the buddhas practiced Zazen.

This is why it is said, "To learn the Way of Buddha is to learn the self."

It is impossible to learn apart from oneself, apart from the direct reality of the present.

Since it's about yourself, take a good look at how you are sitting.

12 Not thinking (Taught by facts)

You can hear the voices from the TV. That's what's happening to you. You don't do anything, and it's still audible. That is "not thinking".

It doesn't have anything to do with your thoughts, the voice is not there because of the way of thinking, but there is now a fact that skips over the way of thinking.

Now is the life to acknowledge yourself and acknowledge others. If you really study a little more, you will see that there is a life without the other person's world. As you get in touch with the facts of the present, the other person's world disappears.

The workings of the five senses and the environment inevitably have a great way of working that transcends our thinking. This action creates an infinite number of activities.

When you are taught by the workings of "now" itself, what you are, everything and everyone, disappears completely, and you become completely one with things, and live without even knowing that you have become one with them.

Then, unintentionally, through a chance of Dependent Arising, the truth of the matter comes to hand.

▼ Seeing the form of things and clinging to it is the cause of a wandering mind. If you do not cling to what you see, the mind of consideration will not appear. Satori is to see the true reason and leave the mind of consideration.

▼ **Modern people know everything. They just don't know themselves. Zen is an important part of the Japanese spiritual culture of knowing oneself.**

13 There Are No Two Forms of Reality

There are no two forms in the reality. Because there are no two forms, we are not deceived. Don't make people feel trapped. Do not make them struggle.

If there were two appearances, it would take a lot of effort and time to practice and become like that, or to remove the current appearance because it's not good and become the true appearance, but there is no such thing in the real form.

That's why it is said, "Mind here and now is Buddha." It is also said " The way is originally perfect and all-pervading. " It is the reason not to be contingent on practice and realization.

There is no substance in the sound that we hear. It is made to be heard only by the way the ears and the sound are at that moment. When sound stops, what is there as sound will always disappear without a trace. When you are in such a situation, and you receive other people's stories as conditions of Dependent Origination, this is not an object of anger. That is how a condition works.

However, when you look at it as an entity, as something that exists, if a voice or a figure comes in, you always cling to it as if it were an entity, and you can never get rid of it. That is the only way to look at it. In this way, we cannot accept it as a fruit without substance. We cannot live a simple life without substance.

The only real aspect is the way we are, the way we are now. Because it is the way we are now, there is no way to doubt it. While changing from one thing to another, the way things are now will never disappear.

14 Form is Emptiness, Emptiness is Form

When we say that we have seen things, or that there are things, it doesn't mean that there are unusual things.

There are calendars, mountains, flowers, and many other things outside of

oneself.

We think everything is so external to us. Since when did we start thinking like that? That's what the distinction makes us see. This is the world of discretion.

When we stop discriminating, it's just the way we work, as a unity.

The thing itself is our own condition, and our own condition is directly the condition of the thing.

That kind of thing is not something to think about.

As there are eyes, do we see something? As there are things, do we see them? This is just what human beings try to name them afterwards.

All that exists is what is reflected in your eyes. You are only recognizing what is reflected in your eyes.

If you have ever experienced becoming one with something, please watch it carefully. When you know that you have become one, you are at least unfortunately two. It is true that you have become one, but the fact that you have become one is also disappeared. If you don't go that far, the other person (the object) remains. It's something you'll notice later. The first time when you notice, there is no such thing as one at the time; there is no person watching, nothing appearing, nothing at all. There is nothing at all that could be a problem.

▼**There is not a single person who is living with the fact that he or she knows what is going on.**

▼**Because you are said not to select, you are in readiness not to select.**

Because you are said not to chase after conditions on Dependent Origination, you prepare not to chase after them. You try to stop it. This is not right. It's just too much manipulation with human views.

▼**The "reality" is the manifestation of the self.**

15 The Definition of Mind

It is not good to have the mind of your own making. Are you not thinking that the function that thoughts come to you is your mind? That is the definition of mind that you have created.

If we don't understand the definitions of mind given by the Buddha and other enlightened people, there will be discrepancies.

Even if we say the same thing about the mind, we cannot share the same understanding. The heart, as the patriarchs said, is you become just as you went

to the main hall, just as you faced the pillar, just as you came in contact with the voice of the sutra, there is no discrepancy, no mistake, it is always as it is.

That is what the mind is called. There is no existence without oneself. It is the entire activity of the self and there is no activity of others at all. That all activity is called mind.

▼When a lily is in bloom, it smells of lily. That is the Dharma. It is a law. It is a work that is beyond human thought and always becomes so.

▼You want to know the truth, you want to know if there is a truer way of being, and you can't stop coveting. When that flame is extinguished, you will attain Buddhahood.

▼As you listen with your ears, the voices are just thoughts anyway. It's not the voices that come to your ears, but it's the way your ears themselves are.

16 Emancipation

In order to achieve liberation, the fact that when you first became aware of yourself, you assumed this body and mind without knowing that it was you, is the biggest cancer.

The preconception cannot be settled at any cost with the way of thinking of now.

The reason for this is that the activity of recognition itself does not know the root of the things, the origin of the things. The mind itself is incapable of knowing the true nature of its own mind. It is the extent to which we try to deal with discernment, with discernment to any degree, so we can't see ourselves as Dharma beings. That's where the big problem lies. So, once you really get away from the human point of view, you will know for the first time.

If I tell you a little about the situation at that time, there is no doubt that there will be a time when all human views will be completely obliterated, and all relationships between oneself and others will truly disappear.

This state of obliviousness to the relationship between self and others is the situation in which we normally live our lives. However, once we have not experienced the oblivion of the self, we cannot consent to it.

▼It is different from just being heard or just being seen. We try to protect what can only be heard, thought, and seen. It is just a way of thinking

that we try to protect.

17 Originally Empty

It's not that we are going to leave our own view from now on. There is a time before our view occurs, and that time is our reality. That is the true way of our mind.

What is called "self-view" is a cognitive function, nothing is substantial.

The fact that it was empty before we emptied, is directly "spat out", everything. That's all there is to it. When we do that, we will inevitably leave the view of the human self. That is the Way. That is the most important aspect of zazen.

▼Facts come before cognition. The fact is that the cognition arises after the facts.



18 The essence of Practice

Human beings are born without knowing. That is the basic principle. You are not living because you have known it. You are living without knowing.

That is the true way of being a person.

That is the eternal way of being.

It is really necessary to devote oneself to that eternal way of being.

You had acknowledged the "I am" person until I had been thorough. You find requirements to escape that suffering and try to do something on that basis. This is what remains of the human shadow. That kind of thing is completely gone.

That is why the ancients wrote in a Japanese poem, "A person who sees, hears and knows without the master is called a living Buddha." There is no protagonist. "When one's body is worn out, one's mind is truly one with myriad dharma."

The workings of the six roots and six circumstances, stopping to inquire at all, and you simply let the relationship between function and environment take over.

What's called the Dharma nature is the nature of dharma. What is called Dharma originally has no place and no position. It is emptiness and tranquility. There really is nothing.

The essence of the practice is to come into contact with this original phase that we are born with.

To participate; Sanzuru; to perform Zazen (to practice) is to receive. It means that you yourself receive it rightly. It means to be thorough your own nature. What prevents us from having been thorough is Shinishiki (the function of mind; sensation, discrimination, cognition.) If we do not use Shinishiki; the function of mind, we are always thorough.

▼ **It is not to know that a fire is hot. It is hot. That's why it's not knowledge.**

Facts are before perception.

▼ **You want to know the truth, you think that there is a truer way of being, and yet you feel that there is something else that is true besides the present.**

▼ **"Hey! " this one voice, the fact that people can feel this one voice in various ways is itself a lie, "Hey!"**

19 Preaching

Preaching is not about listening to what others are saying. The way you taste yourself is the way of preaching.

That's why it's called "the reason of the true nature". "The reason of the true nature" is that we can never borrow someone's nose to breathe. Each of us breathes through our own nose, in every person's own way.

So, whatever happens, however it happens, it should never be someone else's business. It seems that I am speaking, but in fact, the fact that my voice is there means that, each of you, is your own state.

The Dharma itself is working as the Dharma itself. The Great Way itself is acting as the Great Way itself. This is a great life-risking question. In the place where the self has been obliterated, there is the appearance of actions being taken without the self.

If I clap my hands, "**CLAP**", you all are made in such a way that you must become like that. How about "**CLAP**"?

That is the original face. There's no other place to go like this. You want to be like that, that's the problem. The long-term hardships in the practice are simply the result of this one thought, the thought of wanting to be like that, that arose and was beyond control.

▼ Hear the people's words right and as they are. Don't grope. Don't read between the lines. Don't chase. Just become a person who can hear words as they are spoken.

20 Dharma

There are tools called eyes, ears, nose, tongue and mind and regarding them, form, voice, smell, taste, touch, and dharmas called object fields of the senses are shown as objects.

What is said object fields of the senses is that, even though we do nothing and we think nothing, we are made to move when we face something or we come across conditions on Dependent origination. That is the Dharma.

▼ People set up past within the present. Saying "Yesterday was....," you set up in the present. The self is set up in being now, "Thump" "It hurts. Why did you

hit me?" you set up like that.

21 Great Ease

When you are sweeping in the garden, you are asked "What are you doing?" "Who is sweeping?" When we are asked something that we think we fully understand, we are struck by the thought that there is something more because we don't really understand it.

We think we know and understand words like just as we are, the usual frame of mind, or being now is important, but we end up not understanding them at all.

This question is being asked to each of you.

There is only the movement of the present. There is no one to receive it, there is no self to stand on it, even if you know these words in theory, it is useless when you ask yourself about them as your own, which is completely pitiful.

You can't talk about it unless you talk about it in the context of what you live now, what you are living, and in the midst of what going on right now.

The ego-consciousness that we call oneself, which we recognize as self, must disappear completely, and the ego dies out. To achieve this, the buddhas and their predecessors practiced silently for twenty or thirty years, focusing only on this one point.

It is really a great thing to be thorough for once in your present state. You will properly convince of this. Then you will be able to live a life of great peace of mind without the help of anyone else.

When discussing Buddhism, this should be the basic principle.

It is a path that anyone can do if they are in earnest.

▼The life is "Now", and there is no other time but now.

22 As Black As Snow

"There is nothing as black as snow in the world.
"What do you think? The ears don't say "It is strange." There is no need to use someone else's ears to hear. We live with our own ears all our lives.

The way at that time is not a bit of difference. There are no two or three ways of hearing. This is the proof that human beings are made not to be in two minds. There is short of nothing.

When the eye touches the snow, the eyes are not deceived. They are always made to reflect things as they are.

What you memorized as "the blacker the snow," and what you memorized as snow being white, contradict each other in your mind. You begin to explore what it means.

The movement is exactly as you touch it, there is no logic to it, and it is certainly unquestionably real. That is what we need.

People say that it is difficult to know things in the world as they are.

In order to know the real figure of ourselves, we always use now. Always use oneself. It is the way of knowing suddenly.

It is often said that Zen is difficult and that there is no time to practice it.

"Now," "yourself," "suddenly," anytime, anywhere, no choice of location.

Never let anyone say that it is difficult.

▼ **It is not thorough as long as it is reasoned.**

23 Both Hands Clapping

The sound "**CLAP**"(he clapped his hands) is a fact and it has no meaning itself, but you try to think.

This sound will be there before you think about it.

You are not hearing yourself, just being heard. In other words, this sound is an active one who has left you. If you do zazen, you will know.

You will know that all action is not conceptual, but essentially without self. Please try it.

▼ **To know is just to realize the state that everything is selfless and manifests.**

24 The reality

The other person's world comes out when you put the standard of yourself over here.

It is said that there is such a thing as subjectivity and objectivity. However,

if you look closely, even with your eyes, when you look at the thing on the other side, the thing on the other side just "exists". When you look at this side thinking to compare it with what is on this side, the thing on the other side is "not there."

In human conception, we put two things together and compare them. However, facts are made in such a way that they cannot be compared. That is the reality of us.

When we stood, we stood, and when we sat, we sat. You can't stand and sit at the same time in this body.

We are in the habit of setting the object up. We have to learn by facts.

▼ **Just sitting means the own reality of right now. Our own reality of now, "My legs hurt" "It is painful", all of that is called Sikantaze; just sitting.**

▼ **They say that the spirits of our ancestors are wandering. Who found out that they were wandering? Isn't the one who is astray himself, the one who is still alive?**

▼ **The reality is the present moment. Seeking the now, outside of the now, is virtual.**

25 The Pivot of Zazen

When the water is muddy and you want to make it clearer, you put your hand in and stir it, and it gets muddy all the way. But when you stop stirring, the water becomes clear. In the same way, we need to stop treating things according to our human way of thinking and just let our minds move as they do, and stop trying to do anything about them, whether they are good or bad, and let them be as they are. It might be difficult because we have the a long-standing habit but it is the pivot is to leave the activity itself as it is, untouched and left alone.

When you do zazen, you should not do it with yourself as the center. You should really stop doing that, release the six senses, and not care at all what the functions of the six senses are, being as functioning as it does, one by one, on each time, do not deal it even if any earthly desires or any splendid things arise.

That manifestation or disappearance in itself is the truth of your untouched nature.

▼People and things are active bodies, and constantly changing. The self that lives in unity with many things. There is nothing to study from now on. We just have to make the most of what we are.

▼You say you are worried about "the matter of the child." In fact, you should realize that you are worrying about yourself as "my matter", not "my child's matter".

26 Living in the Now

There is a saying by Zen Master Dogen that it is a mistake to see firewood burns and becomes ashes.

In our eyes, firewood should be seen as firewood, burning firewood as burning firewood, and ashes as ashes.

We know that firewood burns and becomes ashes. Because we know, we don't realize that we are seeing what is right here, right now, as it is.

We worry about tomorrow and regret yesterday. You are looking at these letters right now, aren't you?

27 The Life of Indiscretion

It's a life of acknowledging who you are now and acknowledging the other person, if you really study a little more, you will come to understand that there is a life without the other person's world.

By seeing the facts, the world with a counterparty disappears.

Dogs must be the other party, but as we play with them, our sense of being the other party gradually fades, and the relationship between dog and human disappears. In other words, we become like dogs.

Even when playing with children, once we start playing, adults and children disappear and become one. That is the situation of a world without a counterpart.

As long as you can't be together with your partner, you draw a line somewhere inside yourself, and that is what makes you feel discomfort.

▼ **You are lost to yourself. You are not saved by others. You save yourself with your own power. That's why it's so certain. Because you save yourself by yourself, you all know if you are saved or not. It's such a sure path. The Buddha's teachings are.**

▼ **The greatest suffering in the world is to be two with things. The greatest comfort is to be one with things.**

▼ **People can't be saved by the convenient way of thinking of humans.**

28 The Secret of Practice

Zazen is not organizing oneself with one's way of thinking. Leave all your way of thinking, which is trying to organize, unused.

This is the secret of Zazen practice. Human beings are inconvenient by their own "thoughts". Therefore, we should try to stop pursuing things with our human way of thinking.

From time to time, moment to moment, we try not to pursue it. Live life as it is, and don't judge whether it's right or wrong. Don't look at things in terms of right and wrong. Don't compare.

Only by doing this can the root of human thoughts die.

In order to master this saying "**Hey!**", the fact is, no matter what we do with our knowledge, it is speculation, and it is impossible to clarify the root.

Since it is the ultimate itself, there is no other way to be, even if you pursue it in other directions.

To practice is to learn from the facts of the present, under the feet. Facts are made in such a way that they will never be the same again in our lifetime.

They are perfect, one at a time.

They can't be replaced or redone.

Even if there are times when you want to replace or redo your way of thinking, you must stop using that way of thinking and learn to be thorough with the facts of the moment.

29 Birth, Aging, Sickness, and Death

There are four gates that no human being can avoid.

The first gate is to be born into this world.

The second gate is to grow old and becoming an old man.

The third gate is to get sick, although each person is different.

The fourth gate is that we will inevitably die.

We live with the promise that we will die.

Therefore, the Buddha gave all of us the task of how to live until we reach the fourth gate.

A temple is a Buddhist seminary for solving this great problem.

Human beings were born so that they could die. It is an activity. When we die, there is no more activity? but there is. What kind of activity is it? It becomes cold, it loses its color, it becomes hard, it doesn't even say it hurts when you hit it or pinch it, it has a funeral and leaves the house, it becomes bones, and the bones also crumble.

That is the reality of people and things.

Even if we say that a person has died, who is making death a problem, the living person, oneself, is making it a problem.

It is your own view of death. You can't know your own death. Death means that it is on the living person.

It is not someone else's problem. Now, how to solve it? We cannot be saved by leaving it to others.

30 The Way to Perfect Oneself

In doing zazen, it is indicated, "Don't consider the right and wrong."

No matter how this body and mind work, all work is the movement of the Great Way itself.

You are the active body of the True Nature itself, the Buddha Nature itself. Therefore, in zazen, no matter what happens, it is important not to touch it, but only to be taught by its workings, its own essential workings, which are not the views of human beings.

In this way, the path to truly perfect oneself is fixed. If you use "human" views, it is absolutely impossible.

31 Inevitability

For eyes there are things, what we call the environment, the world of the other, and what we think of as the other's world, actually all appear and act on this one (the self) itself.

For some reason, the world of the other party, or what is called the environment, inevitably appears to act on top of this one (self) which is called "the person," and there can be no other activity.

That is how we are formed. It is also called the "Attaining the Way" "The way is universal and complete" or "the Original Face."

32 Right or Wrong

People are quick to think of things as good or bad. What is the origin of the idea of good and bad is that people have something that seems to be a standard or an ideal somewhere, based on what they have seen, heard, or been taught in their lives. When you have something like that, you make it the standard, and that causes you to feel good or bad about things. That is what gets in the way.

Therefore, if you stop holding that center, the thoughts of good and bad will naturally disappear. That is the main point.

Decisively you should just live on following conditions of Dependent Origination. Millions of words cannot be better than one conduct.

33 This Precise Moment

“This precise moment is dropping off, dropping off is this precise moment. It is novel and subtle. Having already lost dropping off and it hasn’t been tainted. How novel it is. How subtle it is, this precise moment.”

When you hear it, you hear it; when you see it, you see it. There is no one who is not. This is the state of being oneness, the way of emancipation. The universe has become your own. Therefore, there is no need to think about gaining more. There is no destination to go to, no place to retreat to, and you can tread freely everywhere. This is not based on anyone's teaching. It does not depend on your own strength. It is natural and subtle. It is this precise moment. If one doesn’t mistakenly pass now, one is inevitably this person.

This thing originally transcends the Dharma world and transcends people. And it is here and now and surpasses even further. How great this is. To be this free person is the most important thing for the people on the Way. With this, the universe is settled and life is settled. Without this path, there is no salvation, no peace.

I beg you, seekers of the path, to be devoted to this.

▼ **There is no such thing as Dependent Origination. When a person's view becomes the center, an object known as condition appears. The reality of now is all disconnected from what is called object.**

▼ **Zen is the path of demonstrating one's own facts. Getting angry, losing temper, feeling vexed, they are all one's facts. Looking for facts other than these facts, looking for things that you like, they are all human ideas, the human way of thinking.**

34 Not to touch

Earthly desires mean, all the things which come out on human beings, everything that appears, for better or worse, toward that sort of things you have the feeling good or bad, pick up as a problem, and start to deal. Which is called earthly desires.

The workings of the mind do not arise because we think, but they exist from the beginning, regardless of our thinking. And it is active.

That's why it's not human way of thinking. It's not way of human thinking,

it's the natural way that we are provided. Because it is the original movement, if you leave it to itself and does not care for it at all, it is as it is.

You worry about what come up, saying, "Evil passions have come up."

What comes to mind is just that, what comes to mind. You should not be concerned about them. Because you deal it, you are in trouble. After that, you start worrying about it. If it remains just as it is, there is nothing to worry about. Then you know that what you call earthly desires are not earthly desires, and will naturally settle down.

People have their own thoughts and deal with things in their own will. We should not do that at all. It is enough to stop it.

And on the whole, the thing itself is left to the movement in its own way. That is the Zazen of Shakyamuni Buddha and the Patriarchs.

▼ **The reality is untouched. Observation is to investigate what has already been done as the fact and to attach thoughts to it. If it is a fact itself, there will be no problem.**

35 Ever-Changing

We can be a dog, a moon, or a flower. We are made in such a way that we can be transformed into anything, but not be deceived by any of them.

If you are going to be transformed, you should be transformed to the fullest. You can be anything you want, as long as you don't let you be deceived by yourself. Getting to know the truth of your free self, work freely driven by it.

It's interesting to really get to know that kind of self. This is the true "Original Face"

▼ **It is a matter of common sense to say you know or you don't know.**



36 Learn from Certainty

You ask a person who came to a strange land and was suddenly pulled out of a car, "Where are you now?" Most people will answer "I don't know, I don't know." Even if he or she doesn't really know, however, there is the certainty for the person that he or she is here right now at that moment.

But unfortunately, they throw away that certainty. They struggle with what they don't understand.

Here is something that we need to pay great attention to when we practice. Many people who practice take a long time and have a hard time because they are trying to solve the problem of what they think they don't understand in their mind.

Instead, to learn from the certainty that you are standing here, right now, which is the main pivot of practice.

If you are sure of that, you will be saved. That is the path of practitioner.

If you go in the direction of trying to understand something that you think you don't understand, there is nothing you can do as practitioner. It is useless.

Even if you feel as if you have understood what you cannot understand in your head because someone else has taught it to you, you still cannot understand the reality of your own certainty. It is only processed in your mind and that's it.

Being so, as soon as you touch the reality, you start to get lost. However, the reality of this one (me) is always alive, with a certainty that never wavers.

I really want you to face that and learn about it.

37 Repentance in Buddhism

Repentance in Buddhism is fundamentally different from repentance in the secular world.

The repentance in Buddhism is not only repenting for a wrong you have done, it is not only to renounce your former sins. The human's one instant of consciousness which forms the root of a person's wanderings, and if you strike the root of a person's wanderings, it is just one instant of consciousness. You don't understand that there is nothing other than that. Because the Buddha Dharma clearly knows this, on how to receive one instance of consciousness, you can cease all karma (actions), you can certainly do it yourself.

The sutra says “If you want to repent, sit upright and think of the reality, various sins are like a dewdrop on the grass, Buddha’s limitless light of wisdom will cease them.”

Even if you are beaten now, depending on how you receive the beating, your karma will instantly cease to exist.

You should just let it go and not take it up at all. If you do that, the karma of the beating will disappear. Both oneself and others will be saved. This is what happens. It hurts to be beaten. It hurts the same for everyone.

There is the difference between the problem of the way of human thinking and being in the inevitable state of just feeling pains. If you take what should be inevitable and go with it as it is, the karma vanishes there. That is the Teaching of Shakyamuni Buddha.

38 The Truth of Emptiness

Expelling existence will be lost in it, following emptiness you are always behind it. The more you try to throw away, the more there is. The more you try to use the procedure of discarding, the more there is.

But if you try to become empty, you disobey the emptiness much more, and it is not the true emptiness. This is the emptiness as a conceptual deal.

The true state of emptiness is Dependent Origination. Because it is Dependent Origination, which means that no matter how far it goes, it is formed on the relation of causes and effects, it remains in order and unbroken, and takes any and all activities.

▼There is the dharma which is obtained and the person who obtain it. This is truly a great disease. It is a single moment in time.

Note; 一種不通 Not understanding oneness 二處失功 You will miss in two ways.

We are now engaged in the activities of Shinnyo; absolute reality, itself and Buddhahood itself, but if we cross over to the two views of existence and non-existence, we will all be damaged. If we use human views, we will make a big mistake.

By repeating the above situation,

遣有沒有 Expelling being you will be without it, 從空背空 Following emptiness you are always behind it. It exists only if we try to throw it away. The more we try to use the procedure of discarding, the more there

is. But if we try to become empty, we disobey the emptiness much more, and it is not the true emptiness. It's a conceptual treatment of emptiness, so it's not really a real thing of us. It's hard for humans to understand such things. This is because you cannot make a clear distinction between the way you think and the way you are now. When you do zazen, the distinction between the two become clearer, inevitably.

遣れば yareba means “if you handle it. Or, if you use it.” The use the word expelling is not too far off the truth. (By Kando Inoue Roshi)

39 When One Mind Does Not Arise, Everything is Without Blame

When you are asked whether “The mind here and now is the Buddha” and “It is neither the mind nor the Buddha” are they the same or different, then one instant of consciousness arises, you grasp it and start to think of it as a problem, which causes many thoughts to arise one after another. And you get more confused because you feel the need to pursue it further.

From the beginning it is clarified as the manifestation of casting off body and mind. The tools known as human beings (the function or six sense organs and the six objective fields of the senses) themselves have no choice but to move in such a way that when they see, they see, when they hear, they hear, and so on. There is no other way to act.

No matter where you go or what kind of conditions you come into contact with, you are always made to move in this way. That's the point.

Eyes don't say they see, the nose doesn't say that it smells. It is a self-activity of function. People smell with their own nose and see with their own eyes. This is where attachment remains.

Each person is their own untouched big state. The reality is disconnected with discretion of human beings. Therefore, when you leave your thoughts arisen, they are just they are. When you are concerned about it, it is after it is out. Because you have been taught and convinced that you saw it because it came out, or that you should not have seen it because it came out, or that it's better without, you cannot help but do something about it. When it comes out, leave it as it is, and when you noticed, that is all to it.

★ When you have feelings of likes and dislikes, you can't see things fairly.

40 In the State of Now, there are No Two Now's

When you stand, you stand. When lie down, you lie down. You cannot do the same thing at the same time. There is no contradiction at all.

You have affirmed and you deny. It is completely consistent.

The way of thinking is to see things side by side. Therefore, contradictions arise. The fact is that there are no contradictions, no excesses or deficiencies.

You say, "I should do zazen and become mindless." You set a goal to become mindless and then go for it. It is as if you understand each other by the word mindlessness.

You start sitting without talking or listening to what no-mind looks like.

There is a fundamental mistake that needs to be addressed from the very beginning.

If you give people a koan and let them engaged in logic-chopping, they will gladly come.

If you take all of that away from them and leave them to work on their own as the functions of the six organs, day and night, at all hours of the day, they will become unbearable.

Their minds begin to move wondering, if this is the right thing to do.

Zazen is not about organizing yourself with your own way of thinking; it is about putting aside all your way of thinking that you try to organize. This is the pivot of zazen practice.

True practice is not the practice of changing oneself through one's own way of thinking.

▼It cannot be replaced or redone. The real thing is the encounter of the present moment, once in a lifetime. Reality is the manifestation of the self.

▼Do not search for what you hear or what you see. The facts of the present are all disconnected from the object.

▼To practice means letting go of everything, no matter what the conditions, of the world that we have. That is what it means to thoroughly master the practice.

41 Right in the Midst

As long as there is a human view, we can't see the real thing. As long as we don't see the real thing, the human intellect and reason know it very well.

If there is a slightest doubt left in you, it will poke you from the inside. That's why you can't really be saved.

You can't lie to yourself. That is the crucial point of practice. This is the point where the generosity of Dharma to oneself is called in question.

When you live your life with the reality that you have thoroughly lost your human perspective, as the buddhas did, when you are in the midst of it, there is no sign of human being, not even a hair of a rabbit. You can't be aware of it as it is.

Why is that? Because you; this one is itself. When you're in a world that's so certain, and you're given a condition, one instant of consciousness arises a little, and then for the first time, you realize, "Ooh", the awakening.

Then, for the first time, you see it "Well, I see." Human thoughts, the movement of the mind, the discriminative mind or illusion are the power of knowing that you were was able to grasp by saying, "Ooh." Then you cut clearly the root of delusion realizing that you have been troubled being turned around based on such things. If you don't reach that state, it is absolutely impossible to truly know the bottom of the mind.

To attain enlightenment means that the root of the mind is really dug out by the root.

42 Hearing the Dharma

If you have chances, go and listen as much as you can.

When you really listen, it's never been the same. It is foolish to listen by comparing what you have heard before. It's not listening. That's not saying that you are listening.

It means that you are examining and critiquing. That's no good, because you have your own views. It is not that you listen to what you agree with, don't listen if you don't agree, but you just listen unconditionally. Being thankful is a one-time thing. It is thankful, because it's never the same. It means difficult to be.

▼What is manifesting now; perception through the six senses (of sight, hearing, smell, taste, touch, and consciousness) is the Dharma.

43 Peace

When you sip tea, it tastes of tea, which is the most peaceful appearance. There is no conflict between the current taste and the taste you know from drinking before.

There is no greed for another taste in addition to the one you are currently experiencing. Therefore, there is no complaining. How peaceful it is! One person's peace is the peace of human kind.

▼Things toward eyes and sound toward ears, are the active body of the Great Way. Even if called Bodhi or evil passion, depending on its' condition for a while, it is called Bodhi or evil passion. That is the extent of it.

44 Turning Delusion

"To say that turning delusion into enlightenment, turning ordinary people to sagas is the words of unenlightened."

In order to truly see the truth of things, we have to leave our human perceptions behind and for the first time, our perceptions themselves will be able to see again a world that we have no control over. That's when the truth

comes out.

If you don't leave human perception once, you will never be able to find the root of the mind.

When you thoroughly perceive, you need to be the state where your body, mind, and environment, all are banished, and there is nothing left to see, or you will never be able to thoroughly perceive what is the real form, and what is the truth of the Dharma.

The root of karmic retribution is that one's current mind (one instance of consciousness) is only lost because it does not know the current facts.

But we can't see what the root of our mind is like until we look at ourselves apart from our perceptions. Therein lies the problem.

It has been decided that such a thing cannot be attained without zazen.

Zazen, then, I tell you, it is the way of knowing directly that everything has been resolved now by simply this one **CLAP!** (he claps his hands.)

▼To say being deluded, being enlightened, it is the action of this one(self). There is no difference. That is why everyone is always in such good order that there is no way to stray or realize.

▼There is no one who lives knowing the reality of now. Each one of us now has no illusion of Buddhism, Zen, or practice.

▼There is no substance in the Dharma. As it has not substance, it is flourishing. Without substance, it is free, and it is without any rehearsal. There is no need to replace.

45 If You Seek the Truth, You are Against the Right

When we listen to a talk, we try to understand it. This is a mistake in the first place. If you don't listen hard enough, you won't understand. Who taught you that? How does an infant hear?

Zen Master Keizan said Unborn Zen, when people were listening to his talk, a dog barked "BOWWOW," he asked "What is that?"

This is the reality before we know or we hear, the reality separated from human views. This is not something made up. This is called non-birth. This is the point of practice.

Shakyamuni, Master Dogen, and Zen adepts show the facts as they are.

But we understand it. They are not teaching and showing us how to think.

We understand that this is this, long one is long, short one is short. That's how we understand it.

Do they say that long one is long on observation? Is it the fact that long one is long? It's completely different.

Do not understand there is no long and there is no short.

The Six Patriarch Daikan Eno Zenji said, "When you look at all people, do

not see their right and wrong, their good and bad, and their moderation.”

“Then this is the immobility of one's own nature. People who are deluded, though, his body is immovable, yet when he opens his mouth, he contradicts the Way by telling others what is right or wrong, long or short, good or bad.

“If you search the truth, you are against the right.” You should not forget what is under your feet. A man of firmness of practicing the Way is the one who lives with the facts as they are.

▼ Human perception and cognition intervene, and thus divide the truth.

▼ Triple world mind is unobtainable. The things unreliable, we truly aware that what are unreliable are unreliable, and let go of them, then they can be relied upon with certainty. There is nothing substantial.

▼ Which do you value more, the facts or the memories? People want to keep what they have experienced. We all live our lives valuing them more than the facts of the present.

46 The Gate of Direct Entry

If the mind moves while being in every and each place, you cannot realize the original form.

“While being in zazen, on the Shijho Bridge or Gojho Bridge, one sees people coming and going as if they were trees.”

Although there is everything, we lose sight of it. Because we put our minds on top of our minds, shadows arise, and we think there is something that looks like the real thing, so we look for something elsewhere and cannot see it.

When the mind has come not to move, we know nothing moves. Having known clearly, the mind does not move.

Because the mind is immobile, we can see clearly. Originally, this is something that does not require human power. There is no self but the thing itself. It is only the thing itself. It cannot be touched.

Zazen is the right gate of the Buddha Dharma. There is no need to use anything, just the thing itself. It is immense. You should be convinced that there is no other way to enter directly. This is the Way that the ancient buddhas got enlightened. It should be respected and honored.

Without exerting any mental effort, you are always free. It is truly a peaceful Dharma gate. It is here that the Buddha Dharma manifests. Without it, there is no righteousness to be discussed. There is no fruit of righteousness. There is no proof of it. All scholars are lost in this.

In order to break through this hesitation, know that without this proof, there is no way to break through. Only with this proof can you be at ease.

If this is the case, you cannot help but share it with others. This is compassion, this is the great mercy. The Buddha mind is the mind of great compassion. This is what the Patriarchs have always done. This is also true for the present persons.

“Vigorous sentient beings only have one mind of getting enlightened. Don’t doubt it in the least. Already the eyes are horizontal and the nose is vertical.”

▼ **Following the function of six organs, you abandon seeking mind, you are just as you are, moment by moment, Puff! Puff! Pow! Pow! and act whatever happens when coming across things. If you do that, it will become clear to you that it has been resolved, "Oh, it's true."**

▼ **The Buddha Dharma was born only when Shakyamuni Buddha got enlightened.**

▼ **The Way of Buddha makes us value the reality of the present. To observe one’s feet is to look at the way you are now and the facts of the present moment.**

47 The Will to the Truth

At the opening paragraph of ‘Shobogenzo Doshin; the will to the truth,’ it says “People who know what the will to the truth is like are rare.”

From the perspective of the flow of time, the way of the will to the truth is not likely bound for somewhere else.

To be more concrete, what you are doing now is not working, so you should turn to the right direction, because there is something right somewhere. In that way, it is not the way as if there is another place to go forward in terms of time.

If looking at the way people live, even from a place perspective, it is said to abide in nominative state of the Dharma, though, it will always be there, and that is all there is to it.

“As one hears, being the body without the mind, raindrops falling from eaves are oneself.” **"DRIP!" "DRIP!"** The thing is exactly what it is and it is absolutely correct and proper without fail.

When it sounds, **"CLICK!"** it is **"CLICK!"** That is the state of the way. It is the will to the truth. It is the state of the Bodhi-Mind.

All we have is what we are touching right now. Whether or not you can live in close contact with what you are touching now.

You really need to realize that with whole your body, don't you?

At that time, that thing just exists as it is.

You simply live as such. This is the life of a person who knows what the will to the truth is.

48 As it is on Dependent Origination

Five senses (of six organs) are honest, so they receive conditions of dependent as they are. If you can get to the point where you can just accept it as it is, you will be fine. It is okay.

However, for us now, we can't really go that far, so when we come into

contact with conditions, our mind immediately moves with them, so we should be very careful about that.

If you want to say something for others, or you want to do something for others, and these feelings move first, you will not be able to do your own practice in the end.

49 Be A Foolish Saga

“Hire other foolish saga and carry snow to fill the well together.”

Your teacher says to fill an old well with snow. There are very few people who just say “yes” and do as they are told. To work silently for days and months until the teacher says OK.

In the secular world, too, they teach honesty, submissiveness, and righteousness.

This is also the question in our practice. Until now, no matter what you have learned, no matter what experience you have had, it doesn't matter. Just learn from the reality of the present moment.

To throw away everything means it is not that you have something to throw away. The reality that everything has been thrown away thoroughly is now in existence.

The ears don't care whether it's a good sound or a bad sound, it just is or isn't, regardless of what people think. That is the most correct state.

But human beings live disorderly with the way of thinking. Even though they live correctly.

When you hear a word, you suddenly think of something. It means that you thought of something extra.

The ears don't say, "That's ridiculous," when they hear, "Fill the well with snow. They don't get angry.

The eyes do not say, "What is that man doing?" when they see a person carrying the snow and throwing it into the well.

“An undug well, unfilled water, still making sounds, a person without shadow and figure draws water from the well.”

50 Unconditional

You can approve everything without condition. You are none the worse for it. Day by day, moment by moment, that kind of life is the essence of zazen.

What does it mean to do zazen? It means you accept everything as it is that you perceive through six organs (of sight, hearing, smell, taste, touch, and consciousness,) unconditionally, and you are not bothered at all, you become such a person.

There is no end to the number of ways of thinking about such and such. That's why you should not call it into question at all and you let go of the subject who tries to make it a problem like that.

You have to let go of the main character who tries to make it a problem.

Each of you, look at your eyes. Eyes can receive all of things without condition and do not care a bit. Eyes are not choosy. Ears are functioning without likes or dislikes. All of the five senses are active without conditions.

We live our lives as the five senses themselves are self-activating. In this way, the protagonist who tries to make it a problem disappears. We're going to learn from the self-activity of the five senses. Do you understand?

▼**The way is not something to be looked at or understood. It is something to be walked by oneself. To make your daily life in a state of zazen mind is a superfluity.**

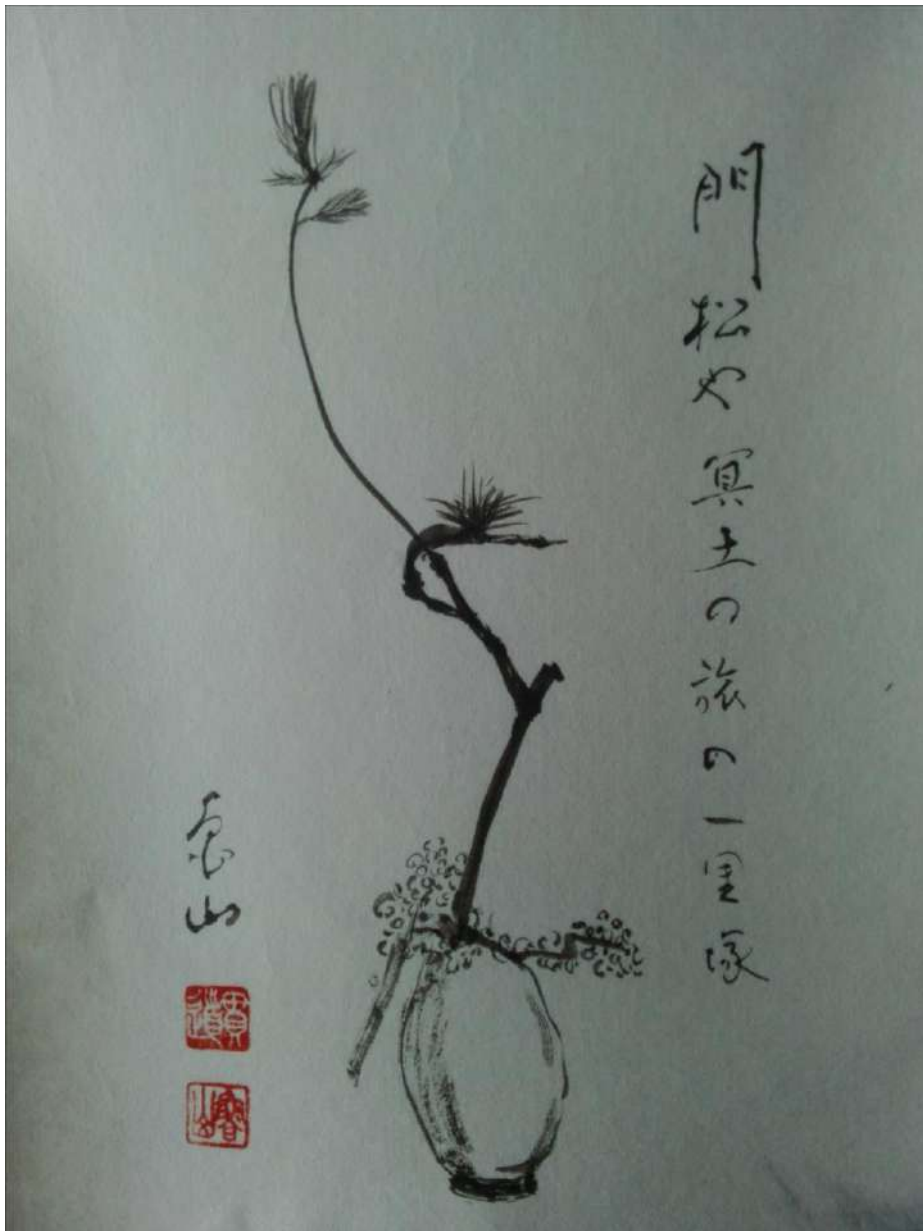
▼**In the midst of anything, there is no one to know it. It is something that people's views are dying out.**

51 Unconditional

Being unconditioned, it will not do, can I be, can I not be, what should I do? How long are you going to dwell on such boring thoughts?

You want to say something, if that feeling comes first, you will end up neglecting your practice. (the reality that you are touching it right now, just that) It is important to keep your eyes on that.

▼**To go thoroughly means that there is certainly a state that everything, including yourself and things, really disappears. It is only when you really fall to the level that you become convinced.**



52 There is No Object

There is no such thing as Dependent Origination.
When a human view becomes the center, an object called Dependent origination
appears. The way people are (facts) cut off all objects.

There are things we like, but there are also things we don't like. The fact that both are there means that neither is a problem and they manifest on us without any hindrance.

▼ **Enlightenment is, without reserve, to be able to realize that you are okay as you are. For the first time, you are at the starting point of your practice. Until then, you are unclear how you really should be.**

53 Non-doing, Free from doing

You just have to know that it is useless while there is the depth on the way things are now, what is called the mind. If you stop what you are doing now because you say it is no good, it is silly.

It's just that it can't be settled about what you are now, so it's not about what you are going to do yourself.

If you just face it, it **"is"** there. If a sound arises, it **"is"** there. That's how this body and mind work. That's what is called non-doing, free from doing. It's not something you did, but it's happening. It is the state of non-doing, free from doing. Because this state becomes more and more solid, the whole life becomes more and more non-doing, free from doing.

There is no such thing as deep or shallow in the present state. It's just the way things are, whether they work deeply or shallowly. However, because the workings are so subtle, you have the habit of seeking if there is something that seems noble, precious, and true somewhere. You are only confused being controlled by that habit. This is what the ancients all saw through to the bottom and showed us.

There is no such thing to take a wrong way. Precise moment, right now, right now, right now, we certainly are the ones who live.

▼ **When you stop chasing, that's it. It is so concrete that you can't ask for anything else. That's how you are now.**

54 The Life of Buddhism

"The way reaches, it is not difficult. Only because you arise the view of rights or wrongs, all is not clear and disguised."

These are the words of the third patriarch. If we truly discuss the Buddha Dharma, all things will be realized. There is nothing to be discarded and nothing to be taken away, it is the life here and now. This is the Dharma of the whole body. Only this awareness is necessary. The thoroughness has nothing to go thoroughly, that is thoroughness. It is the original face of being here and now. It is necessary to eradicate the root of life once and for all. The four elements are the same for people of today and people of the past, aren't they? No matter what era you are in, if you have the will, you will always achieve it. Do not doubt.

If you don't meet your true original face immediately, you will end up counting other treasures, even if you study a thousand sutras and ten thousand

commentaries. It is a person who creates an idea as if he has seen it without seeing the actual thing himself and he will not be able to gain confidence. Without this, leading others is a great sin that leads them astray. It is truly a fearful thing. This is the most important thing for Buddhism as a whole.

Without this, there will be no resonance even if you preach it.

Nowadays, people in the society are looking for this person. If there is no such person, there is no life for Buddhism. If Buddhism lose its life, you will never be able to escape the suffering of humanity. This is a major crisis for humanity.

▼"Meet a buddha, kill the buddha, meet a Zen adept, kill the Zen adept." Whenever you immediately become oneness with the thing, and you are always dead. Whatever it is, you have been assimilated into the thing itself. That is the metaphor for it.

55 The Basics of Buddhism

I think that many times we, without knowing, learn things in such a way that we think we are going to train ourselves and make ourselves into a splendid person. However, if you carefully look at what you are, you will find that all the things you want to make great and become great have been actualized on the way you are now. I want you to realize that.

That is why the Buddhist Way is so magnificent. Because you don't know that it has already actualized, so you should be able to see it with your own power, then you can be a person to say, "Yes, it's true," and completely at ease.

If you don't have it now, I can't promise that you will be able to find it. But it is the basics of the Buddhist Way that for everyone, it has already been actualized on this body.

If you have not experienced forgetfulness; moment without cognition, as self will exist, and what comes out will inevitably be on the other side. That is the problem. That is why we are deceived. The true state of being, to forget yourself means that you are separated from every little thing, from what is called perception till now, and become nothing, then for the first time it is who you are, the self.

▼Practice is not taking up things on the way of thinking.

56 The Mind of Right or Wrong

The mind that tries to judge the pros and cons of an activity that is neither right nor wrong is the root of doubts. No matter how things are from within or without, if you deal it with the idea of right or wrong, it's not a practice at all.

You think you are destroying vexations, but you end up cultivating them. If only there were no thoughts of good and bad, everything now would be true.

▼To compare is to grasp what are not there with concepts, to put them side by side and compare them. Facts can't be compared. That's what we really want to know.

57 Recognition

Human beings have the power of recognition. This power of recognition itself is an important thing, but it leads people astray.

Being so, as it says, recognition is the habit of acknowledging things. The function of recognizing that what has already been, what has passed, what has ended, has existed.

We are the existence itself born as the Dharma, but we don't know it and the mind(function) itself has been deceived by its own movements, by its power, and has recognized things.

There is no substance or anything, but our perception believes that something is always there. Because you are lost being centered on that belief, as long as you can get rid of that belief, the fact will become clear. This is the only point.

If you recall things that don't exist and try to get rid of them, what are you going to do with the things that don't exist?

That's what we all don't understand. The thought comes out. It came out when it came out, didn't it? It was just there at that time. There is nothing before or after it. That's the thing, recognition is all about being aware of everything in your past, and then making it a hindrance saying that there is something, and struggling to get rid of it cleanly. There is a big problem with that. But that's when it happened. At the time it happened for a while. It's good.

58 Leaving to Chance

The current movements of this body (the six sense roots) are enough. There is no need to borrow what is called knowledge, experience, or memory. There is no lack of anything.

In all our lives, it makes us restricted when what is called "I" manifested.

"He is saying this, the truth is, it's not like this, isn't it?" We can't just listen to him because thoughts like that come up. Our own views appear.

Although it appears to be someone else's business, Zen adepts take it as the own state of right now, and they are asking you what you are doing on this point.

At first glance, if you understand that you are just following, you are mistaken. There is a word "Leaving to chance," the word "leaving to" is often taken to mean that you are there to follow the teachings, but if you have to go through such a procedure, it is not called "leaving to chance."

"TAP!" When tapping, there is no doubt that the fact exists. You can't say, "I didn't hear," or "I didn't know." Whether you hear or not is that it was already over.

Before the sound, the fact was not there. When the sound stops, the fact is gone. That's how it's formed. That's how we all live.

Dependent Origination works like that. We are formed conveniently to that

extent. We want this study. I want you to taste it with your body, not as knowledge.

59 It was Nirvana from the Beginning.

Even if human views come out and come out, you let them go without taking them up.

In fact, what appear or disappear is itself an actual thing of oneself. It is the real thing of the Way, but you start dealing with it whether it's good or bad, so things get out of hand.

Abandon all things, leaving off the mind of selecting, in truth it is not necessary to throw away, but there is nothing we can do about it. Because, there is a core of selecting things, discarding is the practice.

The practice of Buddha Dharma is to discard all human possessions, even human beings themselves. Because you have it on the basis of your view, you abandon the human body and mind that are based on that view, separate it. That is the practice.

And, if you do so, "Oh, I see," you utter and realize that it is Bodhi, the Way. It's not that there is another way. When you really understood the Way, you found that it was nirvana from the beginning. Why, from the very beginning, it was not necessary to do anything.

▼Whole body like a mouth, hanging in space. Not asking if the wind is from east, west, south, or north. For all others equally it preaches "prajna" the wisdom of Buddha. Chin Ten Ton Chin Ten Ton (Zen master Nyojo the verse of the Bell)

▼There can be no life without oneself. To learn from oneself, to live with oneself. That is called Zazen.

60 Leave Six Sense Roots Open

All you have to do is to leave all six sense roots open and be passive. You should not do anything other than being passive. It is the only way to move, that's what we are formed for. No matter what kind of conditions of Dependent Origination you come into contact with, you are always made to fall off. That's what it is.

That's why you will be driven by it. The only thing that matters is the closeness. If you do that, you will achieve your goal.

▼Dependent Arising (it arises by dependence,) I and something other than myself, when eyes come into contact with things, the life of seeing is born. This is called Buddha nature.

61 Certainty

It is the most certain thing because you save yourself by yourself. No matter what happens, you have to leave your own views behind and be taught by the movement of the thing as it is, without touching it. There is nowhere else to go. There's nowhere to go but falling into the point where you were born without knowing.

Because it is the matter of your own, you know yourself if you are saved or not.

▼Our own views are depriving us of our freedom. Abandon me, abandon my pride and my honor, and become a naked, ordinary person.

62 The Root of Delusion

There is a lot of talk about the spirits of ancestors and karma.

“Hate the crime, not the person.” Although it is the law of cause and effect that once an action (karma) is done, it will always be repaid, there is also a way to uproot that karma and cut it off in one fell swoop.

In Buddhism, repentance is not just repenting for something you have done wrong.

The human's one instant of consciousness which forms the root of a person's wanderings, and if you strike the root of a person's wanderings, it is just one instant of consciousness. There is nothing other than that. You don't understand that.

Depending on how to receive one instance of consciousness at the time, all karma can be completely destroyed there. Definitely, it can be done by yourself. That is Shakyamuni Buddha's teaching.

Now, it hurts when you are hit, and it hurts when you hit a pillar. Even if you are hit, depending on how you receive the blow, your karma will cease to exist.

Let it go, and don't take it up at all. If you do that, the karma that was struck will die out.

There is a difference between the way of thinking of human beings and the state of things that are just inevitable. If you go on the inevitable state of pain as it is, the karma vanishes there.

If we just let the painful, inevitable things go as they are, the karma will cease to be there.

The Buddha Dharma knows this and teaches it. That's what's important.

63 Non-Self Nature; Emptiness

Non-Self nature. I see, I hear, I taste, I feel hot, I have thoughts.

Essentially, there is no me attached to any of this. I am just a living person with no existence of my own, only the activities of the moment.

Whether you know it or not, whether you understand it or not, it is always

the only working thing that can be. Look closely.

The sound of the autumn insects, only the sound, without any concern for your own appearance, forgetting your own appearance.

To receive correctly is to have that thing done perfectly as that thing. No waxing and waning. We live by sharing everything as it is.

From morning to night, we are constantly changing in accordance with our surroundings on Dependent Origination.

Where do you grasp to say that you are your true self?

The whole life in your life time is what you are.

It's a matter of putting aside all of your own thinking and coming into direct contact with the facts of present moment.

You are not very good at learning from the facts of the moment, let alone your own thinking.

In Buddhism, there is no separation between the "shin", the body, and the mind. They are two sides of the same sheet of paper.

There is no such thing as a person with no body but only a mind, or a person with a body but no function. There is no such thing as a person with only a mind but no body. Body and mind are always oneness.

We must learn from the activities of this body and mind.

▼**Ten thousand words are not more than one action.**

64 There Is

When the sound of a clock striking the hour is made in this way, there was the thing as it was, whether we like it or not.

We hear things in the ears. You know, it is not we listen to it.

The truth is, (he writes on the blackboard, "There is.") This is it.

It just exists. (Next, write "hear" on the blackboard.) This is to hear with self-centered views. It is "I" who hears. Then (writing "can hear,") this one goes one step further, with a little less selfishness.

But when it is said, "can hear," (pointing to the word "I" on the blackboard) this one ("I") seems to receives a bit.

So, instead of saying, "can hear the sound of the clock," we say, "There is."

This thing and the circumstances always become one and act without even knowing. It's not that we know about it before we act on it. The fact that we are active without knowing it means that we are one with the Dharma Realm and Absolute Truth.

▼**Zazen is not about organizing ourself with our own way of thinking. Let it be without using our own way of thinking. This is the key to Zazen practice.**

▼**Peace in Buddhism is the fact that both parties are actually at peace with each other. It is not a matter of creating peace at the convenience of human beings. When we shed our ego mind, it becomes clearer.**

65 Error

The workings of the eyes are like the reflection of things in a mirror.

They clarify what is as it is, is as it is. What is as it is, is as it.

However, at that time, our memory function remembers what we see and what are reflected. Difference between what exists in memory and what is true at the time arises. This is called "Error" by Zen Master Dogen.

The functioning of the eyes, ears, and all five senses is just as it is.

To put it more simply, when you take a picture, the appearance at the time is captured exactly as it was, and the picture is so similar that there is no time or distance between the two, but the real thing and the picture are different. Because we don't think they are different, we think they are correct.

That is the sin which we committed without knowing. This is what I would like you to see.

When we recognize a photographic image as a real thing, our mind remembers it, and then we think it exists.

Whether it's a sound or a voice, we grasp it, even though it was only a moment ago that it was there.

The mind starts to measure things, whether they are true or not, while ignoring the facts.

The ancestors of the Buddha experienced and showed us the root of such errors.

▼Zazen bumps directly into itself.

66 Progress, Regression

If you hear it, you hear it; if you see it, you see it. There is no one who is not. This is all in one and the path out. The universe is yours. Therefore, there is no need to think about gaining more.

There is no place to go, no place to retreat, wherever you step, you are free. This is not based on anyone's teaching, nor does it depend on one's own strength. It's a natural subtlety. It is now. If you do not let yourself be distracted by the present, you will become this person.

▼The thoughts that come out quickly flee and there is no trace of them. This is true no matter how many thoughts come out. Don't worry about it, it's important to attend to the movement of the present moment.

67 The Activity of Eternal Life

Things all exist while not existing, and exist while not existing.

Just like a mirror reflects things, the mirror and things are at the same time. It is not that the mirror comes first and waits for things to come.

Appearing with the mirror at the same time, it becomes a flower or a sound, a taste, changes endlessly, there is no other mirror.

The time of the extinction is at the same time. For this reason, there is no

trace of anything that has appeared on the mirror, no trace of anything that has left, no trace of anything at all. It appears freely, perishes freely, and is never-ending. It is the activity of eternal life. It is the attaining the Buddhahood at the same time. Now, the state of being now is the attainment of the Buddhahood.



68 When All Dharmas are the Buddha-Dharma

There is a difference between what ordinary people call the all dharmas and the dharma of Buddhism. I would like you to pay careful attention to this point.

Master Dogen says "When all dharmas are Buddha-Dharma" in 'Genjo Koan; The Realized Universe.'

When ordinary people say "all dharmas " they are acknowledging

something as an entity. This is the main reason why most people refer to it as the all dharmas. That is not the way to be saved.

If you are such a state that you have views and recognize things in this way, you cannot see through the reality of this body and mind, the truth of yourself.

The thing is "When all dharmas are Buddha-Dharma" means what is said all dharmas which are thought to be on the other side as things, "it is not so, it is the figure of this body and mind."

All movements of this body and mind are "all dharmas" said in the Buddha-Dharma. It really moves freely from one thing to the next, and that is what the Buddha Dharma calls "all dharmas."

When we face, it exists. It is not that we saw because we intended to see. When we face, it exists instantly. That is the truth about us.

The workings of the six roots, they are all the reality of ourselves. They are the reality of the path itself.

By the experience of discarding the human being (self) that is held above the views of human beings and forgetting the self, "when all dharmas are the Buddha -Dharma" is realized.

69 When All Dharmas are the Buddha-Dharma

"All dharmas of the Buddha Dharma are completely different from those of the general public.

Put yourself here and look at things one by one and call them all dharmas. You cannot separate yourself from things. Before you look at them, you and things are not separate, but are living as one. Such is the reality.

The way you are living is called the all dharmas.

But if you don't look at it, you don't know it's there.

If you can't see it, existence doesn't come out.

There are things that can only be said if they are looked at separately, such as heard, can be heard, being, or sounded.

But people keep a distance from things and haven't seen the state before they separate them and they even haven't used it.

"When all dharmas are the Buddha-Dharma" is this state.

The reality without separation or distance. To live with facts as facts. It is not a matter of knowing facts as facts. Even if you say "suddenly," there is a distance of suddenly.

▼The most certain thing, of all events, is that nothing will come more surely than death.

▼Zazen is the right gate of the Buddha-Dharma. Nothing is used, it directly is itself. There is no gate of direct entry other than this.

70 Life and Death is the Life of Buddha

When we say that a person has died, we make death an issue. So, concerning making it an issue, I tell you who is making it a problem, it's not about other people's deaths, it's about ourselves, even though we say that people have died.

Look, is it your own view of death or the matter of yourself? Everything is made to appear on top of this one itself.

Human beings, or rather all things, were born so that they would die. That is how we are such active entities.

If you ask me if there is no more activity after death, there is. What kind of activity is it? They become cold, pale, and hard, and even if you hit them or pinch them, they don't say it hurts. At the funeral and farewell ceremony, family members, friends and acquaintances see them off and they leave the house, they will become ashes and bones, and if we bury them, they will become soil. This is the reality of people and things.

When I die, I will go nowhere. I will stay here. Do not ask me, I would not say a word." (Zen Master Ikkyu)

You will go nowhere, You have nowhere to go. To be here, where is here? As a matter of ordinary concern, we are touching and working now, and that is all. Bottoming out.

Let the eyes do their original work, the Bottomless. (Roshi Raises hand) When I say where this is, your mind moves and you think. At that time, you don't see this. Therefore, you are deceived. Eyes are not deceived in any way. When we learn from the movements of the moment, we will know exactly what we should be.

Master Dogen says "Life is life, death is death."

▼"I don't know" and "I attained it" are both about the same level. They are same. They are the same crime. There is always a hint of joy or sadness left in us. Both of them are gone completely. It is going home to abide peacefully.

▼This one voice, (CLAP!) the fact that people feel this one voice in various ways is itself a lie. This one voice is the proof that all human beings are saved.

71 We Were Born Without Knowing

In the same way that we don't know the existence of human beings, or all the occurrences of the universe itself, we came into existence without knowing our own occurrences.

There is the fact that what was born without knowing exists here and now. And in response to that fact, which came out without knowing it, now, the more human beings recognize this body and mind as themselves, and the more they look at it from their own perspective as to take issue with this body, then the more contradictions and suffering arise. Therefore, in order to get rid of this situation, we need to get rid of all human views.

However, this body and mind are not changed. We came into this world without knowing it, and now we are living in it without knowing it. This fact is there. When you leave your view, you can live with that fact. And when you are touched with conditions and one instant of consciousness arises, for the first time, the boundary between human views and the movement of the mind become clear.

Then for the first time, the root of causing ignorant evil passion is cut off, it is definitely cleared away, so you realize the true state of yourself and it will become clear to you and say, "Oh, I see. I've been liberated from the beginning like this. I didn't need to go through any unnecessary procedures."

▼ Even before we started practicing, everything is provided for us, which is the Way.

72 Zen and Commandments are One and the Same

The commandments have a mysterious function. The commandments are rules.

When you face the family Buddhist altar, you will be like that right away, when you face the memorial tablets, when you come in contact with flowers, you will be like that, one by one, at each and every moment, the law of cause and effect is perfectly in place, without any deviation.

That's how firm the precepts are, and how they are maintained by everyone at all times. The precepts are not kept by the person, they cannot be broken, they work in such a big way.

If you fail, there is a proper precept of a failure. That's why, in order to avoid failing at something, you have to make sure that you don't fail.

Eyes and things, ears and sounds, nose and smell, tongue and taste, body and sense, on each occasion, at any given moment, there is not an ounce of discrepancy, and there are no mistakes. There is no need to start over again. The wonderful work that we are born with, we name it precepts, we name it Dharma, we name it Shikan; just being, and we name it the Way. Zazen is the life as a precept that cannot be destroyed.

▼ To practice means to let go of everything, no matter what the conditions, and to let go of the whole world that we have. That is what it means to master the practice.

73 Cleaning

The season of falling leaves from late autumn to winter is known as the season of "Making young monks cry."

Even if you sweep it up, it gets dirty again, even if you wipe it, it will get dirty again. This is a conversation we often hear. I wonder where they are looking at when they say this.

Even if you sweep it, it gets dirty again. Even if you wipe it, it will get dirty

again, which is the world of the human way of thinking.

What this means is that you memorize in your mind what it was like and how it looked before, and then you look at what it is like and how it looks now. That's how it works.

You have seen the previous appearance, and now you see the current appearance. So, in terms of the eyes, there are two pictures there. Two pictures. And normal people always have the two pictures side by side.

So if you look at yourself a little more quietly, you can see that this is a thought, a memory, and this is a fact right now.

What do you think? Because we try to get an answer by comparing things of totally different dimensions in the same dimension, we make many such mistakes without knowing it.

No matter how much we sweep, no matter how much we wipe, the truth is that there is nothing left of what was before, except the appearance of the present, and when it is dirty, it is dirty. That's how it's always done.

This is what is important in Zen temple cleaning.

▼The name "death" is the maternal body of life.

74 Oh, I see.

The more vexations that occur, the better. The reason is that it becomes clear that we are tormented.

When we realize that the way of thinking causes us so much suffering, if we let go of the way of thinking, the problem will disappear.

Each time a troublesome thought arises, it becomes clearer and clearer, and we can say, "Oh, I see," we come to be able to practice.

▼All things begin when both oneself and things, both of which are without rules, come into contact on conditions. This is called Dependent Origination.

75 When You Drank the Tea

You set a goal, you let yourself go for it, and there is a sign that you are going for it.

You feel as if there is something else going on other than what you are doing now, so you start to ask.

Have some tea. What is going on? If you think with your head, you will come up with various kinds of teas (origin, type), tastes, and ways to prepare them. There is no other than the thought (head) and what you are touching right now. There is no need to search for what you are touching now.

When we use the words zazen and practice, we feel as if there is something else to do besides what we are doing now.

The reason is that thoughtfulness and discretion as Shinishiki (the function of mind; sensation, discrimination, cognition) • Nensokan (consciousness, thoughts, views) have not stopped. Thoughtfulness and discretion make us ask

many things.

Being so, when you sit, if you stop it, that thing is really only present as that thing. That is zazen properly transmitted.

You would start to ask questions based on some way of thinking. This is why it is said, " Be careful not to inquire." " Just all the views should be stopped. I really want people to sit like that. There is a discrepancy between thought and fact, and this causes people to suffer.

When you drink a cup of tea, there is only the taste and the appearance. It does not cause suffering. Generally speaking, people don't think it's a practice. They don't think of such a thing as practice. When it sounds "TAP!" there is only "TAP!" It is an inevitable action. That work is called the Way or the Dharma. We don't think it's a practice to spend time like that.

When you touch a flower, that's all that happens. No one thinks that this is a practice. Because we don't think so, we think a lot of things, with a lot of thoughts. Practice is not a way of thinking. Then you decide to stay the way you are, and that's fine, according to your own way of thinking. You decide, and then you insist that it's okay to stay as you are. It's all a way of thinking.

Most of the teachings of the current Soto school are like that. You just have to sit. In this way, they are all converted into concepts.

The truth of the self as a fact (the Buddhist Way, Buddha-Dharma) that we have now is being destroyed. It' s foolish, it' s pitiful.

The truth of the self is nothing other than what is happening right now, in the present time. "If one mind is not arising, then myriad dharmas can be without blame." However, every now and then, as long as the one instant of consciousness does not arise, then every place, every moment, everything is a proof of its own. That's how clear it is. Therefore, it has been created in such a way that it does not need to be preserved or discarded.

"Old sagas let us only make the fullest efforts in the present time(thing.) The state of affairs now is not the content of what we are about to create.

Zazen is a direct encounter with itself.

▼ Eyes don't say "we see." Nose doesn't say "I smell" either. People always think that they are smelling with their nose and seeing with their eyes. This is where attachment remains.

76 The Master of the Universe

Things to the eyes, voices to the ears, this is the active body of the Great Way.

Things, voice, taste, smell, heat, cold, pain, we have a habit of looking at them as objects on the other side.

There must be the fact of phenomena. But these are not separate entities, they are originally one and the same, and human beings have divided them to make it convenient for them to think. Religion in general is " what is made for the

needs of man. It is a product of the human way of thinking.

It is a matter of human beings stopping overconfidence in human reason and gently letting it work in the same way as animals and plants, in the same way as this whole body-mind and thing. We need to let the function be the function it is.

This is what we need to do first.

Because we listen with our own thoughts and opinions, we have a habit of listening to others in an attempt to understand them. Even if you don't use your mind (thoughts), if there is a sound, you can hear it, and it will come in, this is the inevitable workings. People are not aware of this reality.

We, ourselves of now, originally, the center of the all things, the master of the universe. Is there anything in the world that is not related to you?

We can see what is in front of us now. We can hear the sound of a car. What does that mean? Who's it about? Is it about us? Is it about something outside?

At any rate, because we have a habit of looking at the figure, we tend to look at the figure as the object, and we tend to immediately divide ourselves into the person who is speaking and the self who is listening.

▼The six roots are liberated from the time of birth. You cannot use them for yourself. As long as you don't use the views of human beings, you can clearly see that you are living in the original realized Dharma body (yourself). Even if you don't do anything, the state that has been manifesting from the beginning is now there.

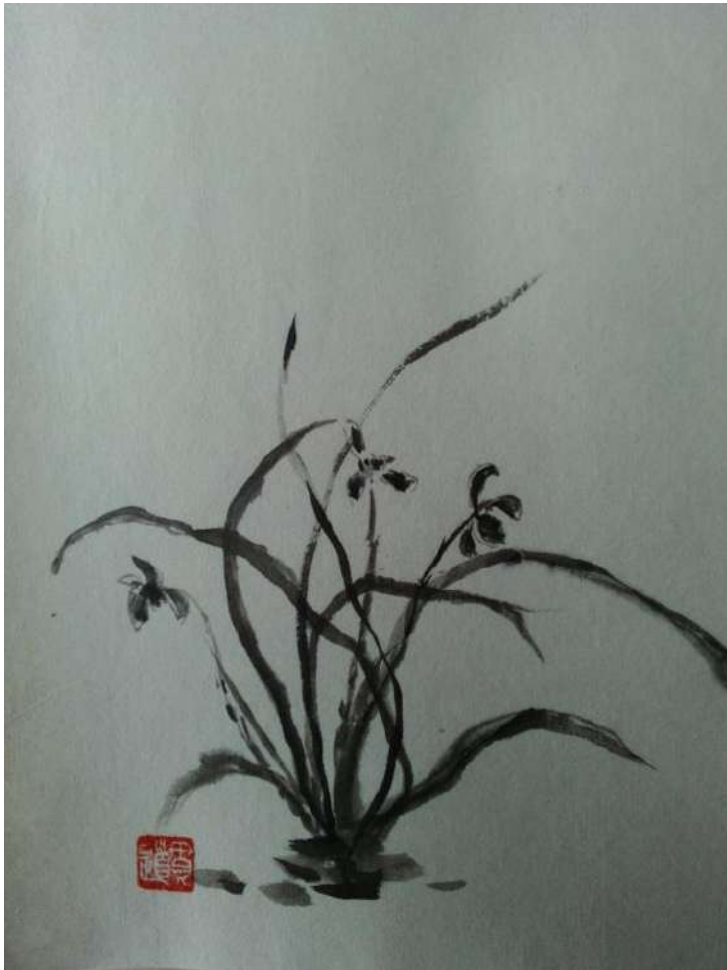
▼There is no such thing as life without the self. Therefore, learn from this self. You must learn from what you have (the functioning of the six roots). It is enough to be clear about what you are.

77 Inborn Buddha

Just as your face shape is different, all of them are different from you. In his own way, he is "the only precious person in the world" "Throughout heaven and earth, I alone am the honored one." A being that cannot be compared to any other.

This body of ours was not created by the way of human thinking, so when we stop the thoughts, we can see the real thing.

▼People are selective, saying that something is good or bad. If it's good, they have to take it. If it's bad, they try to get rid of it. Because of such excessive mental artifice, we are unable to realize our true selves.



78 There is Nothing to Throw Away

We try to get rid of it by saying, "I have carnal desires, I have dust on me." There is no such thing as dust.

What we think of as dust, useless rotten matter, becomes fertilizer when we give it to vegetables. That is why there is nothing to throw away.

In this way, everything in the world exists, but people want to throw it away, saying that it is bad or unnecessary.

They grab things and think about whether they are good or bad for human conveniences. This is a mistake.

Everything in the world does not exist for the sake of human beings.

Human being is just one grain of the world. It is reckless for the humans to start with selfish thoughts of good and bad.

All things exist that cannot be named good or bad.

It's a world where what really exists just exists. In the sutra "Sandoukai", there is a saying, "Each of the myriad things has its merit, express the use and place."

▼**The way to let go of our bodies and minds and forget, to accept everything unconditionally, and to attain freedom, is the Buddha's teaching.**

▼**When a person is born, they are not born with an "I". Because there is no "I," there is no object to die for.**

79 The Important Key

For the eyes, as long as they are open, whether they are pleased or not, whether they are of service or not, it doesn't matter.

The way these eyes look is that we see faces that are all different when we face them. That's the fact. We never tried to see things differently.

But when you look at them, they all appear to be different. That's how it works. There is a great action that is inherently present before we think about it.

It is an existence that is so far removed from the human view.

Therefore, if you throw everything away, become like a baby, and let all your six senses (eyes, ears, nose, tongue, body, and consciousness) function as they should, there are responses to that.

When you leave all the functions to their own devices, such as being able to see, hear, smell, and taste, you will find that there is a great deal of work going on that is different from the human view.

That is the natural state of affairs. That is the inevitable state of affairs.

Here is a great world that is completely separate from the world of human views.

This is the work of the Buddha nature that we are born with, the activity of the self as a liberated body without self-consciousness.

The Buddhist Way is the way to see it through.

This one voice, "**Hey!**" is the key to saving all humanity.

80 Certainty

It says, "The Way is all-pervasive and fulfilled."

The eyes and form, the ears and sound, the nose and scent, and the tongue and taste, neither of them has a subject. The way of being, while not existing, and yet cannot help but move as one with things, is called "the way."

The way of the inevitability is called the "path" or the "mind." It is not the mind of the workings of the Shinishiki (the function of mind; sensation, discrimination, cognition.)

As you can see, the reality is only the state of things as they are now. The difference between no subject knowing it and, knowing and perceiving it, then treating it as a fact, is totally different. It is one's view that is treated. It is a

viewpoint.

When you say “**Hey,**” it is a certainty that cannot be otherwise.

Facts are known as facts. If no one's point of view is involved, it will always be.

At that moment, the movement of the moment is all that is sufficient.

There is no stopping, there is no going back.

The fact that we are alive means that we are experiencing everything for the first time, living a life that we have never lived before, and we have no use for old experiences.

At that time, that is all there is.

▼When you are truly thorough, you will have forgotten yourself, your environment, and everything else to the point where there is nothing more to see, and you will not be able to be thorough with the truth of the Dharma as the real state of things.

81 Work (to serve)

When you are doing something, don't you feel that you are somehow being used by someone or doing someone's work?

When you are doing the thing at hand, strangely enough, it is just that, but there is a way of being (living) that does not involve being used by others or serving others at all.

When you are doing it, you can know things as they are, as they are. It is a great salvation. When you leave your way of thinking, there is a path that is so clear that you can never get lost even if you want to.

The term "living for the day" may not give a good impression, but there is no such thing as a wonderful life.

To put it a little shorter in terms of time, we can call it "living in the moment. Living in the moment" is living on the spot, without carrying any baggage on one's back.

However, you may say, "I can't do that."

But there is one thing I would like you to look at carefully. We cannot go back to the past, nor can we go to the future. We are truly “living in the moment.”

Because we are "living in the moment," our eyes can only see what is in front of them at the time.

What we bump into is the situation of our eyes.

82 Abidya Ignorance

Ignorance is to recognize. Recognition is the mind that recognize things, that recognize things and become attached to them. Being so, we are deceived. The Human life is a living person after this recognition.

Shakyamuni saw through that there is no way other than cause and effect.

There is an extremely important thing to penetrate the cause and effect. It is the difference between the self' seeing the Dharma and the Dharma seeing the person. If there is a self-view, it is more tainted. It is impure.

It is the view of human beings.

▼ **Infinite eternity is now, it is now.**

83 The Dharma of Thusness

"The field, the mountain, the village, and the body of myself are the sound of birds. What remains to be heard?"

Why do we divide the situation of the person listening and the situation of the bird's voice into two? What is going on with each of you?

It becomes two things: you and the figure of the bird, and you and the bird's voice. You can think so. Is that natural, or is it strange? Whether it's inside or outside, about yourself or about others, you will come to see it that way. A person appears. When a person's views arise, things become unclear.

When we are attached to a way of thinking, there will be a discrepancy with the facts.

Not a single fact deceives people. When a person's view happens, it becomes a problem. It is as clear as "**CHUNN-CHUNN**," and there is no room for doubt. We are made not to have to do anything.

It is necessary to encounter the state as it is. It is necessary to really touch the state as it is. Unconditionally. It is necessary to unconditionally touch the fact that things are as they are.

Until then, there is something that seems to be a person who sees and knows that it is okay to keep going.

That's what I want you to do until you can remove it. There is definitely a time when it can be removed.

You can suddenly bump into the state as it is.

That is the experience of enlightenment.

84 The Advent of Maitreya-Bodhisattva

Someone who doesn't know anything about life or its genesis, comes out into the world in an unknown way, in an unknown world, and as he comes out, he is made to suddenly move as one with the environment, without any choice. That is the truth of human beings.

That is the state of being before human beings could even think about it. Therefore, we already existed before we thought of ourselves as us, before we recognized ourselves.

We feel that we can find out the reality of it by thinking about what it is to be human and what it is to live. It's a lie.

That's how we get lost in ourselves, with our own discriminating minds.

It's not about being saved by others. You save yourself by your own power.

That's why it's so certain. Because you are saving yourself, you know best whether you are saved or not.

It's such a certain way. This is the teaching of the Buddha Way.

The monk asks Nansen. "I heard that Maitreya is in Tushita Heaven. Nansen replied, "He is neither in the heavens nor underground. The monk asked, "Then where is he? Nansen rattled the chair in which he was sitting. This is the appearance of Maitreya Bodhisattva.

(Don!) Here is there is absolutely no God, Buddha, Maitreya, or anything like that here. Unless we are thorough with the reality of the thing, the ghosts will come out.

▼Zen is the way to demonstrate one's own facts. Facts are the manifestation of the self.

85 Before and After are Cut Off

In the book of "Shobogenzo • Genjo-Koan," it is written, "Firewood becomes ash, it can never go back to being firewood. Nevertheless, we should not see the ash as after and firewood as before. Remember, firewood abides in the Dharma state of firewood, it has a before and after, and though it has a before and after, the before and the after are cut off. Ash is in the dharma state of ash and it has a before and after. The firewood, after becoming ash, does not again become firewood, in the same way, human beings, after death, do not live again. Such being the case, it is an established custom in the Buddha-dharma, not to say that life turns into death."

▼It is because we rely on something that cannot be relied on that we have trouble with it.

86 Authenticity

We do not search for what we hear or what we see. The reality of the present disconnects all objects. We do not listen to the voice that has finished singing. We listen to the moment. We learn from the fact which we are touching now, which we don't have to search for.

It can't be replaced, it can't be redone. The real thing comes only once in a lifetime, and is the encounter of now. There are no two facts now.

Everything is an existence that cannot be named good or bad. What exists is really existing now. As it is in that fact, that is all that is needed.

The mind that tries to do right or wrong in activities that are neither right nor wrong is the root of doubt. Therefore, as long as there are no thoughts of right and wrong, everything now is the truth.

For the eyes, as long as they are open, whether they are pleased or not, whether they are of service or not, it doesn't matter. The way these eyes look is that we see faces that are all different when we face them. That's the fact. We never tried to see things differently.

There is a great working that is inherently present before human beings can think about this or that. We call it the True Dharma or the Great Way. It is Buddhism and Zen that teaches us to learn from this authenticity.

Authenticity is the way you are. It is zazen that is thorough in the reality of the self.

It is not the way of thinking, ideas, or knowledge. You must make no mistake about that. What you understand and what you don't understand are the range of common sense.

87 Just the Thing Itself

Shoju; The right acceptance means that it is as it should be.

When delusion truly ceases, you will no longer be concerned with how conditions are. The other person's world will no longer be a problem. As much as the other person's world is no longer an issue, the truth about yourself will become clearer.

In this way, the only thing that exists is what it is, and that is the reality of what we call human beings.

▼**Let your present activity be really as it is. Zazen must be a matter in the midst of the present self.**

88 Saving Oneself by Oneself

Religion is the way to "save oneself by oneself."

There is nothing to worry about in abandoning the ego view. You see and hear things because you have abandoned yourself.

The facts of life are just working as facts.

The life of thought is also only there when you think it, and not when you don't. We do not see things because we think we see them with our eyes. Our original form is one as such with the universe and the Self. This is called, Innen; Dependent Origination, Inga; cause and effect.

89 Jikige-Jhoto; Receive It Directly Just in the Moment of the Present

When we do zazen, what we are doing is directly touching the present fact, directly encountering it purely in itself.

Zazen does not do any special kind of training. All you have to do is throw away everything you own. What I mean by discarding is that no matter any event, no matter how it happens, no matter whether it moves from within or without, we do not make any attempt to do anything about it, whether it is good or bad. It doesn't matter what happens to all the movements, just as they are.

If you leave everything untouched, you can see the movement of this (body), which is not your own view. No matter what you are doing all day long.

If you do that, you should be able to get a clear response yourself.

There is no end to the number of ways to think about this and that. So, we

don't make it an issue at all, and we let go of the subject who tries to make it an issue. The main character, the one who makes it a problem, lets it go. Then you can approve of everything unconditionally. That is the essence of zazen.

Know that every moment is new. This is the way out of attachment, and it is the salvation of man.

▼As a white dew, my mind, being placed on a scarlet maple leaf, will turn into a ball of red.

90 Shikan; Just Simply to Be

I'm sitting by myself, without any real idea of what I'm doing. The ears are also moving in this state,

You know yourself that you are sitting without having any views. Ears are working on the condition like this, and eyes too are naturally working as they are without your using them with the way of thinking, but just letting things happen as they must. At least, that's what you can see for yourself. So, if you stop using your own way of thinking, you will inevitably go on as you are. This is called being like a child, and it is also called non-doing, without mind, or being free of doing. It's nothing made-up, nothing at all. The simple way of saying this is "Shikantaza; Just sitting". This state is also called "Shikantaza; Just sitting."

If you really do it, you will have all the conditions to be liberated even if you don't want to be liberated anymore. The whole thing.

So do it with ease. There is absolutely no such thing as not being thorough.

▼No matter how much you think about tea while holding a tea cup, you cannot drink tea. You want to look at it from a conceptual point of view, away from the actual thing, it is the habit. If you go to a place where there is tea and pour it, you can drink tea. You live your life by the way of thinking, so even if you see the facts, you don't recognize them. When you put it in your mouth, it tastes like tea. You can't taste tea by thinking.

▼Cause and effect is the state in which things without rules operate in a rule-free way, freely and without any other intention.

91 Ding-Dong-Ding

This body and mind is the essential way of movement outside of the human view.

"Ding-dong-ding," when the ticking of the clock sounds now, what is as it is inevitably "exists." It is manifesting. Where did it start? We don't know if it started from the other side or from this side.

It is because we think about things from a human-centered way that we create problems from this side or that side. It's all a matter of the way of human thinking. There is no such thing as this way or that way in the first place. The fact that it exists is a human view. That's what's important.

The environment, i.e., the world of the other party, is simply an existence

that is manifested on top of this thing (the self).

▼**The Right Dharma is the way that there is absolutely no mistake, just as this "DON" (tapping on the desk) is right here, in your place. It is the way that is never wrong. There is a state of being in the present that is so full of oneself that there is no need to seek. That is what is called true Dharma.**

▼**The whole of our body is one mirror. Because it is a mirror, the mirror itself has no intention of reflecting anything. However, human beings have a little will attached to the mirror. The will of "I" is attached to the mirror.**

92 Truth or Falsehood

The state of truth has been gained. When we say that we have attained it, two things naturally come out: what we have attained and the Dharma that has been attained.

In that sense, there is a difference between what is awakened by the inevitability of birth and what is attained through acquired self-improvement.

This is where the real and the fake can be gathered.

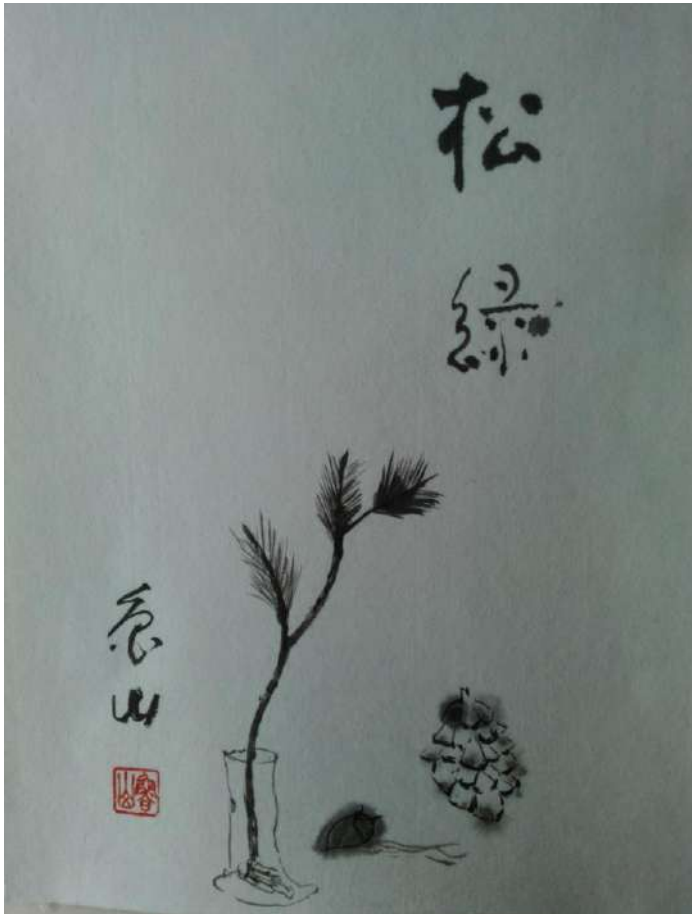
▼**Without a creator and without what is created, it arises and comes to be born. We are bound to fall to the bottom of the place, where we were born without knowing it. There is no place to go. We definitely fall into.**

93 The Facts

It is not that we will leave our own view from now on. There is a time before our view arises, and that time is the truth of ourselves. That is the original way of our mind. The fact that it was empty before it was emptied is just there, and that is all that is needed.

When we do that, we will inevitably leave the view of the human self. That is the "Way." This is the most important aspect of Zazen.

▼**Someone who doesn't know anything comes out into a strange world in a way that he or she doesn't know anything, he or she is made to work becoming one with the environment in a way that is unavoidable. That is the truth of human beings.**



94 There is no state of being other than the one in the mirror.

Because there are people other than myself, we still think there are other people's states of being.

Besides myself, there are the moon and stars, flowers, mountains, and many other things. It all seems so external to us. I don't know how long it's been like that.

That's what it looks like now. It's all based on discretion. It is the discretion that makes us see it that way. That's the world of discrimination we are talking about. When the discrimination stops, it's just a sense of unity, it's just your own movement. What we mean by being, is what is reflected in our own eyes. We only recognize what is reflected in our eyes, don't we?

When you compare yourself reflected in the mirror with yourself here, the one reflected in the mirror is the real you. There is nothing other than what is reflected in the mirror.

All of your previous ways of looking at things will disappear. Then there is no master who compares.

Since the self who has been looking at until now has disappeared, the logic of comparison, such as becoming one with things, good and evil, and wandering and getting enlightened, will not appear at all. When it doesn't come up, what will be left?

If you ask me if everything is going to disappear, it's not. It's still there as a manifestation. Only the facts remain there.

95 Useless

Zazen is just sitting in silence and is of no use. That's right. It is the most useless way. Generally speaking.

The least useful way is most useful. That is zazen.

Why is that? The eyes see what comes in front of them. It's only natural. What if you know that? It's ridiculous. But everyone is living by that ridiculous thing. We live on it.

There is no other way of being except what we can see right now. It is such an important path. It is the reality of the self. It is zazen that is thorough in the reality of the self.

To do nothing is not the way that can be twisted by the way of human thinking.

If you turn your eyes from right to left, suddenly, effortlessly, all you see are the facts as you see them now. It's after you've already been saved. This is what it means to be saved.

It is after it was there before people had a problem with it. People make it a problem by thinking about it later, and they are in trouble.

The current reality is not in the least troubling. Everything in life, everything and anything, is the truth of this one (the Self). If one tries to deal with it by saying it's an evil passion or a delusion, the view of that person will cease. The view of human beings dies out. It's not things are good or bad, it's the thoughts of the person that are the problem.

If the person dies out, that is the end. That is the accomplishment of the way.

96 One is One

What does it mean to be thorough, there is a state where you and all things are truly disappeared.

Only when we really fall to that level can we be completely convinced that one is one for the first time. If you don't get to that point, you will never be convinced that one is one.

"Without you, I may count a thousand times and a hundred times, but I will never know ten times ten to be a hundred." Teishin-ni

“Well then, let's stop bouncing a ball of the multiplication table, as you have known that ten by ten is a hundred.” Ryokan

97 Tanzan Hara and Kankei Kuga in Young Days (An episode of the Master's Advocacy)

Once upon a time, a young girl was pondering how to cross a swollen stream after a rain.

Eventually, she rolled up the bottom of kimono and put one foot in the water, but she was still afraid and hesitated for a while. Seeing this, Tanzan, a Zen priest on a pilgrimage, said, "I will help you pass on," and holding the beautiful woman firmly, he passed her on.

Seeing this, his companion Kankei thought to himself, "This is outrageous. What's the matter with a young monk holding a woman?" He couldn't help but be concerned. Having walked about five or six hundred meters, he finally lost his patience and demanded, "What is wrong with you, monk? Why did you embrace a young woman earlier while you are still a monk?"

“What, you were still holding a woman?” His companion, the Zen monk, was hit on the spot that he could not utter a single word.

The monk who held her and passed her on had no attachment to her. The monk, who did not even hold it, was so concerned about it that he could not leave his thoughts forever and continued to hold it. This is a famous anecdote to understand the movement of the human mind and the state of attachment.

We want to learn as we go about our daily routines.

▼ If we don't sleep, we don't dream. If we don't get deluded, we don't need to be enlightened. We are awake enough that we don't need to be enlightened. We just need to be thorough with that fact. There is no need for anything else.

98 Ryokan-san and Umanosuke (An episode in a dharma talk)

Ryokan, the Zen monk awakened, was a man who deeply believed in people, loved children, and enjoyed poem; tanka.

His younger brother, Yoshiyuki, had taken over the family home in Izumozaki, overlooking Sado Island, but his eldest son, Umanosuke, was a very prodigal son, and Yoshiyuki's wife, Yasuko, was so overwhelmed that she asked Ryokan to give Umanosuke a stern warning.

Accepting Yasuko's request, Ryokan visited his birthplace for the first time in a long time. That night, they had a family reunion with the monk. The next day and the day after that, Umanosuke and his uncle drank and talked about begging for alms and kids, but there was not a word of his crucial opinion that his brother and his wife were expecting.

On the morning of the fourth day, the old monk said, "Thank you for your hospitality, and now I'll leave you."

Casting a sidelong glance at the stunned Yoshiyuki and his wife, he put his

foot down on the footrest in the inner entrance and said, "I'm sorry, but can you tie this string?" Seeing the old monk struggling to bend down, Umanosuke jumped down with a single word "Yes" crouched down at the feet of Ryokan-san, and was about to finish tying the sandal strap around his thin ankle when he felt something hot on his neck. When he looked up in surprise, he saw tears welling up in Ryokan-san's eyes.

"Thank you" he said, and Ryokan-san walked out the door of his parent's house. Strangely enough, Umanosuke's debauchery stopped after that day.

▼**"An undug well, unfilled water, still making sounds, a person without shadow and figure draws water from the well.(the ancients)"**

99 There is No Other Party (An episode in a dharma talk)

In autumn, Ryokan was looking at the moon. The moon was so good that he walked into a field without knowing it and was mistaken for a sweat-potato thief.

He was caught and beaten, but without making any excuses, he said, "Both the beater and the beaten, together are all like a drop of dew, a flash of lightning. That is how to receive them, that is how to observe them."

In the end, the power of realizing that there is no self, enabled him and others to escape the evil. The only thing that happened was that he got hit and it hurt. That was it. The other party is nowhere to be found.

▼**The movement of the moment is all that's needed.**

100 "Yes" (An episode in a dharma talk)

It was one day when Ryokan-san was playing with the children.

The children consulted with each other and called out "Ryokan-sama" to Ryokan-san, who was at "the Gogoan."

He replied, "Yes" got up from his seat, opened the door and showed his face.

The children had scattered and were nowhere to be seen.

To Ryokan-san who closes the door and to sits, they call "Ryokan-sama." He replies, "Yes" and stand up to open the door.

Even if the same thing is repeated five or ten times, he replies, "Yes" and gets up from his seat to open the door.

Please enjoy the noble living style left behind by the ancient who devoted himself to the Way.

▼**It is mostly certain that one saves oneself by oneself. You know exactly because it's about you. You will know if you are saved or not. You can deceive others, but you cannot deceive yourself.**

▼**If you really let go of the feeling of arguing about right and wrong, and just let yourself be. If you do that, you will see the unconditional manifestation from the beginning,**

101 It is Too Late After Death (An episode in a dharma talk)

A messenger came to Zen Master Ikkyu from an old shop.

He said, "My master passed away last night, and we'd like the renowned Zen master Ikkyu to read a sutra."

When Zen Master Ikkyu went there, his master's body was rested in the back-gest room, and many people had gathered there. Zen Master asked a man by his side, "I want you to bring me a hammer." Zen Master Ikkyu received the hammer and struck the head of his master's corpse with it. His family and relatives were surprised, saying, "What are you doing?"

The Zen master said. The Zen master said, "Your master doesn't say it 'hurts' or anything, it's too late. Sutras should be listened to while you are still alive. This is my sutra," he said, and quickly left.

The sutras are the text of our life: what does it mean to live, what is true happiness, and how can we make it our own?

▼**Practice is direct contact with the reality of the present, and research is the deduction of reason and the consideration of human thought.**

▼**The life of thinking, the life of seeing facts with thinking, and the life of non-thinking facts are all in the same "now."**

102 Waiting for an Initiate (An episode in a dharma talk)

Honorable Shakyamuni, having given up six years of arduous and painful work, entered into zazen under the Bodhi tree, and finally attained the unprecedented truth of things themselves, the workings of the six roots and six circumstances as tools for the direct connection between people and things, the unquestionable reality, and the reality that they are all connected in the same way.

Just like the Buddha and the Patriarchs.

I know the root of all people's suffering.

I know how to remove the roots of people's suffering and wandering.

I know very well the sadness that everyone is seeking outside without knowing their present selves, even though they are in a place where they are not and cannot be lost.

I also know the way that you can definitely save yourself by yourself without the help of others.

This is the great problem for all mankind.

Those who believe, come and do Zazen.

Those who doubt are waited for to come and talk with hand in hand until they understand.

Those who seek and desire the truth are expected to have a heart-to-heart talk.

103 Everyone Please Really Do It

(On the 12th Nov.1980 In spite of his illness, Gien roshi preached "Hokkesan";

Tribute to Lotus Sutra. This was his last advocacy.)

The last thing I would like to talk about is that although there are many things mentioned in the sutras, in the end, it is not the sutras themselves that are of use, and even if I say the word "sutras", why should the word "sutras" (in a loud voice) be on you now? What is it?

All you have to do is to settle on this one thing. There is no need for anything else. Once that is settled, the true meaning of all the sutras will naturally become clear to you. Therefore, rather than trawling through sutras, you should really do zazen, stop using yourself, and continue to pay attention from beginning to end.

If you do that, you will encounter unexpected circumstances, and you will surely gain the realization of it. It's definitive. That is your final point. In the end, it has been decided that there is no place for you to settle down unless you follow this Dharma.

So, as long as you stop using your ego mind, you will definitely be able to achieve this awareness. That is the state of the Dharma.

Everyone, please really do your best.

Lecture on Heart Sutras

Written by Gien Inoue roshi

MAKA-HANNYA-HARAMISU Great Transcendent Wisdom Sutras

Translated by Tang Sanchang Fashi Xuanzang

Bodhisattva Avalokiteshvara, when practicing the profound prajna paramita, perceived that all five Skandhas are totally empty, and overcomes all suffering and ill-being.

"O Shariputra, form is not different from emptiness, emptiness is not different from form; that which is form is emptiness, that which is emptiness is form.

The same is true of feelings, perceptions, formations, consciousness.

O Shariputra, all dharmas are marked with emptiness: they are neither arising nor ceasing, neither tainted nor pure, neither increasing nor decreasing.

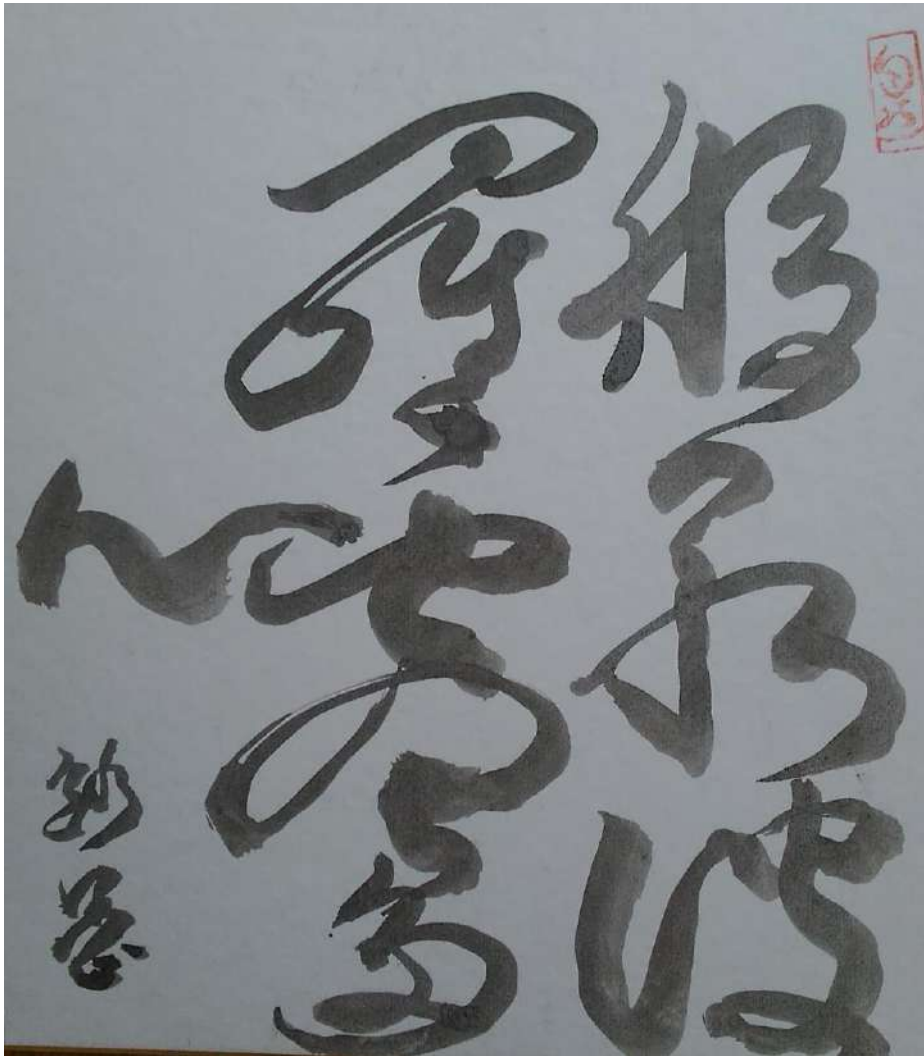
Therefore in the state of emptiness, there is no form, no feelings, perceptions, formations, consciousness. There are no eyes, ears, nose, tongue, body, mind; no sights, sounds, smells, tastes, sensations, objects of mind. There is no realm of eyes, no realm of mind-consciousness; no ignorance, and also no ending of no ignorance as it stands, nor aging and death, and also no ending of aging and death. There is no suffering, no accumulation, nor cessation, nor way. There is no wisdom, also no attainment.

Because it is not attainment, a Bodhisattva rely upon prajna paramita and therefore his mind is no hindrance. Without any hindrance, therefore he is without fear. Far apart from all the wrong-headed views and dream images, he dwells in ultimate nirvana.

In the three temporal worlds, all Buddhas rely upon prajna paramita, and therefore attain unsurpassed complete perfect enlightenment.

Therefore, know the prajna paramita is the great mystical mantra, is the great luminous mantra, is the supreme mantra, is the unequalled state in equality mantra. It can clear all suffering. It is true not void.

Therefore we invoke the prajna paramita mantra, invoke the mantra as follows, Gate, gate, paragate, parasamgate! Bodhi! Svaha!"



MAKA-HANNYA-HARAMISU Great Transcendent Wisdom Sutras

In writing this, I thought it would be appropriate to let people know the wisdom of the Buddha with what is known well in the world, so I decided to write this without reflecting on myself. I hope this will not cause you to laugh.

This year is the 700th anniversary of the death of Zen master Dogen, the founder of the sect, and the month of the birth of the Buddha. Being so, as a token of my gratitude, I decided to write this. I have decided to write this sutra not in words, but mainly in its true meaning. Because the "Heart Sutra" is a very direct statement of the Buddha's intention and at first glance, one can understand its actual intention.

All things exist while being empty and they are empty while existing. Where do you hold and call it "I"? It is always there, though it cannot be captured. Like the jewels in the daylight, there is no color that is fixed at any moment. Because there is no fixed color, an infinite number of colors appear, and they are free. There is no color on the ball, so it is not dyed. There is no need to remove all the colors. Because it cannot be defiled from the beginning, there is no need to use any means to make it pure. The Bodhisattva of old was the same. The same is true for people today. The five Skandhas are the same five Skandhas. Now, let him be this person, let him stand in the world, let him be free of the boundary between right and wrong, and The Buddha wanted to make the world a peaceful place, just as if water enters into water. Because there is no self, if you know from the beginning that there is no need to fight, you will have no urge to fight. It is only by this emptiness that people and things exist now. It is not a matter of acquiring them anew. It just makes you realize that you were originally that thing.

The universe is the collection of variations of a single changing form, and there is nothing in it that should be a seed. It is like a child's toy, a block of wood, which changes into many different things in a short time, with no limit.

As the ancients sang, "If you gather them together and tie them, they will become the hermitage of the bush; if you untie them, they will become the field of origin," there is no seed in it at all. There is no seed while being born, and no seed while dying. Life is a temporary action. Death is a temporary action and has no self. Therefore, there is nothing that creates life and death, nor is there a universe that is created. There is only the Dharma of cause and effect, which is orderly and systematic, and its results are always there. There is no private self in the Dharma of cause and effect. It appears publicly. This is why it is said, "The Buddha appears in the world because of one great cause and effect." This is the reason why it is said that there is no way other than cause and effect. He saw that there was no law other than cause and effect. There is a very important thing to penetrate this law of cause and effect. It is the difference between the self seeing the Dharma and the Dharma seeing the self. The more you have

self-view, the more impure it is. It's the way people see things. That's how bottomless it is. This is because we are over-confident in our reason. You don't know that your current reason is what leads you astray. The Buddha's Way is that since the great Dharma of the Shakyamuni Buddha's seeing the morning star at first sight, has attained the Dharma, there is no room for one single person's view. It has been thoroughly done to the utmost of nothingness which is the origin of the Dharma, so, it is not something that can be known by anyone else. When the skin of a lily bulb is peeled and the unpeeled part is gone, the immense cause and effect can be understood for the first time, which is a completely different place from what the general public sees. Now that one has devoted oneself, and there is no limit to what one can do, it is said "so vast it transcends dimension, so minute it enters where there is no gap." The heavens cannot contain it, and the earth cannot load it. Now it is truly infinite and boundless. This is called greatness. It is called wisdom to attain this, and it is called the ultimate of the matter to never seek outside. It is also called salvation. This is reaching Nirvana. It is great ease.

"Maha" is large and immense. It is not the same as large or small. The name is given to something that cannot be compared. **"Prajna"** refers to wisdom, means the realization of this immensity. **"Pāramitā"** is the other shore that has already been reached. This is the matter of ultimate.

"Mind" means to roll freely, like the core of tree which is the center of everything, that is said the great working of cause and effect which is innumerable changes, miraculous wonder, unlimited, tangible and intangible united, acts freely as the great function of cause and effect.

It is said "the mind changes in accordance with all circumstances, and the place of change is indeed well and truly faint." It is the liberty to manifest things well without things. **"Sutra"** is permanency. It refers to the unchanging way in which the Dharma appears without phase. It is woven by warp and weft. It is the truth of daily life woven with people as the warp and things as the weft. It is to make known our original form, which is infinite in the vertical and tenfold in the horizontal. The one who follows this is the Buddha. This is not a matter for the ancients, but our Heart Sutras.

The Buddha taught us to be just like this person.

"Bodhisattva, Avalokiteshvara"

"See" is to see through. To see through to the bottom. See without what is seen. When we see, there is nothing but what we see. Hearing and smelling are all the same. Hear without hearing. Like Fujyoza of Taigen hearing the drum sound, he got enlightened with the one sound. Everyone is always hearing. To hear is the same. It is only when we hinder ourselves that we suffer. All people are originally free. It is not only the past Bodhisattvas. It is we who are now. The founder of Soto school, Zen Master Dogen said "This Dharma is

abundantly present in each human being, if we don't practice it, it does not manifest itself, and if we do not realize it, it cannot be obtained." It is true. Even if you have it, you can't use it unless you take it out and see for yourself. It becomes pearls thrown before swine. It is the Bodhisattva who becomes the person and does things without seeking outside, forgetting the self.

Universe is only gathering and scattering of the great four nature and the elements of things are called earth, water, fire and air. All things are the workings of these elements coming together and gathering together. People are the same. Eyes are for form. Ears are for sound. There is no substance between them. In the past and now, all are this time without mature. Time is now. Water is in the square or the round vessel and it has no form of square or round. Although there is no form, it can become whatever it is made to. It is the Bodhisattva who is aware of this immensity of the present.

"when practicing the profound prajna paramita,"

There is no mass called a person, no solid object called a thing, it is the great function formed man as the cause and universe as the conditions. The subtleness of this unobstructed function is called "**profound**" and the freedom to use this is called "**practice**".

In fact, it is the working of meeting and parting of things that always change, not something else. In any case, we can't help but think that there is something else that is tremendous. It is the action after this doubt is gone.

Master Zhao was summoned to the King of Qin. When he was about to be executed for refusing to comply with the summons, he asked for a week's reprieve and wrote the Treatise of Zhao.

When he finished writing, he quietly faced his execution and said, "The four elements have no self in origin. The five Skandhas are originally empty, at this precise moment the head is on the white blade, it is still like cutting spring wind." The meaning of this is: "Neither tangible nor intangible things have a subject. It is the nature of emptiness. The life that is discarded becomes a blade, and just as the spring wind slashes and makes all plants and trees blossom without blaming others, the great compassion without conditions arises." He expressed. What a great love! It is a single ray of light, a single salvation that cannot be burned even if burned, that cannot be cut even if cut. This is all based on the awareness of the two empties of the human beings and the Dharma.

It's not about ancients. Every movement you make now doesn't say being empty. It's a very intimate word, isn't it? You just need to know yourself.

"perceived that all five Skandhas are totally empty, "

The term "**perceived**" refers to the very moment of forgetting oneself. It is the moment when we realize that we are without substance. "look closely, there is a hedge where shepherd's purse flowers bloom." This flower is blooming

in an unexpected place. It is blooming all year round, a land of everlasting spring. The person who has the ability to see sees. What cannot be seen is the fault of those who do not see. The universe does not hide anything for the sake of people. When Ozankoku studied with Baido, they went on an outing and smelled the fragrance of the Chinese fragrant olive, Baido asked " Do you smell this? " Ozankoku answered " I do." When the teacher said "Do I hide from you?" Ozankoku realized. That is to perceive. Ancients said "If you do not spare your body for the sake of the Dharma, the mountains, rivers and the earth will not spare the Dharma for the sake of you." Everyone sees well. If we do not rouse ourselves and become this person, we will not even be able to save ourselves. **"Five Skandha; 五蘊,"** 蘊 aggregate means to pile and gather. It is also called "Yin". The meaning is 蘊藏;loading up inside and it has darkness. You may think about something which is gathered and have power. Because of the darkness delusion arises. When they come together separately, they are just like the parts of a clock that come together and work through interrelationships. It is the Bodhisattva who has realized that there is no mass in the aggregate, it is the delusion to think that there is substance. Broadly speaking, it is heaven and earth. In a smaller scale, it is the human body. As they gathered together, the shadows were too dark to see, so various things are imagined. That's where substance comes in. They are all dreams. **"form "** is the unity of the four elements of earth, water, fire, and air.

Earth is material, water is liquid, fire is heat and air is turbulence.

When these things are united in harmony, they become people and things. Greatness means there is nothing to be inadequate or improper. The six roots of the body (eyes, ears, nose, tongue, body, and consciousness), the four limbs (hands and feet),and the body are called the form skandhas. The roots are what cause us cognize the six objective fields which are the basis of the six consciousness.

"Feeling" are various sensations that six roots receive from all the surroundings. Eyes are form, ears are sound, tongue is taste, these become the root of doubts in any case. **"Perceptions"** is to reflect images and to take them. You catch form with your eyes, hear voices with your ears and think many things. There are no limits to what you think. According to how you think, you become delusional. This is because you see the other party. **"Formations"** is to cause discernment, the mind to move when it sees the other person. The most numerous of these are named as **"formations"**. **"Consciousness"** is the characteristic of distinction. When this distinction is mistaken, the ordinary and the saintly are divided. If you recognize consciousness, you become delusional, and if you don't recognize consciousness, you become cosmic. This is the point where you have to practice to go thorough. In the six roots and the six consciousnesses, there arises the emotion of joy, anger, sorrow, and pleasure, which is retained and becomes the seed of everlasting distress.

It is called the bodhisattva who realizes that they are all empty. What is on Dependent Origination has no substance. This is all called emptiness. Just like a watch, each part of form, feeling, perceptions, formations and consciousness is integrated and functions, but there is no substance or concrete thing in the content. Five skandhas are all empty. There are nine hundred birth and death in single instant. All things are impermanent. Where do you grasp to be called "I"? Attaining this great function is called nirvana and tranquility. You will be satisfied and successful. If there is not a time when you are united with something and have forgotten yourself, you will not know that yourself is empty.

"and overcomes all suffering and ill-being."

To overcome is salvation. After all, when we realize that there is nothing to be rooted in, the seeds of suffering are gone and we are at ease. If we are aware that there is no pigment in the jewels in the sun, it is like not seeking them. When we realize that everything is a mutual use of cause and effect, and that there is no such thing as a body or the root of the universe, there will be no suffering. We suffer because we think there is.

In autumn, Ryokan was looking at the moon which was so beautiful, and he entered a field without knowing it. He was mistaken for a potato thief and was struck, but without making any excuses, he said, " Those who strike and those who are struck are also like dew, like lightning. That is how to observe and respond them." After all, with the power to realize that there is no self, both self and others were able to escape from the trouble. It just hurt to be hit. And that was what it was. There was no other party. It is a pity that people get angry when there is nothing to be angry about. The great compassion appears from this.

"all suffering" is four and eight kinds of suffering.

The four kinds of suffering are birth, illness, aging and death.

birth-- various suffering while we live.

aging--suffering of aging

illness--suffering of illness

death-- various agony toward death

agony of separation--suffering to part from loved one

anguish of seeking and not obtaining--suffering when you cannot obtain what you want

suffering of meeting a hateful one--suffering of having to meet those who are not on good terms with each other

suffering of five Skandhas flourishing--The suffering that arises from recognizing one's own body

The four sufferings of birth, aging, sickness, and death, together with the four sufferings that follow, are called eight great distress. The only way to get rid of suffering is to forget the self, which is the root of suffering, and unite with things to prove this. When we realize that we are all empty, we are in the midst

of suffering, yet we are not hindered by it.

It is like the free flow of water in the dense bamboo forest.

It is like a refined elegance that a full moon with a few clouds in the sky. The suffering of five skandhas flourishing becomes suffering because we recognize this body. If we know that we are originally from the four great elements temporary harmonies, our suffering will disappear. Flourishing is “to pile up.” It is an instrument to heap up various afflictions. It is the producer. It is flourishing. When five skandhas flourish, suffering also flourishes. Because you don't know that five skandhas are empty, evil arises. The source is the recognition of the self-ego in the five skandhas.

So far, I have preached the main purport of The Heart Sutra that human beings and the dharmas are both empty and next I will preach the content in detail. In any case, it should be known that there is only the action of aggregation and disaggregation of all changing things. But in the meantime, the Dharma of cause and effect is in order, with nothing out of place. You can't take action by ignoring cause and effect. If you do not have access to this changing effect, you will not be able to understand the rest, so it is important to know enough about it.

" Shariputra"

Shariputra is the first wise man among the ten disciples of Buddha. The Buddha preached this Heart Sutra to him. It is said that Mokuren was one of the ten great disciples of the Buddha, the foremost in divine power, and that he was also a non-Buddhist and a very skilled debater. Each of them is said to have had a hundred disciples. Later, they took refuge in Buddhism. They became the member in the Buddhism Sangha.

“form is not different from emptiness, emptiness is not different from form; that which is form is emptiness, that which is emptiness is form.”

I have already explained that the five skandhas are all empty, but it is easy to make the mistake of thinking that the principle of form and emptiness are separate, I will repeat it again. If the five skandhas and the emptiness are separated from each other, the true meaning of the Buddha will not be known. The reality of things is unimaginable. There is no self while listening. There is listening while not being. There is no self in motion. It is action that is without. Now, what about you? Do not doubt that you are always the one. If you simply forget yourself and become the thing, and let the thing do what it does, there will be a time when you will be proven right. This is the Dharma gate of great peace of mind that is taught in order for you to become this person. The ancient said "Being is nothingness, nothingness is being. If it is not like this, you must not use it to keep it. " And yet, it doesn't work that way in the actual practice. I've

heard that many of the koans (conundrums for Zen) have been approved, but not to their satisfaction. I wonder what happened to them.

In old days, when Hakuju Kozu roshi was young in his training days, he went to Syofuku temple in Hakata where a large convention held. There was a monk who always sat front among the monks from all over the country. After a while, he stopped attending. Kozu roshi was wondering why, when he happened to be ill and went to the Nirvana Hall, he found the monk there. Then Hakuju roshi asked him, he was told that he had come from Mt.Kongo from Ehime pref. When Hakuju roshi learned that the monk was a scholar, he told him about the Heart Sutra, and the monk said "I will write the Heart Sutra and tell you about it," and started the lecture. When he came to the point of "form is emptiness," he said, "Let's drop this." He took out the fan which he had ready and said, "I have brought out the form, but for my sake, bring out the emptiness." Hakuju roshi was said to be at a loss. That was the famous Kassan roshi of later days. This was when he was a young man. You can say what you want, but it's not easy. As taught in the koan, this is a matter of reason, and they are all in the range of consciousness. Be afraid, be afraid. Although we call it "form," there are all kinds of different opponents within the form, but they do not collide with each other, which is called "emptiness." Traditionally, we see things through our human habits. When emptiness is mentioned, they think it is emptiness, when form is mentioned, they think it is form. They think that emptiness and form exist separately. To save them from this evil custom, it is said form is emptiness, emptiness is form."即 **soku** " means that the sand is the ground, the thing itself is the thing itself. "All opposite sides lead to absurd consideration. Dreams, illusions, flowers in the air, why strive to grasp them? " Because you get your hands on it, you are at a loss. If you don't touch it, it will be really clear.

All things become things while they are changing, they change while being things. They each are not allowed to abide together. The perfect freedom of the change is called "**emptiness.**" The things that keep changing are called "**form.**" The order of discrimination is orderly, unbroken, and free. The problems both left and right will cease by themselves. Peace depends on the way of peace. The path of struggle begins and ends with struggle. Here is the efficacy of "The Heart Sutra" Form is to emptiness what water is to waves, and there are no waves but water. There is no water but the waves. There are various kind of waves but they don't come into collision. It is the Dharma world where everything is unobstructed. As things have no self, they are inexplicable beings. It is the void space. Observe your daily activities. To say inexplicable beings or the void space is, the whole is this, it is still within your thinking. What does the thing itself say?

"The same is true of feelings, perceptions, formations, consciousness."

The same is true for feelings, perceptions, formations and consciousness. But, the working of the mind is special and subtle, so it looks different from

substantial action. This is the unavoidable situation of ordinary people. The reason is they are based on recognition. This is why it is necessary to die at least once before we can talk about it. Zen Master Joshu asked Master Daido " What if a dead man revived again?" Daido answered " You should not be allowed to go in the night. Wait till the day break and go out." There is no such thing as a dead person coming back to life, but Joshu clarified this path by asking questions for the sake of others. There is such a person in the world." The road by night is dangerous. Wait for the dawn to go out." You should taste the words of Master Tosu carefully. Once you have truly died, you will never live again. If you come back, know that it was not a true death. When I was a child, there was an old man called Hikotaro Tazaka just in front of our temple. He died. All the preparations for the funeral had been made and the coffin was ready. At this time the old man blinked and said," "What's going on? You all gathered." He surprised them all. It wasn't a true death, it was a temporary death. Watch out. Watch out. The two Chinese Characters 即是; here and now, this is the story on the observation of illness. There is nothing better than being disease free. Dependent Origination is always same. It is Dependent Origination.

"O Shariputra, all dharmas are marked with emptiness:"

This myriad dharma means human beings and things that myriad things are differentiated. Because these things are all beings of Dependent Arising, there is nothing fixed in them. Because there is no substance, there is no way to recognize a phase merely by the action of changing bodies. It is quite obvious when we see the real state of our daily life. Because of this change, there is infinite activity. There is the existence of society. This body, too, is only sitting when it sits. When it stands, it stands. It is not permanent. Fundamentally, it is completely different at the moment and on the spot, nothing to wait for before and after. But because of this, they are able to manifest themselves freely and do great works for the benefit of themselves and others. This is originally the result of Dependent Arising of parents. This one is only a tool in the universe, equipped with mental effects that are the product of Dependent Arising.

However, this Dharma of Dependent Arising is not created by father and mother. This is the reason for the greatness without necessity of using of human thinking. The following six verses are all about this.

"they are neither arising nor ceasing, are neither tainted nor pure, neither increasing nor decreasing."

"they are neither birth nor death, " means that it was not created by parents, nor is it damaged by illness. " **"Not"** remains the great **"appearing"** itself, **"disappearing"** itself. This is the eternal infinity. This is the truth of the universe. It is changing **"appearing"**. The unsubstantial activity in which substance cannot

be recognized is called "not" or "nothingness".

After all it is the way of Dependent Origination. It is not something we can do. We are very at ease if we do not think about it as it. When we think of it, anxiety arises. There is nothing in Dependent Origination that should be born and destroyed in the first place. From morning till nightfall, what is born and what is destroyed? You should demonstrate yourself. When washing your face, or cleaning rooms, all is verified.

"are neither tainted nor pure," The empty sky cannot be dyed. When fireworks are displayed in the summer night, it is only for a limited time. There is no substance and no jisho; own-being (Svabhava; intrinsic nature). Because there is no way to get tainted from the beginning, there is no way to be purified. This supreme purity is called "not". When earthly passions are as earthly passions themselves, they are as they are. What are you going to do if you look elsewhere? Dependent Origination is always the same. Even so, when one hears that everything is Dependent Origination and has no substance, one arises ones' own human thoughts and this principle for personal gain, evil arises instantly as Dependent Origination. The other people's confusion is too great. This is where you should not let human thoughts rise. The reality of struggle is originally harmony. With your thoughts as human, you look at the point of harmonizing, and you consider it a struggle. If you get away from the human view, it is like the waves and waves on the water, there is no particular conflict. The waves are always in unison, working freely, and if we put aside our selfishness, we can achieve the goal of harmony without wishing it. It is truly a joyous path.

In Dependent Arising, there is no separation between ordinary people and sages. It is apart from the ordinary people and sages from the beginning. Know that **"are neither increasing nor decreasing."** is the original reality of things. Zen adepts were born from this state. Therefore, we can have the same status as Buddha. What makes us reach to this state is Buddhism. It's really magnificent, isn't it? Everybody is this person. "If you do, you will, if you don't do, you will not do anything, what cannot be done is what you do not do." No matter who comes out, there is no way to do anything about it. What a joy of life it is.

From the very beginning, this body and mind are far away from the thoughts of human beings. You think it belongs to you, but you can't do anything about it. This is the being as enlightened one which is beyond human thoughts. When you don't have views, it is what it is. It is also called the original person.

Therefore in the state of emptiness, there is no form, feelings, perceptions, formations, consciousness. There are no eyes, ears, nose, tongue, body, mind; no sights, sounds, smells, tastes, sensations, objects of mind. There is no realm of eyes, no realm of mind-consciousness;

There is nothing other than the six roots, the six circumstances, and the six consciousnesses working in unison. Know that life is only this operation.

However, we always feel as if there is a controlling force behind it, and we feel always reluctant to leave it behind. This is ignorance. Because we think there is something else besides the thing, it becomes dark because of the shade. You come to be unclear the reality of things. If you know the true aspect of things, those who cannot know will not know, so let them know. This is how the world progresses. When this ignorance has gone, each of the rest twelve Dependent Arising is the being as nothingness. Therefore, the true void is subtle being. Subtle being is the true void. The universe is empty. Things are inexplicable. If this one speck of dust is cleaned, it is subtle straightaway. In this way, existence is nothingness. Nothingness is existence. In Dependent Arising, It is empty and without own-being, then, where can we hold and say "I"? Here is the transmigration in the six lower worlds. The things we touch now is whole our life, we are complete and fulfilled with the conditions. The universe manifests as the whole self.

Eyes are form, ears are sound, tongue is sweet and sour, every one of them is the Dharma. Rely on Dependent Arising it changes endlessly and there is no stopping the changes. Gutei Osho said " The Zen of the head of one finger, I use it for the life and it is never used up." It's all about the whole self.

“no ignorance, and also no ending of no ignorance as it stands, nor aging and death, and also no ending of aging and death.”

This is an explanation of the Twelve Dependent Origination. The Twelve Dependent Origination are the way to break through this small orbit and to make us to be the great person.

Originally, there is no self, but according to the small orbit of recognizing the self, we suffer from the small orbit of the twelve Dependent Origination by deluding ourselves inwardly that there is something that is not there. When we look outward and see large, we will realize that we have deviated from this course. The reason for that is for the sake of making us attain them. The elements of Twelve Dependent Origination are ignorance, formations, consciousness, form, six sense bases, touching, feeling, desire, attachment, existence, birth, aging and death.

All things come into being and then disappear, disappear and then come into being, and finally there is no place for them to dwell. This is the reality of Dependent Origination.

There is no limit to the steps before and after, but there is a march.

All things in the world are enumerated, and there is nothing that is not so.

Death is the mother of birth, birth is the mother of death.

Thus, the world is magnified, and people are entertained.

In the past, we recognized the self without the ego and were lost in this world, but now we know for sure that we are without the ego and we are awake

in our dreams. There are only various aspects of house of five Skandhas.

"Saigyō monk, the dog, the mountains and everything else are what are on the Inari Kaido, transformed by earth." There is no substance at all. Just as a bird flying in the sky has no trace, all karma is originally empty. Therefore, there is nothing to be afraid of at all.

Ignorance is the wandering that arises from recognizing substance when there is no substance. When something without substance becomes itself without substance, it becomes clear. Because it is the great working without self and others, it is free without being bound by the small tracks. Because it is free, it is at ease. It is Dependent Arising. The void space is subtle. "The world is such spacious, why are you wearing monk kesa; Shitijou-e in the temple where bell rings? It is abundant on each person. It follows on conditions, tends toward sensation and it is free. What inconvenience is there? When it has to go, it goes. When it has to sit, it sits. Why does it need to borrow other's force?

There is no suffering, no accumulation, nor cessation, nor way.

The source of suffering lies in the separation from things. When we are one with the source, there is no way to separate. If there is no separation, there is no need to seek. Always satisfied.

When Master Sozan was asked "What is the greatest suffering?" Sozan answered, "The most suffering is to be separated from things. " We seek and do not get, so we suffer. We cannot obtain anything other than the thing itself, so no matter how far we go, we cannot obtain it.

There is always something other than the present, so we go in search of it. Now is always now, beyond the past, present, and future, and now is also beyond the third temporal world. There is no place to collect and put things in now. If it's collected, we have to remove it to get rid of what's underneath. That's how much of a hindrance it is. No need to worry about being now. Even if we don't collect them, they are always there, no inconvenience, no special need to remove them.

"A water bird goes and returns, and the trace is gone, but the path is not forgotten.

There is no wisdom, also no attainment.

"no attainment." is the true state of things and it is the original state of things.

When we take a walk in the city, there is nothing we do not see and hear. This is a testimony to the fact that we are all one with things. As always being one with things, without having abode in one of those things, and return home safely. There is nothing in the way. There is nothing that can be kept. It is truly pure itself. Therefore, it is always free.

"Without a place to abide, and yet the mind arises." This is the great

enlightenment of the sixth patriarch. This is the inherent essence. 無事是貴人; Nothingness is a noble man.

Note 無事是貴人; Nothingness is a noble person

Nothingness is not to remake, not to redo, but to be as usual. When you see or hear something, you don't redo it, you don't do it later, you just do it as it is, untouched. This is perfection. Not a single flaw. There is nothing superfluous. People who live like this are precious! He is a noble person. He is a Buddha. By nature, everyone is living like this, but without realizing it, they are looking for the most wonderful way to be somewhere else. This is a foolish person. (Kando Inoue Roshi)

The six perfections (paramita) are giving, keeping precepts, forbearance, diligence, samadhi, wisdom. They all have different names, but they are all one. The truth manifests things rightly.

The world is made up of those who give to each other. And yet things benefit the world by giving to each other without thinking that they have given to each other.

Keeping precepts means that there is only the very thing (as the assimilation of the self to things,) when there is nothing else to interfere with, the precepts are maintained.

Forbearance is that as it is the right thing, one can be patient that there is no need to endure. It is recognition that nothing really arises or perishes.

Diligence is that it is just it is and for the reason that there is no other distraction. Samadhi is not disturbed because of it is itself. Wisdom is to know that there is no such thing as a thing other than itself. Having perceived, it is over.

"Being in two minds arise rest and disturbance. Awakening negates liking and disliking. All opposite sides lead to absurd consideration. Dreams, illusions, flowers in the air, why strive to grasp them? Profit and loss, right and wrong, away with this once for all."

The Prajnaparamita transcends all things and contains all things.

Because it is not attainment, a Bodhisattva rely upon prajna paramita and therefore his mind is no hindrance. Without any hindrance, therefore he is without fear.

Bodhisattva is the person who is aware of the Way. He has the crystal-clear eyes of truth and subtleness. He has these eyes that transcend delusion and bodhicitta, and nothing weighs on his mind. Because there is nothing to worry about, there is nothing to fear. We admit the self which does not exist, then we have fear.

All things are insubstantial, and even though they are insubstantial, they are often created and never be dwelling fore ever.

For example, a mirror reflects things and has not them stay. This is the clearness of mirror.

Fundamentally it is not that the mirror comes first and the things arrive after to be reflected. The mirror and the thing appear at the same time. Just now, what about the sound of the cicadas? What about when we look at the mountains? It is the matter of great importance that requires actual practice and thorough investigation. This is something that should not be easily observed. It is forbidden for Zen practitioners to swallow the whole thing.

Far apart from all the wrong-headed views and dream images, he dwells in ultimate nirvana.

"Birth and death are the life of Buddha." This phrase is very simple but it is a matter of great important to us. This is the word of Master Dogen. In the past, he went to China for this important purpose, and studied under Master Nyojho and got the result. It is the result of real practice and thorough investigation. This month is the anniversary of the death of Zen Master Dogen. The descendants will never forget it.

Having awakened from the dream of delusion that there is life and death to be separated and nirvana to be attained, the view of subject and object has died out and all we can do is to see and hear.

Now is neither birth nor death. In addition, now is the time of now leaving the present. This is where there is no other satisfaction to be sought. This is success. This is the land of great peace and ease.

In the three temporal worlds, all Buddhas rely upon prajna paramita, and therefore attain unsurpassed complete perfect enlightenment. Therefore, know the prajna paramita is the great mystical mantra, is the great luminous mantra, is the supreme mantra, is the unequalled state in equality mantra. It can clear all suffering. It is true not void. Therefore, we invoke the prajna paramita mantra.

Things all do not exist while they are existing, they exist while they are not existing. There is no staining. Like the reflection of a shadow in a mirror, the mirror and the shadow are simultaneous. The mirror comes first, but not waiting for things to come. It appears at the same time as the mirror, becoming a person, becoming a thing. There is no other mirror. Perishing is also at the same time. Hence, there are no traces of things that have appeared on the mirror, and there are no traces of things that have left. There is no trace of anything. Because of this it manifests freely and perish freely and it is limitless. There is no mind to reflect in the mirror and no mind to be reflected in things. However, this path is continually being followed.

"A water bird goes and returns, and the trace is gone, but the path is not forgotten." It is only when you have these clear eyes that you become the person.

The Buddhist ancestor.

The Sutra says, "The mind, Buddha, and sentient beings are all three indiscriminate." There is nothing that is not so. It is the essential nature of sentient beings. It is the fact of being now. It is already abundant on each person. Is there anyone who is not this person? The only thing is that those who know it know it, and those who don't know it don't know it and are lost. The thing is always what it is. Now, what is this thing that raises its hands and throws up its feet and carries water and carries the bush? What is this? Directly perceive and perceive. Often with human thoughts, you overlook this important matter. It is a dreadful thing.

That's why it is said "If we do not practice, it does not manifest, if we do not get enlightened, it cannot be attained."

Originally true void is being subtle, being subtle is the true void. It is something that should be beyond our ability to control, but because it is not, we all suffer. To part from this suffering, we need to practice. But, "Complete it is like great vacuity, nothing in excess with nothing lacking." This is the true aspect of things.

Keeping your eyes on and observe promptly. When a person speaks, what does his mouth say? Does it say, to part from? Does it say to be oneness? nobody knows. However, it always let this one be free. We have never spoken with the mouth of another. We have never walked on someone else's feet.

There is no lack of people in all kinds of situations. They do not live with the help of others. It means that we are all what we are, and irreplaceable. A person of integrity and a person of not integrity are both on the same condition, and are going on the same way, one ignores the personality and the other respect the personality, some suffer, some enjoy. Sentient beings make the enlightenment delusion, and bodhisattvas make the delusion enlightenment, it is said.

"The dangerous edge of ice is originally water."

"It is gold that can become a treasure or a curse depending on the mind of the one who sees it." "The best way is not difficult, it only excludes picking and choosing, once you stop loving and hating, it will enlighten itself." That is sure. Correct. Who can doubt it?

If you think you have an ego, let it go. Let your mind become a mind of practice; the mind of deportment itself. The Way will manifest itself. Come to this point and see. You will know yourself that you are original person from the beginning.

The ancients said, "If you do not spare yourself for the sake of mountains and rivers, and the earth, the mountains, the rivers, and the earth will not spare the Dharma for the sake of you."

"When did you start to think that the mind that is not the mind is your mind?"

Be that person, be that person.

This is Prajna Haramitsu; The transcendent wisdom. Master Reiun said with joy " From the first sight of a peach blossom, there is no more doubt." In proof of this, Master Isan said, "Those who enter through Dependent Origination will not be lost forever." Master Reiun obviously became the thing itself and forgot himself completely. He forgot the fact that he had forgotten. What a joy! It is only when one is this person that the joy comes. In Master Dogen's tanka poem, "In Spring wind, peach blossoms peep out, no doubt on branches and leaves."

If we recognize the entity here, we cannot be saved. There is no recognition of substance in substance." The things we touch now are whole our life, we are complete and fulfilled with the conditions, don't dislike that we are not adept enough to be a man of skill." It is always only itself and limitless with the universe. It is the great ease land. It is the ultimate. It is the place of Gen-Gen-Gen.

Note; Gen-Gen-Gen

Gen-Gen-Gen is beyond the ultimate, it cannot be fixed as the ultimate. Reality remains nowhere. (Inoue Kando Roshi.)

Even if it dies, it does not die. Even if you were to burn it, it would not burn. Worrying about what will happen after death becomes a waste of time. " Whole body like a mouth, hanging in the space. Not asking if the wind is east, west, south, or north." We are wind chimes hanging from the eaves. There is no need to use any power to accomplish anything. We are all protagonists of the same universe. All the Buddhist ancestors came from this. Without him, there is no Buddha. When a person tries to ask what is this state, his body will be cut in two. Watch out. Watch out.

Note; When a person tries to ask what is this state, his body will be cut in two.

If you get to thinking, you will become two things. It's a distinction. We are learning that we need to divide a thing into two parts to understand it. When I asked, "What about the part where your hands are together?" It's like you can't see where they are together because you have to open them up. (Kando Inoue Roshi)

This is the supreme and highest Way. There is no place to seek. And it is Impossible to throw away. So easy. So joyful. The world's hardships and pleasures have fallen away, and as Master Unmon said, "Every day is a good day. " "When one becomes a Buddha, he surely becomes Shakyamuni Buddha." "This is mind here and now is the Buddha. Mind here and now is the Buddha, who is this?

“When is it? we want to practice and investigate such.

That is what is upon each of us. It is abundant. And who do we search for? It isn't there while it is there, it is there while it isn't. This clear-eyed power, emptiness is as emptiness, form is as form, it cannot stay. In which place should the devil be attached or should it be called at? This is because it is without substance.

Since Great Teacher Tozan entered the mountains, the local gods have never been able to see him, which is said.

When Zen Master Hoyu worked on Zen retreat alone in the mountains, he did not show his face at all when meals were served, when he came to for practice one day, and asked why he had not come for meals, he replied that he was always receiving offerings from the heavenly beings, but the Fourth Patriarch scolded him, saying, "Do you still receive offerings from the heavenly beings?" It is said that heavenly beings no longer make offerings after obtaining the essential and needy things. "The small Yin is hidden in the mountains, and the large Yin is hidden in the city." It is a place where no man has ever been. It is a place where fields have been lost.

Note; 陰 Yin is wrong. It's the word for retreat. To hide from the public eye without seeking a success. Not seeking success in life, one hides from public. 韜晦 tokai ; self-concealment, To conceal one's talents, position, status, or deeds. This refers to the tenth of Ten Ox Herding Pictures ; 入垂手 ; **Return to Society** From the beginning, there is no need to look for the original state. Ordinary.

As long as there is something that is considered special, it is a problem (something that looks like the Dharma, something that looks like enlightenment, flashes out).

Immature and insufficiently enlightened hermits hide in the mountains for fear of being troubled by their circumstances, while thoroughly enlightened hermits do not hide in the mountains, but rather in the city. (Kand Inoue Roshi)

There is this great thing in an unexpected place.

"Because it is only the Dharma to be written on the high rocks, where the waves of the rough seashore cannot surge."

Note; "Because it is only the Dharma のり nori(Dharma, laver)to be written かき Kaki(oyster, write)on the high rocks, where the waves of the rough seashore cannot surge."

It is said to be a poem about the extralinguistic transmission of the Zen Dharma.

This is a phrase composed by Zen Master Dogen. The truth of what is not human thought, in a place where people cannot come near, is unfolding before our eyes. In the place of the extralinguistic transmission of the Zen Dharma; awakening cannot be experienced with words and letters, it is the taste of the plum jujube that I am drinking right now. It is only when you are drinking it that it tastes true. In fact, everyone has done it and knows about it. You don't notice it because you are in a world where you are imagining that such a thing is not so. (Kand Inoue Roshi)

According to the eyes of Hannya, there is no doubt that there is a path to the end of all wanderings and suffering that the world is unaware of. The following is the praise.

呪 ; **Curse**; The curse is magic word, it is mysterious. It's something beyond what we can think, beyond what we can imagine. It is a true word, a real proof. It is the reality. There is no room for a doubt. It is also called Dharani, a mystic Buddhist formula. Dharani is called having all, having equally.

総持; **having all**, is that when there is nothing to truly think about, you can always try your best to throw it away, but you will never be able to do so. Therefore, what is sweet is always sweet.

等持; **having equally** means that if there is no self, one should hold everything equally, just as a shadow appears in a mirror, there is nothing to dislike, it is unavoidable.

For this reason, if you believe in it and do it directly, its effect will be immediate. It is a matter of magic, being free from doing, or of peace.

In the Lotus Sutra, "Recite one word, Namu Buddha; believe in the Buddha," and even if a child idly draws a statue of the Buddha or a pagoda on the ground with his fingers, all will attain Buddhahood. Even now, when we chant a single word of incantation and call it Prajna, we are sure to eliminate the root of all suffering and attain great Bodhi. Therefore, it is said, to eliminate all suffering is true, but not vanity.

I urge you, do not doubt, go straight forward. "Intrepid sentient beings, are in the single mind of attaining Buddhahood." "If you do it, you can achieve it. If you don't do it, nothing will be achieved. If it cannot be achieved, because you don't do it."

"**The great mystical mantra**" Devine is marvel mystery. He is majestic. No one can stand against it. Because it is something to be feared, it was compared to the divine power of Prajna. Even Zen adepts cannot be equated to this. No one is allowed to appear before the sword of Prajna. There is no way that any other demon gods can see it. That is why from ancient time many people in the world have high regard for The Heart Sutra and think of it the sutra of self-defense. For example, when you are aware of danger or you lost the way in a night trip, it fills on you with an incantation, then it makes everything clear. Like

that the way manifests itself as all what you think of have perished.

It is marvel incomprehensibility and it makes being non-being, makes non-being being. It makes the heaven the earth, makes the earth the heaven. This is the power of Prajna. It is the mystical mantra that can respond to anyone and create anything.

"The great luminous mantra" is to penetrate to the center of all things, so that there is no remaining Skandhas. Human feeling, regrettable, wanting, hateful, adorable, it penetrates what are those aspects and purifies the impurity of people's life. Those nature is originally empty and unsubstantial. It was saw through that karma was essentially empty. This is the power of great luminous power of Prajna. As in the story of the old woman's seeing through in the Mount Tai, all the monks were laughed at by the old woman when they heard the way of Mount Tai, but Master Joshu was able to see into the belly of this this reckless old woman. Like other monks, on the way to the Godaisan, the Manjyusiri seminary temple, he asked " Which way Should I go? " The old woman said " Go straight." Joshu took a few steps, and then the old woman laughed loudly and said, "This is another good monk, but he will not go as usual." Joshu remarked to the disciples, but he only said, "I have penetrated." This is the part of Josyu's penetration. To penetrate thoroughly. Do it yourself and see. There will be time when you laugh loudly having penetrated yourself. What more do you want to say? If going forward, it is not near or far. This is called "The great luminous mantra."

"the supreme mantra" is the greatest mantra of all. As ancients say, " Holding the heavens and the earth in the belly, it is a beggar." It is the subtle mantra which makes the universe our own, if we recite one word. However, it is not tainted with this, it is always the state of vigorous activities. Master Dogen says, "I came home with empty hands. No dharma even a single slightest hair." This is a testimony to the supremacy of Prajna. It is just the event that he realized by the sound that the monk next him was hit by the teacher while sleeping. But even though it' s fallen out, he is precisely the man of universe. It is not only the ancients, but also the people of today. Don't fall behind others. You are the child of the rich, not be the child of the poor. "We should love, we should respect. Through our conducts and observance, the conducts and observance of buddhas will be manifested and the Great Way of buddhas is realized." This is Prajna.

"The unequaled state in equality mantra" Equal is to be equal to what is incomparably great. It is every single great light which is the only one and not mixed with the others.

Long one is a long dharma body, Short one is a short dharma body.

Master Unmon says, " "All people are living in the light, but what about your light? " Unmon says, "A country yokel!" Each is the great brightness. Who has not seen it? Master Joshu says " we come from a Buddhist seminary and leave from it. Where else can we seek a dojo? " The whole is itself. Everything

becomes the self and is manifested. Then, for the first time, seeing the Buddha and realizing the Dharma, and all things will be cut off.

Note; to cut off,

Each of our function of the body and mind itself is the state of Dharma and the content as realization. It is not an object like meeting buddha or seeing Dharma. (Kando Inoue roshi,)

This is what people prove themselves. Who doubts this? Master Gensya said, "Bodhidharma did not come to the China (Eastern Land), the Second Patriarch did not go to the India (Western Land)." He also said "I have never deceived others." Hearing this Master Seppo rejoiced. Be that person. Be that person and prove it oneself.

"So, proclaim the prajna paramita mantra, proclaim the mantra that says, Gate, gate, paragate, parasamgate! Bodhi! Svaha!"

What is original is not something you receive from people, you are what you are. You don't borrow help from others, nor can it be borrowed. Your own hands are not moved by others. Who hides this? Who is not that person? "Compared the sky to the enlightenment, it is like a drop in the great ocean." Prajna is immense, immense. Mantra, go(we), goes (other) go to the other shore (itself), have gone to the other shore (only itself). The Way is accomplished. It is a curse to completely cease seeking mind and to share great ease with all sentient beings. You are sure to go, you are sure to make others go, you are sure to make all go, and the path is complete.

It's not by the letters. If you recite it directly yourself, you will be full of proof of it. It's the one that knows best. When you are testified by the thing itself, you become the state that the body and mind is casted off. You will realize that you are originally without self. The above-mentioned, the mighty Hear Sutra, it's full merit and virtue is actualized by the mantra; Dharani. Truly having equally. "Being within a form, goes over the head of form."

Note: "Being within a form, goes over the head of form. Every day, by moment, we lead a life seeing and hearing. The life is centered in the form of seeing and hearing, while this form is far from thoughts, without thoughts. The point of your attention is to go over the head of form. (Kando Inoue Roshi.)

Believing that the Heart Sutra is in one's original face, you should not use your thoughts when you deal all the matters.

Note: Heart Sutras,

Heart Sutras is the description of yourself. It more than certifies yourself.

Believing itself is doubtless. Before recognizing it is settled like that. (by Kando Inoue Roshi)

Let you do as you see, as you hear, as you do, as it testifies, and let you not rest, then, you will not doubt that one day this day will come, and you nod and are filled with amazement without knowing it, it is doubtless.

"If you want to attain such a thing, you must be such a person. Since you are such a person, why trouble about such a thing? "

Do not answer the other clamorous demands of passion. Ingenious practice is still like picking lotus out of fire.

祝 ; Congratulations! Now.

Now is being shed. Being shed is Now. Mystical marvel and subtle. It has already lost being shed, ever lacked impureness. How marvel. How subtle. This precise moment.

Afterword

Inoue Gien Goroku on Adjunct the Lecture of Hear Sutras; Collected Sayings of Gien Inoue Roshi was published in 2014 by Tetsugen Inoue Roshi and Abbot Tesshu Inoue of Ryusenji. It was compiled from the talks left behind by Gien Inoue Roshi, with 103 headings representing the essence of Zen.

Gien Inoue Roshi teaches us to learn from the activities of our own body and mind, and to learn from the functions of the six organs: the eyes, ears, nose, tongue, body and mind. In this book, there are concrete points to learn from actual daily activities.

The Heart Sutra was written by Gien Roshi when he was in his sixties, and it is a powerful and rhythmic discourse.

Jinen Nagai Roshi has been using this book to teach the Dharma. As an English-speaking master, he is visited by Zen practitioners from overseas.

After Jinen Roshi's missionary trip to Australia in 2017, I began to translate the text into English with the advice of Jinen Roshi.

In translating, the difficult words were taught to me by Kando Inoue Roshi, the fifth son of Gien Roshi. I have inserted them as notes.

I hope that this translation will be useful to Zen students abroad.

I am grateful to Jinen Nagai Roshi for his guidance in the translation and for using my translation in his Dharma talks.

I would also like to thank Kando Inoue Roshi for his guidance.

S. Tatsuta

Brief History

Gien Inoue Roshi (1894-1981)

Born in Hiroshima 1894. The second son of Rev. Ganko Inoue and Masano Inoue.

1907 Ordained as a Zen monk at age of 13

1912 assigned Head Junior monk and completed Hosshinshiki

He devoted whole-heartedly in to practice.

He met true teachers like Genpo Kitano Roshi, Shosan Ueda Rhoshi, Dozan

Sugimoto Roshi, and Toin Iida Roshi. He was given Inka shomei.

He registered as resident priest of Ryusenji in Hamamatu in 1924.

Even though he had the experience of being enlightened, he had hard time to be free from grasping it.

1931 He started to hold practice in Ryusenji. Since then his teaching spread to Shizuoka, Tokyo, Hiroshima.

Many monks gathered and practiced there in poverty. Many enlightened people appeared one after another.

1981 Passed away at age of 88

Translated by Sokan. S. Tatsuta

Information

Nagai Jinen zazenkai <http://blog.livedoor.jp/jinenzazen/>

Cleveland Zazen-kai <https://www.clevelandzazenkai.net/>

