Deer Park Monastery morning session
January 24, 2022
Reading of one of Thây's letters

Coming, Going in Freedom
April 22, 2001.

I am still coming and going in freedom, not concerned about being or non-being.
Come back with steps in freedom, beloved children.
Neither full nor eclipsed. It is the same moon.
Come back with steps in freedom. This is your practice.
The principal guide in this practice is in the words, "coming back."
Coming back means no longer wandering or seeking.
Coming back means you have seen your path.
Coming back means back to your true home, back to your island, back to your true nature.
Coming back to your ancestors, to your homeland, to your parents, to Thây, to the true Dharma, to the Sangha, to love, warmth, peace and joy.
Coming back also means back to your children and your grandchildren.
If you don't come back to them, they will be so lonesome and you yourselves will be lonesome.
The King Tran Nhan Tong also shared that his practice was the practice of coming home
"Come back with steps in freedom" means you do not have to hurry because according to our practice, each step can bring you home.
It takes only one step to arrive, to be home. That is why the two words "in freedom" are also important.
The chant, Repentance and Taking Refuge for Life, includes these lines:

> *For a long time, we have gone against the stream of our true nature, floundering in the ocean of sorrows and the river of confusion, unable to see a way out or a path to our true home*.

These lines in the chant also call you to come back to your true nature
With each step in freedom, you come back in each second, each minute.
This practice brings about happiness, peace and freedom.
These elements can nourish you, the Sangha, Thây, your parents, your ancestors and your descendants.
Thây's practice is no different. I am still coming and going in freedom.
As long as Thây is still coming, going, moving around with freedom, Thây is still a place of refuge for you, all of you.
And as long as you still come back with steps in freedom, then you are still a place of refuge and continuing Thây.
And even though the outer appearance may have the sign of fullness or eclipse, in essence, the moon is still the moon, not obscured by the notions of fullness or eclipse.
Neither full nor eclipsed, it is the same moon.

Lovingly,
Thây