

*JuKai*

GIVING PRECEPTS

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## Table of Contents

<i>Sogenji teisho on Repentance and Precepts</i>	1
<i>Lay Ordination Ceremony</i>	9
<i>Virtue is never without company on Repentance</i>	11
<i>Kosesshin, June 2008, Latvia</i>	15
<i>Opening Verse</i>	21
<i>Teisho</i>	
<i>Day One</i>	23
<i>Day Two</i>	29
<i>Day Three</i>	35
<i>Day Four</i>	41
<i>Repentance Chant</i>	48
<i>Closing Verse</i>	49
<i>from the Shinge Bon</i>	51
<i>on Hakuin Zenji's Zazen Wasen</i>	57
<i>A Native American Teaching</i>	59

## Calligraphy

<i>Toku, kanarazu tonari ari</i>	11
<i>Tada kono itten mummyō no honō ...</i>	17
<i>Neri idasu ningen no daijōbu.</i>	19
<i>Shoaku makusa</i>	31
<i>Shuzen bugyō</i>	39
<i>Zanji zange ...</i>	41
<i>Rokkon zai sho ...</i>	43
<i>Metsujo bonno ...</i>	45
<i>Metsujo go sho</i>	47

## SOGENJI TEISHO ON 'REPENTANCE AND 'PRECEPTS

*on Shumon Anjin Sho, part 3*

Forty to fifty years ago Mumon-roshi and other outstanding roshis of that era joined together to write what would be a refuge for people of training—something of a guideline for how to do the training. Not just a casual, haphazard study of anything that might be interesting, but a particular and useful and relevant study, with material concisely gathered from the sutras. Shumon Anjin Sho—this is the name of their work, but we haven't come to a conclusive translation of it.

What is the best way to train? What is the Mind of Peace, the awakened Mind? How do we awaken TO that mind? How do we live IN that mind to which we have awakened? This is the topic of Part 3. What is the Way of practicing of the Buddha's Path: For those who follow the Buddha's Way, how do we live?

We are currently working on this years book as we do every year. This year's book is about repentance or reviewing your behavior, and the third part of the Shumon Anjin Sho that we are going to be doing today will be part of that book, since it's exactly what the book is concerned with. As it says in the text, "The three pillars of our practice are the precepts, our deepest samadhi, and profound wisdom." Of these three, we are considering here the first — the precepts.

All of these—the precepts, samadhi, and profound wisdom—must be lived meticulously. We have the precepts as our guide in our way to live. Just as we have rules for how to live together in the zendo—we can't just all do anything we feel like. We have rules which help us support each other's training, which tell us how to live in the best way for our ongoing practice of zazen all day long. We help each other, we observe these rules for the benefit of everyone training together here—these daily rules of living together which give us the correct way of perceiving the precepts.

We are born endowed with the true and clear nature. We have to awaken to that True Nature with which we are all endowed. And with that we will live for and are lived through by all of society.

The precepts, deep samadhi, profound wisdom—each have to be actualized, not just studied and thought about. When we do that—the actualization of the precepts through deep samadhi—this enables us then to live the precepts. We live so we do not become upset and moved around and turbulent inside and then we can access that Mirror-like Wisdom with which we are all endowed from the origin, from birth. Not

those attached, dualistic, ego-obstructions which a hundred people out of a hundred hold onto, but that state of mind which is not crowded and stuffed with impurities in every crack, with mental activity always lingering.

As everyone knows, we come here to practice. At first we are all moved around and full of our own personal worlds—our home, our job, our family, our social relationships—and our mind is just always concerned with those things. Then after a few months, half a year—six months, one year—we become more and more clear and able to let go of that. We become a clarified, profound state of mind that naturally then brings forth profound wisdom. And that wisdom fits perfectly with each moment's encountering. If we see from that clear place in each and every moment, then no matter what a horrible situation or unendurably challenging circumstance occurs, no matter what earthquake or natural crisis or life-threatening matter we encounter, we accept it without resistance. This is how we experience and learn that "this very place is the Land of Lotuses."

There are many, many criminals in the world—people of dark and difficult and perverted states of mind, pushed around by their emotional desires, by their dualistic attachments. We have to let go of all of those desires and attachments! We can see all beings as clear Buddha-nature, then, because we see Mind clearly from our clarified mind. So even if a person is in a very distraught and disturbed state of mind, we can see that in its emptiness, with empathy.

That place from which our awareness is born—we all speak of our senses becoming more pure as we sit, as we practice. But can we truly become ONLY the seeing? Only the hearing? In someone whose mind is not yet clarified, how can they perceive directly, with no thoughts butting in? We have to realize that state of mind which is not able to be talked about but is LIVED from the angle of deep samadhi, from which we naturally then live in the way of the precepts—spontaneously, without needing intention. If we are in the state of deep samadhi our living becomes that way; we're not divided—we're mysteriously at one with everything in the way it is. The precepts are then how we live naturally; we could not go against them in our clear state of mind.

But if we are not careful, we can pick up that common, modern-day idea that Zen is just calming our mind. It is NOT that. It is not so casual and so relaxed as that. People think that Sogen-ji is so strict now, compared to many places of practice, but here, still, if we were to be truly strict in a true Zen way, there would be not one person left training.

The true, transmitted way of living the path of Dharma was passed

from the Buddha, “I have the true Dharma Eye, the marvelous Mind of Nirvana, the true form of the Formless, the subtle Dharma gate, independent of words and transmitted beyond doctrine. This I have entrusted to Mahakasyapa.” That mind without a speck left in either that person in whom it is being transmitted or to whom it is being transmitted, where there is no explanation or division in them—no word for this taking place! Here there is no difference in the word of giving and receiving—these two are not separate. Rather, they are like a mirror and that which is reflected in the mirror, and these two are not dividable. The precepts begin when they are written in words, words from the Mind which is True nature, bright and profound. In this state of mind, the true transmission is realized. Zazen itself is not just the observing of precepts. We have to let go of our thoughts, lose track of our body, become one with the heavens and earth; this is the basis of this true way of passing on the clear, peaceful, Mind.

Precepts are also related to our mistaken behavior—the three mistaken behaviors of body, the four mistaken behaviors of mouth and the three mistaken behaviors of mind. These are also called our way of behaving in an unskillful way. For these to be corrected there have been historically 250 precepts set up for monks and 500 for nuns. We have to clarify and align this mistaken behavior of body, mouth and mind. Our way of being in a clarified and aligned way is taught and guided by the precepts, by deep samadhi, and by profound wisdom.

We return to our way of living from our truer nature, the base of One Mind—Daruma Daishi’s precepts of living from this way of the truth of the universe, As the Buddha said at his passing, the precepts are the body of the Dharma. This is not about understanding these precepts, though—mentally just getting it, or being able to make sense of the precepts—but to awaken deeply, and from this awakening to LIVE in the way of awakened Mind, which is the precepts. This is central to the Mahayana—that because we awaken, we live spontaneously in the way of the precepts. That from awakening we live in the precepts. It’s not just about setting up some rules that have to be obeyed; it’s about AWAKENING! And when one awakens, naturally one’s behavior is this way that is given in the precepts. In the Mahayana, if there is no awakening then the precepts do not stand. Without awakening, nothing stands.

The Buddha said, “Don’t do bad things. Do all good things.” And what was he saying in this? What did he mean by “good things,” what did he mean by “bad things”?

The Buddha did not make up these words; there is a way of the universe which has to be observed. And it does not include the making of something like dioxin or Freon—those gases which disturb the natural

*Sogenji Teisho: 3*

balance of carbon dioxide, leading further to the destruction of nature, of natural cycles. If a mind awakens to the way of the universe, anyone would immediately realize that. The universe’s way is the precepts—the cycles of the sun and the moon, the 10,000 things and how they come to be. In the spring, hundreds of flowers blooming and in the summer, the trees getting leafy and green, in the autumn, the leaves changing color, and in the winter, the leaves falling—none of these are deceptive. And they are constant and they are continual; we can depend upon them happening the way they’ve always happened. We can also see how it is true that the birds fly and the fish—they swim. These are the natural ways. We are embraced and given cultivation by nature. We know how it is because of how true Mind is like these ways of nature; that is how our true Mind is as well.

These precepts are of the heavens. And what is the original Mind with which we are all endowed, which has come in that natural way to each of us? It is said in one place that the True nature is Pure Mind. Or as Hakuin Zenji refers to it, it is our all-embracing, huge, Mirror-like Mind Wisdom—our true, pure base that gives birth to all nature and to all worlds. And that Mind is what we have been born with. It reflects all worlds—the all-embracing, great, round, Mirror Wisdom.

A man comes in front of the mirror and a man is reflected, while if a woman comes in front of a mirror and it reflects a woman. An old person comes in front of the mirror: It reflects an old person. A young person comes in front of the mirror and it reflects a young person. That which comes to it, in the mirror it is reflected perfectly. There is absolutely no difference between the object in the mirror and the subject which is standing in front of it. And this is possible because the mirror is empty; there is no “I,” no ego. That is the same in the original Mind of human beings. The Buddha taught this awakening following his own realization of it. And the patriarchs, also realized this, lived in this state of mind, and taught it—and this is called “wisdom.”

What is the difference between a mirror and a mind? The mirror is material; in the mind there is a deep feeling. If we see a sad person, we want to liberate that person from their sadness. Naturally, spontaneously we want to help them not be sad. We see a person who is mentally challenged and we want to help them. This is our basic—our given—compassion. We all have it from birth, and it is to that state of mind that we awaken. We are endowed with the same Mind as that of the Buddha. To realize this, to experience this, is kensho or satori. What is the greatest joy of life? It is to realize, to experience directly this Mind. There is nothing more joyful than that. We all think that what we want is this thing or that happening, but all of those are only mid-way.

Everything that is toward realizing this awakening is what is good. And everything that is not toward realizing this awakening—that is what is bad. We may see something or may experience something which in society is called “bad,” but from the point of view of our awakening, it is moving us toward that—helping us realize that awakening—and so it is good. If it is moving us toward realization, it is good. We are told to realize good, but that can only be done when we are awakened. And so we have to awaken to our clear, always-endowed, Mind—or else we cannot be a true person of training.

Why, then, even if we do zazen, does our mind not become pure? Still finding pleasure in doing what is not best for our practice and unable to become that pure mind like a baby—this is because we are filled with data from our whole past, from the past of all beings. Nobody wants to see and acknowledge that, but we are not born out of thin air. We live within a narrow-minded version of a much bigger picture.

As Darwin wrote, we are all evolved from animals, from mammals, from amphibians—we include all of that within us. And so we have to acknowledge that all as well. If we want to serve a beautiful and appetizing meal, we have to clean and wash the plate it’s served on. If we want to cook a hearty and delicious meal we have to wash the pots and pans that we’re going to cook in. We have repentance, we have reviewing our behavior for doing this.

All religions teach this. Maybe it is not necessary for being Buddhist, but is necessary for each of us. We may think that we’re not vulnerable, but we are. Just look! We’re all full of extraneous thinking and mozo!

We all have to die. Without exception, every single one of us will have to give up this precious life. We have those words of the Buddha where he says, “How rare it is, how precious to be born into a human body! How rare and precious it is to be alive in a world where there is life and death! How precious, how rare it is to be able to hear the true teaching! How rare, how precious it is to be able to practice this true teaching and realize our deepest nature!” We often say we are thankful to not be a dog or a pig or a horse, so that we can train and realize this True nature, but this life is not forever. Most people here are young and don’t feel this transiency yet if you have been passionately diving into your training or your work or your path in any way—and then you realize you’re going to die and it’s all going to fade, then people can get very, very disgruntled.

Too many people today suffer from this, losing hope. And yet we all have in our minds the capability of overcoming this hopelessness. Whatever difficulty or challenge we face, we are not that way eternally. We have

to live fully and expansively and negate that small, egoistic version of who we keep identifying with, to see who we actually are, to see clearly from this state of mind. And for doing this we have to practice the true reviewing of our behavior.

The path of Zen is the absolute path of negation. From the beginning, with doing *sussok’kan*, continuing with working on the Mu koan, that koan of the Sound of the Single Hand, the 1700 koans—all of them are for negating our ego. With all of these our ego is negated, and there is no path that goes so exhaustively into this as the path of Zen. If we only confirm the external, we never will touch our most true base. From morning until night, from night until morning, no matter what we’re doing, whether we’re walking, whether we’re standing, whether we’re lying down, whether we’re getting up, we negate and negate and negate. But because we do not do this totally—giving everything to it, doing it all the time with integrity that is not stopping, we don’t reach it; if we compromise we crush our greatest efforts. If we really do it, we can’t even see what we are. We don’t know who we are, we don’t know what’s going on around us, we don’t know what to do next. This is our most honest place. We have to negate completely, because negating completely is letting go of every last thing—every possibility of a thing that is dualistic. Whether we’re sleeping or waking or working or standing or lying down, if we truly do that, we become this place of ultimate, total negation. And then, as Master Rinzai has said, we become the *Hosshin Buddha*, the clean, pure, light in a moment of Mind. We become the *Hojin Butsu*, the undifferentiated light in a moment of Mind. We become the *Kesshin Butsu*, the indiscriminating light in a moment of Mind. And then there is nothing left. There is nothing left to think, nothing left to taste, nothing left to hear, or see or smell. Have you really done it to this point? If you haven’t done it to that point, then it is all deceitful and compromised.

We have to acknowledge the faults we have made in the past, but in Zen it is not about lingering over those mistakes. They all happen because of one mistaken mind-moment. And if we fill our mind further with lingering on those ideas, then it is trying to clean dirty hands with dirty hands. It just makes more of that kind of clutter. To be able to let go, to be able to see that mistaken behavior clearly, to work on the koan of Joshu’s “Mu” or of Hakuin’s “Sound of the Single Hand,” have we really become clear, and deeply empty? This cannot happen unless we die completely and are reborn. It has to be ongoing negation! Whether we’re sleeping, walking, working—whatever we’re doing, that negation continues. The ultimate edge of negation has to be realized here—where there is nothing to hold onto, nothing to be done, only

negating to the most ultimate point.

And then, our eyes will be filled, our ears will be filled, our noses will be filled, our mouths will be filled, our body is filled, our being is filled, our consciousness is filled—our rebirth will fill our entire being. Seeing and hearing, tasting, smelling—not in a dualistic way, not in some attached, dualistic idea of what “I” am feeling and “I” am experiencing, but from that place where we have thrown away everything! We are totally reborn. There is no longer any division or fence between self and other, self and the whole world. This boundless hugeness fills the zendo from one corner to the other!

To experience this truth is kensho.

It is not understanding or thinking about it, but to pierce through all thinking, to pierce through all sense of our physical body! If we truly want to repent we have to throw ALL of it away. If we truly do that, then all of our past faults are let go of. They may last, they still happened in terms of an actual activity or behavior, but within our consciousness they become like the frost of the morning, like the dew that melts away when the sunshine touches it.

But it has to be done conclusively to where there is no more division, no more fence at all between self and other, self and the perceived world. If we do it to this point it is as if we struck the deepest spring below the bedrock. The water spurts forth, and it pours forth without pausing. This is the truth, and this is able to be touched because we negate and because we have experienced our True nature directly. But we cannot compromise before actually reaching that!

Our training is to help us to do this until we can do this. We don't keep this going our whole life—this isn't how we live our whole life, but we have to once realize this point. People mistake this and, thinking that it's going to go on forever, get half-cooked because of this. As Master Hakuin has said, “As for the Mahayana practice of zazen, there are no words to praise it fully. The Six Paramitas such as giving, maintaining the precepts and various other good deeds like invoking the Buddha's name, repentance and spiritual training all finally return to that practice of zazen.”

And when we realize kensho, this becomes clear. We talk about the Six Realms—of the hell beings, the angry ghosts, the brutes, the demons, the humans, the heavenly beings. These are all states of mind we are all revolving around in all the time. Those hungry ghost who no matter how much they get, they still want more; they're never satisfied. Those brutes who are always angry and upset and have a bone to pick with something. Then being human, always embarrassed and always wishing

*Sogenji Teisho: 7*

we had done it differently. Our minds go through all of these changes because we don't let go of everything completely. As Rinzai says, “Do not add anything to our first and direct mind-moment.” Do not add second associations, do not add third associations, but just in that one moment of first perception to leave it at that! Don't add to what you have already directly perceived! That which you are seeing, leave it as JUST that which you have seen! That which you are hearing, LEAVE IT just as what you've heard!

And not to be adding on and thinking over and over again about things to come. There is only now, now, now, now! And this is why we do sussok'kan, to realize this; this is exactly what it is for. This is why we can't put in thinking in gaps that come in between. Whenever we put in thinking, that clear mind-moment is disturbed. We have to TOUCH this actual truth of right now! As it says in the sutras, if you want to see the future, then look at how the now is.

If nothing seems to work out, it is because we don't—right now!—do it totally, giving everything we are to it. People all think something will come to them from the outside. Or they think it's all wrapped up in philosophy. But it's not like that. Things that come from the external are all not the truth itself. We have to throw it all away completely—throw it all away! Throw it all away, become completely naked, go and die completely, go and get rid of all of that decoration! The Life energy that is bellowing through us is breathing us. Isn't that our zazen?

## LAY ORDINATION CEREMONY

ALL MY ANCIENT TWISTED KARMA,  
FROM BEGINNINGLESS GREED, HATE AND DELUSION  
BORN OF BODY, SPEECH AND MIND,  
I NOW FULLY AVOW

SENTIENT BEINGS ARE NUMBERLESS  
I VOW TO LIBERATE THEM

DESIRES ARE INEXHAUSTIBLE  
I VOW TO PUT AN END TO THEM

THE DHARMAS ARE BOUNDLESS  
I VOW TO MASTER THEM

THE BUDDHA'S WAY IS UNSURPASSABLE  
I VOW TO BECOME IT

AWAKEN TO THE UNIVERSAL BUDDHA!  
AWAKEN TO THE UNIVERSAL DHARMA!  
AWAKEN TO THE UNIVERSAL SANGHA!

I TAKE REFUGE IN THE BUDDHA  
I TAKE REFUGE IN THE DHARMA  
I TAKE REFUGE IN THE SANGHA

I TAKE REFUGE IN THE BUDDHA,  
HONORABLE ABOVE ALL  
I TAKE REFUGE IN THE DHARMA,  
HONORABLE FOR ITS FREEDOM FROM ATTACHMENT  
I TAKE REFUGE IN THE SANGHA,  
HONORABLE FOR ITS HARMONY

I HAVE TAKEN REFUGE IN THE BUDDHA  
I HAVE TAKEN REFUGE IN THE DHARMA  
I HAVE TAKEN REFUGE IN THE SANGHA

### THREE PURE PRECEPTS

COMMIT NO EVIL  
DO EVERY GOOD  
PURIFY YOUR OWN MIND

### TEN PRECEPTS

1. From the most clear, profound and subtle Mind,  
TO NOT KILL LIFE
2. From the most clear, profound and subtle Mind,  
TO NOT CONSIDER ANYTHING  
AS ONE'S OWN
3. From the most clear, profound and subtle Mind,  
ASSOCIATIONS BETWEEN A MAN AND A WOMEN  
SHOULD BE OPEN, PURE AND BRIGHT
4. From the most clear, profound and subtle Mind,  
TRUE WORDS AND TRUE MIND ARE  
THE BASE OF ATTAINING THE WAY
5. From the most clear, profound and subtle Mind,  
DO NOT DELUDE  
THE TRUE SELF
6. From the most clear, profound and subtle Mind,  
DO NOT POINT OUT OTHER'S FAULTS  
AND MISTAKES
7. From the most clear, profound and subtle Mind,  
DO NOT PRAISE YOURSELF  
AND DEGRADE OTHERS
8. From the most clear, profound and subtle Mind,  
DO NOT BE POSSESSIVE  
WITH THE DHARMA TREASURES
9. From the most clear, profound and subtle Mind,  
DO NOT INDULGE IN ANGER
10. From the most clear, profound and subtle Mind,  
DO NOT DISHONOR  
THE BUDDHA, THE DHARMA OR THE SANGHA

*Virtue is  
never without  
company*

Toku, kanarazu  
tonari ari

徳必有隣

In the Analects, Confucius says, "Virtue is never without company. It will always have neighbors."



*Virtue: 11*

The Vimalakirti Sutra is representative among the many sutras of the Mahayana. In the chapter "Purification of the Buddha-Field," first Hoshaku and then five hundred young people of high birth, as they listen to the Buddha, all give rise to their true Bodhisattva vow simultaneously in accordance with the Buddha's great virtue. They then ask the Buddha to please tell them what it means to build a Buddha Land where everyone knows peace. What kind of training can be done to create an ideal world?

The sutra states, "The Buddha said, 'Noble sons, a buddha-field of bodhisattvas is a field of living beings.'" The Buddha replies that to have an ideal society, a Buddha Land, a pure world, we must see clearly what the problems are in society. What is the source of the problems of the world, the conflicts, the poverty? Once we have looked at this carefully, the building of the Pure Land is doing what needs to be done to take away the sources of pain and suffering.

Don't think that building a Buddha Land is something you can imagine how to do all by yourself. In order to see correctly we have to look closely at human beings. Humans have a very wild aspect to them. They are selfish and careless, full of traits that must be worked with and tamed. They are like a tree that has grown in the woods; before the wood can be used, the tree needs to be planed into boards. Or they are like a big rock that has been brought down from the mountain; in order to be free of impurities, the gold extracted from the rough ore has to be worked in the forge.

What is the best way to construct society so that humans can attain their highest potential, pure and open? What is the best way for society to be so that people can awaken easily? Look at this carefully before you try to build a new one. For example, if people are always living in a world of good and bad, gain and loss, they will just compete and increase their greed and desires. They may appear to be energetic, but internally they become misdirected. They get caught on gain and loss of what is right in front of them, and their ability to respect things and to see the essence of any given thing is lost. They become diluted, superficial people who care only about how much profit they can make. This is what happens when society is established in a mistaken way.

We need a society in which we respect in each other what is deep within us. We have to look carefully at what can be done to allow ourselves to awaken to that essence and then build the Pure Land accordingly. What kind of situation will allow all of us to do the Bodhisattva practice not only for ourselves but for all people? How can we easily live this

Bodhisattva practice? We must build according to this essence. But if society is based on a conceptual ideal that ignores the nature of sentient beings, it will just be an idea floating in empty space, like a building constructed in midspace, and that is nothing but foolish.

The Buddha told Hoshaku, "Listen well and remember!" The straightforward mind is the Pure Land of the Bodhisattva. That quiet, innocent, open mind, that simple mind with which we are born, is the Pure Land of the Bodhisattva. When people think of building a Pure Land they immediately envision something with a certain form and substance. But this is not about form and substance. If the essence is clear, the form and substance will manifest naturally. The straightforward mind is the Pure Land of the Bodhisattva. If we don't have a simple mind and don't accept all people, the form will not be born; when we are clear and simple and pure, we can feel another's pain as if it is our own pain, another's joy as if it is our own joy. We are all born with this simple clear mind, and this is the Pure Land of the Bodhisattva.

Unless our own mind becomes quiet and clear, there is no way for the world to become a place of peace and clarity. Peace of mind and external peace are not separate. Before we try to construct an external world of peace, we have to extinguish the seeds of conflict in our own heart. We have to end arguments between ourselves and others. Unless this mind of conflict is thrown away, there is no peace. We have to look within, review our own behavior, and express pure repentance, doing what is most necessary for all people and for the whole world. This is what is most important today.

The straightforward mind is, as it is, the Pure Land. To clarify to the ultimate point this correct way of being means to fulfill our character and see it clearly and know that deepest essence. Within this world based on gain and loss and the survival of the fittest, when people who aren't moved in this way gather and work to polish their character and to deepen their humanity, then all of humankind will deepen and clarify.

The Vimalakirti Sutra tells us that the deep mind is the Pure Land of the Bodhisattva. We are always caught by joy and anger, happiness and suffering. But that is our mind's external appearance; our deep mind is beyond those emotions. Knowing this deep mind, we can learn not to be confused by emotions, motivations, and desires but rather, while having them, to see and consider others' motivations as well.

When we suffer, we want everyone to suffer; our misery loves company.

Drowning in emotions, we spread this pain everywhere. When we try to succeed, we are used by our desires and don't care if the people around us suffer. This is not deep mind. Our deep mind sees everyone's happiness; it forgives and accepts all people. Where this deep mind is being expressed, people of virtue gather.

When we vow to throw ourselves away completely, when our Bodhisattva vow is firm, our mind is this Pure Land. As we put more energy into fulfilling that vow, our essence will naturally allow others to awaken to the same vow to liberate all beings. People will see us and think, "If they can do it, so can I," and more and more the Buddha Land will be built.

In this world we can't own anything; we are just caretakers for the things in our possession. When we realize this, we offer everything we have to those who are sad and suffering and far from comfort. This deep mind is the mind that wants to give whatever it can, and right there is the Pure Land. Where that essence is abundant and clear, sentient beings will gather and a Buddha Land will be built. The Pure Land can be brought about through the energy of one person's deep vow, which then brings many others to know the same vow. This is how it works. This is the teaching of the Vimalakirti Sutra and the meaning of "Virtue is never without company."

World peace and an ideal society are realized through each and every person offering a pure, simple, and open mind to society. The Mahayana state of mind is manifested in this way.

## ON REPENTANCE

November, 2001

*Written in response to the tragedy of the World Trade Centre*

In the olden days, the Japanese emperor in the times of crisis and famines and plagues, when they saw their people's suffering, they felt how they were insufficient and were unable to take care of these catastrophe's. They would not only repent for their own behavior to themselves but to all the people of their country. In 668 the Emperor Tenmu began with his own repentance and also called all of his people to repent. In 744 Shomo Emperor also set up a Yakushi Nyorai and he repented all of his faults saying that he wanted to bring forth a very healthy era, and made a firm committed vow to do so, saying that everyone had to take responsibility. In 767, Emperor Shotoku said to all of the temples in the whole country that all of the people should repent. From that time on repentance ceremonies became very common and people all over the country participated. That great twisted karma that we have built up since the ancient past, all of it has no beginning, no start, coming from even before there was a past. That greed and ignorance and anger that has arisen, I have been guilty of all of these, with this body and with this mouth I have been guilty of all sins and ignorant of the Buddha Way, and right now I repent for these things.

This kind of repentance ceremony is in all religions with each individual religion's particular way of expressing it. But most religions do it with a certain form. In the Japanese Shinto religion, a certain kind of tree branch is shaken and we purify our sins of mind, body and mouth with that gesture. In Christianity, we enter a confessional and tell the priest each and every one of our mistaken behaviors. Having told each of these, we repent for them and purify our mind in doing that.

In Buddhism there are precepts and when we receive them we always first do a deep repentance to all the thousand Buddhas of the past, the thousand Buddhas of the present and the thousand Buddhas of the future. We offer our repentance to them and repeat the name of all three thousand Buddhas and chant,

*Repent, repent. All of the impurities of the six senses roots. Cutting away all desires, Cutting away all ancient karma.*

In this way we offer the Buddhas names, one at a time, and then bow and stand and prostrate with each name. There is also a way of purification by water, or standing under a sacred waterfall, or copying a sutra. Some people have cut their fingers and with that blood have written a sutra. There is also this kind of repentance practice from the past.

That mind which has repented, how shall we then manifest it? This mind that does the repentance has to be looked at. There is the form of the repentance but there is also the repentance beyond the shape, form and ritual of doing repentance. More than the form of the repentance the mind of repentance is the real challenge. As we do the practice of repentance if our mind is not clear it has no meaning. Our mind is already clear from the origin and so we should not have committed mistakes and sins, but without our even knowing it we get twisted and off center and we do things which we are often not even aware of doing.

We do training and do zazen training, but the form of zazen, to just sit in that posture, to do only that, is a great mistake. Zazen is to always have a clear mind, to be and live in our original clear state of mind, to be clear in each and every mind moment. To be aware and live like that is training. To see our own mind and clarify it, there is no other Zen than that. We do zazen in order to clarify our already pure mind and if we think we sit for any other reason, zazen becomes very confused and complex. To clarify our mind is the point and zazen is good for doing that. If we say that when we stop sitting our mind goes back to being just as confused as it always was, if that is the kind of zazen we are doing, that is a problem.

To clarify our mind is the point and if we don't also do that when we are not sitting it won't work. Even when we are riding on a train or walking along the road or at our jobs, no matter where we are, we clarify our mind so it is always clear. It is not only when we have time to sit we are making efforts to clarify our mind. It is the most necessary thing for us to do. This is why it is said that sitting is Zen and action is also Zen. From morning until night is Zen. To know our mind's ease, and not only on the cushion. It is that idea about zazen that causes problems. It is not for understanding others or solving external problems that we do zazen. To know that clear mind that we all are endowed with from the origin, this is Zen. To realize this is to do practice. With our Mind we realize the Dharma Body. Since we are Buddha we are extending throughout the whole universe fully and completely and in that mind the Buddha is sitting firmly. We realize and experience that and this is true zazen.

To put it a different way, our purified awareness is filling and surging through the whole universe, imagining and creating the whole universe. In this way we discover that the Buddha is our mind, not by thinking about that but by letting go of all of our thoughts. We don't to hold on to anything at all but we become the Universe as it is, the actualization of this is zazen. It is not for thinking with our heads about liberating ourselves but to let go of our stuck places and become one with the universe. This is how we actually liberate ourselves.

Zazen is the formless repentance. As it says in the sutra, if we want to repent completely, for doing this, zazen is best. We don't do it by thinking about it but by letting go of all of that thinking and of our own individual thoughts, freeing and releasing them so we become that huge expanse of the whole universe. We throw ourselves into becoming that completely. We let go of all of those mistaken behaviors that we have acquired and realize how they have no real existence at all, that because we thought they were actual we made our problems even greater. We do

*A single flickering spark of ignorance ...*

Tada kono itten mummyō  
no honō ...



Repentance: 17

commit unskillful acts without even knowing or realizing it, and at that time we have to truly repent that which we have done. We have to liberate ourselves from doing it again in an actual, real way or we will deepen and make heavier those mistakes and even poison others with this. With our body and mind and mouth we will make more pain and suffering.

As the the 6th Patriarch has said, "All things are empty where could any bit of clutter land?" To know that mind of no murkiness whatsoever, we have to throw away everything to that final point. If we do this in a half baked way, we just increase the impurities exponentially, and make even more ego strength and mistakes. Repentance is about what we have already done in the past, to look at our behavior in the past and feel sorry about it. But in Buddhism it is not only a question of the past there is also the challenge of the future. Everything we do sends ripples to the future, everyone of our mind moments affects the future deeply.

Our way of living, in order to protect it we have made dioxin and freon gas, we have made so many poisons and committed so many sins against the environment. We have to not only repent but to make a firm commitment to not make the same mistakes again. For this reason repentance is not only for repenting the past but also for committing to to not doing the same thing in the future. To repent our past behaviour is important, but also of great importance is to say we will not continue this behavior. When we find ourselves repeating the same patterns, not to be vague, excusing ourselves, but to take our responsibility seriously. As it says in Buddhism, we can see clearly how our way of living each day is what builds the way the future becomes, we cannot live foolishly and carelessly for one single day.

Even we who are so full of faults, before those mistakes come forth, like a baby prior to its ego and dualistic perception, we have this mind which is prior to any sin, without the tiniest bit of clutter, truly empty of every single thing. Our clearest mind beyond any attachment to a small self, we pierce through to that and realize that always clear mind. This is true repentance, not just the form of repentance, rather to pierce down through the very root of our murkiness and impurity of mind. We realize this in actuality and this is what satori and kensho is. This is our responsibility as humans and repenting our behavior manifests this best. The ego and its attachments bring forth this mistaken behavior and we go to that place prior to even ego and pierce through it and throw it away realizing the source beyond it. This is prior to the birth of the

ego, and here we realize our true home, that place of the Buddha mind, the true base of the Love of God. Manifesting that is true repentance.

We realize our true mind and this is actual repentance. Those great misdeeds that we have done, that we have invented, we cannot actually erase them. With this very body we do kill things and take away their life, we kill other people, and we steal with our body as well. We also act without clarity in our relationships with our partners, we hurt each other and confuse and delude. We also tell lies and twist the truth. We also speak in a meaningless way, we act unskillfully and doing this we confuse people and society. We also have greed, anger and complaining in our minds and with that mind we express it unskillfully. With our mouth and body we deceive people and cause problems for people in the world. Yet even if someone has killed another their true mind does not change. Even though we make problems for others that problem won't be changed by us realizing this true mind either. We are in fact beings of unskillful behavior, no matter how much we repent, we can not repent for

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*Knead from it an awakened person.*

Neri idasu ningen no daijōbu.



*Repentance: 19*

all of what we have done, so we have to repent and look at what we do clearly and directly.

It is here that the Bodhisattva Mind comes in. As the actual manifestation and expression of that mind of repentance it comes forth. We clarify and purify our true state of mind, it brightens, and the now formless repentance becomes our actions. In this the actualization of the four vows is realized, we offer our whole life to all people, to the whole society. We throw away everything and offer it all up to society and with our deep vow, from our Bodhisattva nature we repent everything we have mistakenly done and with that repentance we then express the truth. To put our small self below everything else, below everyone else in society. We support others and don't put ourselves out in front, This is the most human way, to put ourselves at the bottom of all people in society and walk our path every day. In our mind we clarify our essence and then for the first time the words of repentance can be understood inwardly. This repentance of form and this formless repentance, when we understand these we can see this clearly for the first time.

KOESSHIN, OPENING VERSE

June 2008, Latvia

成 目 古 鐘 曼  
 不 生 不 滅 妙 心 圓  
 頂 禮 法 身 常 住 佛  
 淨 戒 尊 重 離 妄 緣  
 貪 炎 火 宅 無 情 世  
 用 講 偈  
 LATVIA 佛 戒 會 接 心  
 二 〇 〇 八 年 六 月 十 六 日 九

貪炎火宅無情世  
 淨戒尊重離妄緣  
 頂禮法身常住佛  
 不生不滅妙心圓

Ton'en kataku mujou no yo  
 Joukai sonchou mou'en o hanaru  
 Chourai hosshin joujuu butsu  
 Fushou fumetsu myoushin madoka nari

Этот безжалостный  
 мир – пламенем  
 пожираемый дом.  
 Соблюдая чистые  
 заповеди, мы  
 отделяемся  
 от источника  
 заблуждений.  
 Простираемся пред  
 извечным Телом  
 Закона Будды,  
 Не рождающийся,  
 не умирающий,  
 непостижимый Ум  
 совершенен.

This heartless world consumed by  
 greed as a house engulfed in  
 flame  
 Receiving, honoring and living the  
 Way of the Precepts we leave  
 behind delusion's source  
 With prostration we honor the  
 eternal Dharma Body of  
 Buddha  
 Unborn, undying, the marvelous  
 Pure Mind is complete

## TEISHO ON JUKAI

### *Day One*

The Buddha was awakened, and from this awakening he taught the guidance to liberation of all beings—through to when he was 80 years old he never missed a day of teaching. He was awakened in his early 30's and for 49 years he taught until he passed away, having taught without cease. After he did pass away, Kasho Sonja, one of his main disciples who had received his transmission, along with 500 others who had also realized deep awakening, gathered. They were gathered by Kasho Sonja in the Hipara Cave. Since the Buddha had been very careful in how he left his teachings and because in these teachings he taught the true way of living, these teachings expressed the laws of the universe. This was because what the Buddha learned was experienced—it was not just a mental idea of it but the true way of how things actually are. This, the Buddha was able to realize and live.

The Dharma is what he had taught, and Kasho Sonja and the others gathered together to remember what he had taught. On leaves and on bamboo, things were noted, but written words were not truly believed in yet at that time. And so Anan Sonja and of course all of those others who remembered what the Buddha had taught—in this gathering they brought those teachings together. First Anan Sonja spoke. He is the one who had been with the Buddha, was his cousin, and had remembered in detail every day of more than half of the Buddha's life. The others added on to it. That body of information became the Sutras.

Upali Sonja was the one who was most advanced in the living and understanding of the Precepts. Upali Sonja was of the Dalit caste, the class which was least respected in the caste system, but he was the one who lived and treasured most the Precepts. He gave them the truth and he taught how to live that truth in our daily life, and in what state of mind we should live these Precepts. This is where the Precepts were taught. He taught how it should be to be truly living these Precepts and in what way we should hold our mind. In this way the Precepts remained part of the Buddha's teaching.

We have these three basic facets of the Buddha's teaching: We have the Sutras, we have the Precepts, and we have the Doctrine. The Doctrine is something which is interpreted in different ways in different eras, so it has a changeability to it. The Sutras and the Precepts, however, they are like the horizontal and the vertical threads of a weaving. While we have

the pattern of a weaving showing through because of the horizontal threads, and the different colors, the different patterns, the different themes that come in from the changing of the horizontal threads, we must also have the ongoing threads which are vertical, in which the same thread extends from the beginning of the weaving to the end of the weaving. On those vertical threads the horizontal threads are woven. Because of the steady, ongoing, vertical threads, the various colors of the pattern of the horizontal threads can be noticed. And because of those horizontal threads going in and out, the vertical colors also come through with strength.

Here we will look closely at how the Precepts were taught:

When the Buddha was awakened, seven years later at his father's ongoing request he returned for the first time to his home country. (There are some variations in the reporting of how many years had actually gone by.) He was asked to return to the Shaka people in his country where he had been prince before he left home. He had meanwhile taught many, many people. He had hundreds of disciples, all of them taught in other countries from his own country. When he finally agreed to return and went back to the place where his father the king had asked him to come, he was already known to be a famous awakened person, and many, many of the young people, at hearing his awakened teaching, immediately wanted to become his disciples and decided to have their heads shaved and come and hear this truth and practice this truth which they knew would mean the opening of a new era for their country.

At this time there was a barber whose name was Upali. There were so many young men of high birth coming in and having their beautiful heads of hair shaved—one after another coming in to have their heads shaved—that Upali was wondering what was going on. And he finally asked one of the young men why all these people were coming in to have their heads shaved. This young man told him about how the king's son, an awakened prince who was now returned from his deep training, was teaching this awakened state of mind which he had realized, and how many people were hearing this and wanting to go join him, learn from him and become his disciples—and that it was required that they have their heads shaved in order to do this. Hearing this, the barber Upali also wondered if he could be among those who would be able to train and study with this awakened man. And the young man said, "Oh yes. His teaching in particular is that there is no prejudice, that we are all one and the same, that there's no division between the different

castes.” In that time, of course, a barber was a member of the Dalit caste—the lowest caste—and so Upali was concerned that he might not be able to be included in that group of disciples of the Buddha. But people said, “No, of course, come, join us.” Hearing that, Upali decided that he, too, would shave his head and go and become a disciple of the Buddha. He could shave his own head and so he did this. He had no possessions, being a Dalit, and he went immediately straight to the Buddha.

Meanwhile, another relative of the Buddha, Ananda Sonja—not the same one as the one who is often referred to—also had his head shaved. And he went here and there, doing different greetings, saying goodbye to people because he would now become a disciple of the Buddha. So he arrived at the place of the Buddha following Upali. There was a particular ceremony that was required when you became a disciple of the Buddha. First, when becoming a disciple of the Buddha, you would prostrate to the Buddha’s feet. Following that you would prostrate to the oldest disciple, and following that you would prostrate to the disciple who had come there just after you. But here was the problem for Ananda, who was of a higher class, of higher status of birth: sitting above him was Upali, who was a Dalit. How could he possibly prostrate to the feet of a person of a caste lower than him? His whole life he had been taught that you must not prostrate at the feet of someone of such a low class.

The Buddha saw, and he said, “Ananda! Prostrate to Upali’s feet.” But Ananda just couldn’t do it. Three times: “Ananda! Prostrate to Upali’s feet.” But no matter how hard he tried to get himself to be able to do it, he could not do that. And then the Buddha gave this teaching:

“There are four great rivers, among them the Indus and the Ganges. They all flow into the Indian Ocean. Before they flow into the Indian Ocean they all have different names. But when they become the Indian Ocean, these rivers of four different names become one water of one name. People may have different names, they may have labels that are different, but as my disciples they all become one name: “Buddha’s disciple.” No longer do they have the separate names and separate classes. Ananda! Prostrate to Upali’s feet.”

This is where for the first time, Ananda was able to do that. And in that moment, for the first time, the unifying Life energy was awakened to and it was possible for this huge difference that had been in how people looked at things to be gone beyond; they were all together able to realize this one shared Life energy.

In this way we humans are all equal. And not only humans, not only people. People, as they are, are people; birds, as they are, are birds; fish, as they are, are fish; and plants, as they are, are plants. In this way each thing as it is, is equal in how it is. We each have our own place, our own thing to do, and if we know that and live in that way we can live harmoniously, without greed and anger and ego. The Precepts teach us how to do that—how we can observe these Precepts. In doing that ourselves, it brings a strong, stable and secure feeling to all people around us as well. So we first have to know how to live these Precepts, in order to be able to liberate all beings.

There are many ways to serve in the world. We can offer food; we know how badly this food is necessary in Africa, many parts of it, today. There are those who need homes and medicines, like those who are suffering from the great earthquake in China or from the cyclone in Myanmar. Of course we have to have to help these areas.

But it can’t be just that in an ongoing manner. For what are we offering this help? It is important to be able to liberate their states of mind, to bring peace to all people. To continue giving this kind of material help endlessly can bring insecurity and dissatisfaction in even greater amounts, as many have experienced when this aid runs out. That won’t help the liberation which is most necessary; the liberating of the clear Mind remains. Anyone can help materially, but to help realize the clear Mind is most important.

Even if there are no material things lacking, to be able to realize our secure and true, peaceful Mind in any situation is most important, because we never know when our final moment will be. To receive that last moment with security and ease, to realize that Buddha-nature—this is the true Buddha Dharma, and this is the true liberation of all people.

In this way the Buddha’s Way of realizing how people need to live, their most central goal of life, is outlined in the Precepts—because how we should live is written in all these Precepts. They are the way of the universe. A bird flies in the sky; it doesn’t go against this. A fish swims in the water; it doesn’t go against this. In the spring, the flowers bloom; in the summer the breeze blows; in the autumn, the leaves turn color; in the winter the leaves fall and return to the ground and the earth prepares for the forthcoming new spring. The way of its rotation is unending. Of course today we have put this earth—we humans have put this earth into a very troubled and severely, incomprehensively difficult, state. We have to look at this natural world with eyes that see it not for our own personal advantage and benefit, but instead see the world

clearly and with objectivity as it is and see what it needs. As Dogen-zenji said when he came back from China, "I went empty-handed; I return empty-handed. I found nothing called "Dharma" anywhere, only this: that below our horizontally-placed two eyes there's a vertically-placed nose. About this, no one can deceive me. I know that the rooster crows in the morning at dawn, the sun goes up into the West, the moon comes down and once every three years there is a leap year." This is a way of life which is appropriate for every person and every thing.

Precepts are not to be mentally understood, but to be walked and lived. As the Buddha said, it cannot be anything special; it has to be the path of every day, the every day Way: to see well, to hear well, to not be caught on your own small, personal view but to see things in an objectively clear way.

In this way, for observing the Precepts we have to first align our own way of life to live correctly—the way that all humans can unify in living this way of life. This way of not confusing others, not being impatiently in a hurry, to always really see how others are doing and if they are secure and settled. How can we live so all beings live in their best possible way? For this we need to be able to see clearly and sharply. And also, our own sharp seeing is born from doing this. We help others, and we align their being and we align our own way of being simultaneously, Today it is because this is so out of balance that so many problems arise.

Today we looked together at why we are looking at the Precepts, and tomorrow we will look at the basic Precepts, each of them, one by one.

## TEISHO ON JUKAI

*Day Two*

Today we will look at in what way are the Precepts actually written.

Our mind, which unites with each other mind and also with the whole universe—the laws of this one united Mind—to awaken to these laws is satori. Although we had no conditioning and habits as such when we were born, we do all have a genetic makeup, or we do have habits coming to us from the past. And in utero they are already forming us. According to science, at six months of age we understand the number “one,” and at thirty-two months of age we understand the number of “two.” From then on we know ego and benefit for ourselves, and see people and things therein as “good” things and “bad” things, referring from an ego-awareness. From then on we look at things as to whether or not they are beneficial for what we perceive as our own self, and we prefer that which appear to be beneficial for our small self. At three years of age we begin actually making efforts in that direction. We work to satisfy ourselves, we attack others, we exponentially increase in our thoughts. To be able to correct these habits we have to instead return to seeing what is the best for all people. While that ego has a good side in that it brings progress in technology, it is also the nature of it to defend a small self. In order to let go of that, we have the Precepts.

Precepts are wisdom. To observe Precepts is to realize our wisdom. The Buddha saw clearly when we continue to be egoistic, and he would always say to his disciples who were being egoistic that that will not bring wisdom. He did not caution people because they were being immoral, or because they were working against the majority view, but because they acted against the truth.

There were not so many Precepts at the beginning. Later, after the historical assemblies, there were written 250 Precepts for the bhikku and 500 for the bhikkunis; they were increasing because so many details and innuendos were being added on. But from the very first, these laws of the universe were expressed in only five, called “The Five Precepts.”

**THE FIRST OF THESE FIVE PRECEPTS—THE LAWS OF THE UNIVERSE—IS THAT WE CANNOT NEEDLESSLY TAKE LIFE.** This is clearly saying how there is actually only one great existence, which is the universe. This cannot be severed. We cannot needlessly take life.

As for the day the Buddha passed on, entering parinirvana—which date

*Day Two: 29*

is considered to be the 15th of February—there is a famous painting of this occasion where the Buddha is lying on his right side under the twin sala trees and all around him are his direct disciples and all the animals and creatures. Everyone is sad and full of grief and mourning. All animals mourning the Buddha’s death is perhaps doubtful, but this is an expression of how greatly compassionate the Buddha actually was. When he would travel he would carry cotton muslin to strain any drinking water so that if there was even the tiniest insect in that water he would not drink the insect. In those days it was not water that was treated like it is today. He would drink from wells and from the water collected from eaves. Also, whenever he walked he carried a stick with a sounding bell so that all animals knew to move out of the way so that he would not mistakenly step on even the smallest one.

One day the Buddha was walking with his disciple Anan Sonja and he picked up some dirt from the ground where they were walking and put a small bit of it on his fingernail. He turned to Ananda and said, “Which is greater: the amount of dirt on my fingernail or the amount of dirt on this whole earth?” And Ananda said, “Of course, the amount of dirt on the whole earth is much greater than the amount of dirt on your fingernail.” The Buddha said, “Yes, there are as many beings and existences born at any time as the amount of dirt on the whole earth, compared to the amount of dirt on the fingernail. This dirt on my fingernail is how many human beings there are compared to all the beings which are as many as the dirt on the earth. But those born as humans are not special. It’s not because they are better but because they have awareness that they are therefore responsible for taking care of all existence. This is what humans have responsibility for since they have this awareness. It’s not that they are splendid because they are humans, but it is a matter of course that with that awareness they will take care of all beings.” The Buddha would tell his disciples to protect whatever animals were being raised, never to stop them mid-growth. In the Dhammapada it tells about looking at bees who take the honey from the flower yet never do they harm the flower. Instead, they aid in its reproduction by taking the pollen everywhere. Nor do they ever take all of the honey—the nectar—of any flower from which they receive the pollen. The Buddha saw so sharply and clearly and he said that we humans are responsible; we cannot kill living beings.

The Buddha spoke this way to Ananda because for so long we have been evolving to become humans—which is currently the most advanced point of evolution—and not that we are superior because of this but because we are endowed therefore with deep compassion

do we have this responsibility for taking care of all beings. It was to this deep compassion that the Buddha was awakened when he realized deep enlightenment and exclaimed, "How wondrous! How wondrous! All beings without exception are endowed with this same bright, clear Mind to which I have just awakened! How mysterious, after six years of ascetic training I realize that we are all, without exception, endowed with this awareness where there is knowing that self and other are one, that what is heard and what is hearing it is one!" And with this wisdom we also have great compassion. It is like the warmth that comes right along with the light of the rising morning sun. The light is wisdom and the warmth is compassion.

We have the wisdom to see the truth that all beings are one existence. And so if we sever any life we sever our own life. This is the truth, and this is why we love all existence. But because of our attached feelings and extraneous thinking we lose track of this—that we are all one existence. As we do from the age of thirty-two months, we are seeing from the egoistic view. We have to see what is prior to this egoistic

*Commit no evil*  
Shoaku makusa



Day Two: 31

view—the actual truth. So how is it that we can live in this truth? We can live in this truth because we are endowed with this wisdom from the beginning.

In accordance with this we live this Buddhist Precept by making efforts to not kill any life and simultaneously to live in deep compassion for all life. To not kill anything carelessly. Also, to hold each life precious. We cannot let go of living in this way in every thing we do. We must always live in this way.

We may think it is only a small thing, but are we not even taking and killing a small bit of time? Are we not taking and wasting even one sheet of paper? Are we not taking and wasting even one drop of water? We have to review our behavior on all of these details in everything we do. And along with that we have to look at the conflicts of this world that don't end. We have to see how our mistaken past behavior is what is causing all of these conflicts, to look into this and see seriously how we are responsible. In this way the Buddha taught the first Precept—how all life energy is one and we cannot cut that apart in any way.

**THE SECOND PRECEPT IS THEREIN, THAT WE MAY NOT STEAL.** There are also laws for this in society—that we cannot steal things, we cannot rob things. But this is already sort of recognizing a very fine line between what is one person's possession and not someone else's possession. In the world of Precepts, no one can possess anything, no one does own anything. We so easily say "my house," "my piece of land," but in truth everything is borrowed and lent to us, down to the very cells of our body which started with one single cell in utero and increased in number to become this body which is not in fact a body which belongs to "me." How many years will it be until we have to return this body?

Zen Master Ikkyu said, "This day, this month, I return this body that I have borrowed for this length of time." How many of us can be this clear and dry about our dying? Even our body is in fact something we borrow. Almost all things which we mistakenly think are our own things are not ours but are borrowed; everything has to be returned. That time will without fail come. We are actually only borrowing things which we think belong to us.

Albert Schweitzer, born in Germany, was the son of a Protestant minister. When he was a child he hit another child who said to him, "Of course I won't be able to win against you, someone like you who eats meat twice a week!" He was so struck by being told this he realized that it was not he who had won against this other child. In deep shock

he saw that it was that meat that he was eating twice a week. This meat that he was fortunate enough to eat twice a week—because of that meat he had won against that other child; it wasn't him winning at all. And from there he saw that nothing that he thought was his actually belonged to him. Actually, nothing that he thought he was actually who he was, because nothing belonged to him. He from that moment on became very serious, and intensely studied. He went to medical school and eventually to Africa where people had no medical help, and he gave everything that he had to giving them medical help and attention. He eventually died in Africa. He turned all of his Nobel Prize money into hospitals and medicine for the work he was doing in Africa. He truly gave his entire life to society—not just one part of his life to society—a true example of life lived as the second Precept. With humility and gratitude this way of life is manifested.

In the first Precept of Not Taking Life we see how the universe is one indivisible, single, whole. In the second, the Precept of Not Stealing, we see the truth of how there is no ego.

In the Diamond Sutra it teaches how in this world everything is fleeting. It is like a dream. It is like a phantom, like a bubble in a stream. It is like a shadow or a drop of dew, like a flash of lightning in the summer sky. There is nothing in this world that we can be attached to. To let go of all of these attachments, to let everything be as it is—this does not mean to be sad about the fact that everything changes so rapidly. Nothing melancholy about that! But to realize that because it is quickly changing, how precious it all is—and that all of it is my home and every bit of it, all of the things are my children. Then we see how it is that we are responsible. This is what we awaken to. This is how we cannot possess anything because it is all so fleeting.

And while we do not possess, neither are we possessed by anything. There is only the way of cause and effect. To see this clearly we can then know that what we have to do is put everything back in its appropriate place and not hold onto something as “my own” but to let it be in its appropriate way. This is the Precept of Not to Steal. And to not be caught on our own egoistic feelings about things, to let go of all attachment to things and to people, to let them be as they are: This is what it means to not steal. We cannot grasp for anything, but rather, to see all as it is. This is to not steal.

We do zazen; we are given this opportunity to do zazen. We let go of our own small-minded thoughts. We lose track of our physical body. We realize that state of mind of stealing no thing. We let go of any thought.

We let go of any caught place. Zazen is truly both not killing any life and it is also not stealing or calling anything one's own possession. It is in zazen where we can find these Precepts manifested.

Tomorrow Roshi will continue speaking about the Precepts. There are still left to go, the Precept of Not Having Unclear Relationships Between Men and Women, of Not Speaking from a Place of No Truth, and of Not Living in a Way that is Intoxicated.

## TEISHO ON JUKAI

### *Day Three*

**THE THIRD PRECEPT IS TO HAVE BRIGHT AND CLEAR RELATIONSHIPS BETWEEN A MAN AND A WOMAN.** In the Dhammapada the Buddha spoke of how it is when in the hot summertime we're so thirsty we can't stand to have no water to drink. We crave water. He uses this word: He talks of "craving" love, love which is craving something. Christianity talks of love as the highest goodness, and indeed love has that very high quality where we can offer up everything. But so frequently, love upsets us and confuses us and deludes us and becomes the other side of hating someone. When we can't receive the love we want, we start to hate. So in Buddhism this craving love especially is considered to be among the desires because craving love is a source of great grief and it makes us attached and fearful. We have to cut away craving love which turns eventually into grief and fear. That's what it says in the Dhammapada.

In Buddhism we more often hear of compassion. Compassion has two parts: the feeling to take away someone's pain and also the feeling to give to them the joy of being alive. This word "compassion" is used in Buddhism, but the word "love" is not so frequently found. To vow to take away another's pain and to vow to give them joy—this is compassion. Although we must have love in life or it is a life like a desert, between parents and child, husband and wife it has to be, as it says in this Precept, a love which comes from a clear and bright state of mind. A clear, bright, mind of love is so frequently becoming a murky mind of love. For example, parents who think their child is their own possession: Instead, they need to see their child's very deep character. Between a man and woman as well, not to think of the other person as one of your possessions but to see the other person's truest, most profound character. We have deep love for our friends. We have love for our neighbors. We have love of our country. There are many kinds of love, but they have to be love that comes from a true origin.

In Buddhism the source of human awareness is called "the place of deep darkness," where from that place of no light one mind-moment suddenly arises and that, being an unawakened mind-moment, it can go in any direction. Because our senses are input upon we receive many things into these senses. That also connects to our egoistic view as well, and this can often go into a state of delusion. We do sesshin and clarify our ability to perceive directly, without extra thinking, but in the world

people are always full of the noisiness of unnecessary thinking.

So in what way do these mind-moments arise? This is important, especially in this particular Precept. For example, when a child is crying hard because there's something in the shop window that it wants and it will not stop demanding to have this one wish that it has so deeply, we often have to take the child's mind off its wish by telling the child about something even better, just to change its mind, to take away their deep, attached, wanting. This is also necessary for craving love. Our mind-moments arise from deep darkness, and they have no substance, actually. But they appear to be real to a deluded mind. We need to have a way to take our mind off that, to distract it away from this deluded, craving love. The attached mind has no actuality, so we have to learn to not be caught on it. The founder of the famous temple in Kyoto, Tenryu-ji—Musō Kokushi—left the words, "Let's go up higher than the clouds! Let's go above those clouds to where the moon comes out, and we'll see that sky as it has been there since the beginning."

We are humans of deep desires. If our mind is murky with desire we get so upset at ourselves. And this is also true for people in the world in society. The lotus—the white, pure lotus—blooms forth from the mud without a single drop of mud on any of its petals. We live in a time where there is severe distrust for each other. When there is murkiness in the society, in the era, in our relationships and where we have no trust for each other, how can we take responsibility for this? In the future, how can we take care of things to come, for our descendants?

We have to be able to see that our future will not be clear for our descendants if we only chase after our own personal desires and our own personal satisfaction; those who come after us will have to carry the burden of our selfishness and our craving desires.

We are all full of desires, and we have to acknowledge that—but we also must acknowledge that Buddha-nature in ourselves and all others. We have to have the eyes and the ears and the nose and the mouth that lives manifesting that Buddha-nature, to purify that mind to its most clear quality. This is what this Precept of the relationships between men and women being clear and bright is actually about. To recognize and purify. Even in the most difficult circumstances and difficult moments, to keep that awareness like the lotus coming up in the mud.

Here we have the teaching of the Mahayana. This is not some kind of Puritanical teaching. We are all full of desires and we are all living in a world full of desires. The point is to not be attached to the desires, to

instead, cultivate samadhi. While we are in the midst of all things—desires, things that are tempting us, things that are going on—within that, right within that, to realize that state of mind of samadhi. We have the samadhi of sussok'kan, we have the samadhi of koan, we have the samadhi of chanting the Buddha's name, so we can learn to be clear in any situation. In any situation that we encounter, because we have worked with this samadhi we know how to be clear in the midst of everything. The mala—the string of beads that Roshi just held up, usually 108 beads—the mala, if it's dropped, it stays one, continuing mala. If there is no string holding the beads together, then if you drop it the beads would scatter and go in every direction, rolling all over the place. The string in our beads is our samadhi. That thread which connects each bead, connects all the beads—that's what aligns our state of mind so that that state of mind can function well. This is the subtle flavor of zazen. When it is like this, even if we are in the midst of deep desires we do not get attached to them and moved around by them. This is the point of this Precept of men and women having clear, bright relationships.

**NEXT IS THE FOURTH TRUTH, WHICH IS TO NOT LIE.** To not lie is not about the words that lie but about whether words are coming from a mind of truth. Sometimes we have to speak words that appear deceitful but they are coming from a mind of truth. In the Lotus Sutra it tells of a teaching about a very rich man, an old man who had a rather huge house; one day it caught on fire. And in that huge house there were many children playing—totally absorbed in their playing. If there had been two or four he could have just picked them up and carried them out, but there were ten or twenty children playing so he couldn't carry them all out. And they didn't have any idea of what it meant to be afraid of a fire, only that they were warned and told to leave. And so he said to them how there are these wonderful, great carts outside, pulled by various animals, that they should come out right now and he would give them these beautiful, wonderful carts. The children all ran out to see these carts, just in time before the timbers fell and the house came apart. Every single child was saved—but there were no carts. Instead, he had given them a huge, great, white cart; that was the cart of the Buddha-nature. In this way we must come from a mind which has vowed to liberate all beings.

In this Lotus Sutra chapter it is telling of the Buddha's ultimate teaching for liberating all beings—that all existence is Buddha-nature. The Buddha, who saw this so well, wanted all beings to realize this same state of mind even one day sooner. Five thousand forty-eight sutras

*Day Three:37*

were written from this deep vow, the most advanced words from the Buddha's deep awakening. Yet reading those words will not bring us to enlightenment. What they are is called a finger pointing at the moon, showing us the way to the truth—the true Essence which our physical bodies are all endowed with. But since we have desires and thoughts we lose track of this Essence. And because of these desires we get confused and turned around.

But just words and phrases of sutras won't enlighten us. We have to do zazen and let go of everything and realize directly our true Mind. All words have to be for that. We cannot speak lies. But just not lying is not the whole thing. We have to use words to awaken all beings—to awaken ourselves and then awaken all others. For this there are words. Sometimes we have to speak a lie for this purpose, but this is not lying to improve our own personal situation. To see this clearly is to know the Precept of Not Lying.

In this way we see how full of lies society is, how it is not based on any actual truth. That world of society which is always changing—that cannot be believed in. We have to awaken to how even so, in each person's mind there is a clear nature; to awaken to that clear nature is human's deepest worth. It is not about believing in something external, but to realize that faith in a truth that never changes. To be able to see this and express it with our mouths, with our words, is this Precept of Not Lying.

**FINALLY WE HAVE THE PRECEPT NUMBER FIVE, OF NOT BECOMING INTOXICATED.** This is not about liquor or alcohol being bad, or we would lose a great pleasure in life. It is not about alcohol or liquor being bad, but about being attached to alcohol or liquor and in that attachment to be deluded and making problems for others. Nor is this only limited to alcohol. Some get drunk on alcohol while others get drunk on other things: intoxicated on fame, intoxicated by money or possessions, intoxicated on our hobbies, intoxicated on one's own stance or point of view or egoistic idea, even intoxicated on a belief in a god or other belief. We get intoxicated on these things and lose track of our clear mind. All of that is being intoxicated.

The Sixth Patriarch has said that in fact there are no mind-moments which are unclear. In fact there is no such thing as an ego or form of a "me." In fact there is no mind which is set in a certain location. Mind is always flowing like water, never located or stagnant and stuck in one single place. We cannot be caught on any way of looking at things. Nor can we be caught on an egoistic view. Nor can we be caught in

thinking our mind is in a certain location. It has to be like water which is always flowing.

We must be that state of mind which does not get stuck and stagnant, which flows even if it meets a great, big rock or a huge tree trunk. The stream keeps flowing and doesn't stop. Because we are always flowing we can always be fresh in our state of mind—fresh and new and fresh again in each moment's state of mind—and realize that deep, true, human state of mind which is always fresh. This is not a definable form, not a definable place, not a definable "this," but a mind which is never caught on anything. As Hakuin-zenji says in his Song of Zazen, "It's like water and ice: without water there can be no ice." They are one and the same but if we become like ice and become stuck and fixed on a certain form, then we get caught. We have to be like water, which is not stuck on any form but can flow and become any form. To not be intoxicated on a certain idea of how things have to be, but always to be clear in our state of mind and freely flowing: This is the fifth Precept.

In this way we have these five

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*Do every good*

Shuzen bugyō



Precepts, these five views: the first, to not take life—to see how it is all one indivisible life, all connected as a whole; the second, there is no possession and stealing possible because from the origin nothing belongs to us or to anyone; the third is to have clear and bright relations between a man and a woman—to see how all beings have this clear Mind of deepest value, and not look away from this deep Mind. The fourth is to not lie, to always speak in a way that supports and guides to awakening to this truth. And if we awaken to this, then all people can see it and will not go against it. Finally, the fifth is to not become intoxicated, starting with not intoxicated on alcohol but also to not be attached to anything—to not be intoxicated by anything—and therefore to not darken our clear, original Mind.

Together we have read these five great wisdoms, these Precepts. In this way we see how we have to awaken to this clear, original Mind. We see that we have to live our daily life always clarifying this deepest true Mind. And now we have read together these five great wisdoms, these Precepts. Along with this we have to review how we have lived up until now and engaged in mistaken activities, unskillful decisions. We have to look at how we have done these things and we have to also see what is our clear goal; for what are we living? Along with that we have to look directly at what we most deeply believe in. When we can see in this way, we can give these Precepts their greatest meaning and we can live in the way of these Precepts. Tomorrow we will go further in looking at this.

TEISHO ON JUKAI

Day Four

It's the final day of the teishos on the Precepts here, and having taught the five Precepts, we come to why do we need these Precepts? This must be made clear and given its context.

The biologists teach us that the universe came into being 16 billion years ago. Three hundred and fifty million years ago we were born just once—all of us—as that first Life energy. And what Life energy is that? Darwin taught of an evolution that brought us through the forms of living as birds and reptiles, as mammals, and finally humans evolved and lived in the way of survival of the fittest, slaughtering other creatures in order to survive. While saying we have evolved, we still instantly and instinctively defend ourselves by creating all kinds of violent conflicts which destroy each other.

Today our culture sees clearly that we cannot live in such isolation, and that our wisdom comes from many generations. It is our responsibility to use this wisdom, yet we still, in this time, have not

*All mistakes of the past,  
seeing clearly their vast depth*

...

Zanji zange ...



Day Four: 41

yet finished up with the fruits of the seeds of war. Already 2500 years have passed since the great sages—Socrates, Christ, Confucius, the Buddha—taught us how to live in support of each other, cooperating. But still today we cannot live what they taught. We have to take refuge in their teaching, believing in each other and guiding each other to a higher quality state of mind. For this we have the Precepts. And with doing zazen we see and realize our responsibility and work to fulfill it.

Yet we are still frequently challenged by many things. We need to know how to live this way of truth. We have the Precepts, but even before these Precepts we have to review our behavior now and in the past. People resist this; they don't want to look at it. They want to pass it by. But it is essential to look at our actions and review our behavior carefully.

So first we have to review our behavior. There are a variety of ways to do this kind of repentance. There is the repentance of form and there is the repentance of no form. Zange—"repentance"—is most usually done, is most commonly done with form—the zange of form. Some people do various activities such as cutting their finger and writing the Heart Sutra with their own blood to apologize or to acknowledge something they have done in a mistaken way. Or in Christianity there is the way of going to confession in an isolated place with a priest. Most repentance is this kind of repentance, using a form such as these. But in Zen it is more frequently that of the zange of no form. While the repentance of no form is to say deeply within that we are so sorry, it is also to see clearly—to look at that which is within that caused that activity—the thoughts, the ideas that brought about the mistaken actions. If we do not see and acknowledge and recognize these mind-moments and vow not to repeat them again, then it is only a repentance of form and will not succeed; it will only end in a superficial expression of external form. Here we have the repentance of no form.

The word in Japanese is "zange" and it has two parts: "zan" and "ge." The first of those two parts is to feel deeply the mistake which we have made in the past. The second part—"ge"—is to vow not to repeat that mistake, that mistaken behavior, from here on in. So we have the acknowledgement of the mistake and we have the vow to not repeat it. Both of these are included in the word for repentance or deep reviewing. To acknowledge this past mistake and vow to change it has a mysterious, inconceivable power to it. We offer our repentance to Kannon or the Buddha in saying, "Repenting, repenting, purifying the six senses, purifying the desires of greed, anger and ignorance, cutting

away all unskillful behavior of the boundless past.”

As we have been living from an unawakened state, or, as it says in Christianity, in Original Sin, we have been continually influenced in a random way by greed, ignorance, and anger. Greed, ignorance and anger come forth from this state of mind of darkness—this place of no light in our mind, the mind of no light. To repair this we offer the repentance of no form best expressed as zazen. There we have, as it is taught in the sutra, the best repentance, which is to do careful zazen. To sit in the form of no-form: This is zazen as described by Hakuin-zenji in the Song of Zazen. In zazen we have to realize that mind, become that state of mind prior to greed and ignorance and anger. No matter with what a bright light the sun is shining forth, if the dark clouds come its light is obstructed by those dark clouds of twisted, lumpy delusion. But if those clouds are blown away, we see how clearly our original Mind has always been shining. Holding on to nothing at all, grabbing at nothing whatsoever these clouds are blown away. But it's not about using the ingredients of

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*I vow to not repeat them.  
These faults caused by the six  
senses ...*

Rokkon zai sho ...



Day Four: 43

our past activities to do this; it is about bringing forth fresh, clear, Mind. For this, zazen is the best practice.

If bad awareness and intention cause our past mistakes, then we have to correct our present awareness and intentions. It has to be zazen of essence or it only makes further mistaken activities. It cannot be a zazen where we sit defending ourselves and holding on to an egoistic view. We cannot just have a repentance of form without this inner galvanization of no form. Yet neither can that repentance of no form always cover it. Someone who has murdered someone will not be able to escape that only by sitting in zazen in the repentance of no form. In fact, Roshi has two disciples on Death Row—Dainin and Koson—both sentenced for murder and living for seven years now on Death Row in the State penitentiary in Arkansas. They live with extreme sharpness, knowing that their life is in every second disappearing from in front of them. This awareness of being alive only today is very clear for them. Yet neither are they thinking their past actions are irrelevant. They see their life passing away in the State's punishment of being on Death Row and being executed, and in those seven years they have seen their activities very clearly. Seven years ago they decided they wanted to receive the Precepts. Roshi went there and gave them the Precept Receiving Ceremony seven years ago, and today they continue to live on Death Row, clarifying their state of mind, looking at their behavior. Yet no matter how much they clarify, how much they become aware of what it is that has caused that behavior, they will still be executed.

We say we have not done such a criminal kind of activity, that we are not murderers. But do we know, really? Is it going to clear up a murderer's actions just to be reborn? In Tokyo recently in the Akibahara section a twenty-something-year-old drove into a crowd—a full crowd—in a truck and started to randomly stab people with a knife. Eight people died. And why did this happen? Just because someone is tired and exhausted at their work? Why is this era like this? It is because of people's past actions. This era's deep filthiness—it doesn't all go away just by being reborn.

We have to ask, What can we do for others? How can we manifest this clear Mind in this world—now? For that we look to the Four Vows, which teach us how to express and actualize this deep vow and wish to manifest this clear Mind and to live in that clarity of mind.

Human beings, if they clarify and purify their state of mind, naturally and spontaneously want to do something for all the people in society. People who are cluttered in mind, people who are obstructed in mind,

are only busy with their own self-satisfaction. For people working in society, the sign of their clarity of mind is as the Buddha himself said, "All the Three Realms of existence are my home; all the beings in those Three Realms are my children." As the Buddha expressed, we want to do something for others, like a parent wants to do something for its child. To feel deeply how, while we ourselves are not yet complete in our deepest wisdom, nevertheless we want to share what we do have and know with others. This feeling is the awakening of our bodhisattva wisdom.

But it is not entirely about helping other people materially. Of course, material help is needed. We have to bring water to the rice field's water trough for the rice to be able to grow. But that is not the final point, just bringing the water. To do it is almost always seen that way, though—that the material aspect is what is important and it ends there. People can't just be satisfied receiving from others. It can't just be things that satisfy. People have to truly become independent and stand on their own feet, and then they will

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*Now, in front of the Buddha,  
I repent this ancient karma  
deeply ...*

Metsujo bonno ...



Day Four: 45

naturally want to work for others, spontaneously. It cannot be forced on someone. It has to come from one's deepest, most humble wish, not from doing something that satisfies ourselves by helping others and being noticed that we are doing something good, but rather to do it because we cannot stand not to do it, we have to do it. We have to do it no matter what. And how we do it is in the Four Vows.

In this way we face society squarely, putting ourselves at the very bottom of society's stratum. Even though we are not yet ripened and complete in our wisdom we offer to others, seeing this as a way to polish our wisdom even further.

Our deep vow's power and intention are like a single seed that is planted. This seed receives the blessing of rain, it receives the sun's light and warmth, it receives the nutrition of the earth, and the seed grows. But even if all of those external conditions and influences are present, the seed has to have its own karmic influence, its own deep mind of vowing, its own deep energy of holding a vow. And the more deep the vow's energy, and the more deep the vow's mind, the more energy comes forth. The Four Vows, as they are, express this.

For these Four Vows to be realized, because they are about all humankind, we need the support and the cooperation of all humankind. For this we honor the Buddha, we honor the Sangha, and we honor the Dharma. In this sutra which is in the text for today, we honor these three—we awaken to them and we honor them. This is not a Buddha that is a statue. It is not a Buddha that is external. It is within each of us; this Buddha is this clarity of Mind within each of us, and the Sangha, this all-embracing humanity which is alive from our true nature. The Dharma is that life energy which lives, surging through all of our senses and touching all existence. As Dogen said, "That rooster that crows at dawn, that sun which rises from the East and the moon that sets in the West; there is a Leap Year every three years." This way of being, in its most natural form, this law of how things are, is the Dharma. "In the spring the flowers bloom, and in the summer the meadowlark sings its beautiful song. In the autumn we have the bright, shining moon, and in the winter we have the snow falling, chill. This is our original true faith." This is how Dogen said it. We have those flowers blooming, the birds singing, the leaves coloring, and the winter's chill. We receive these simply, just as they come. This is the Dharma.

All of these 6.7 billion people have to share this one single planet where oil and food and water are becoming less and less available. How can we make efforts together to do this? This is Sangha. We touch our truest,

deepest nature, we receive what comes in through our five senses. All of this is Sangha.

We all honor the Dharma, the Buddha, and the Sangha. This truth within, to awaken to it, to honor it, and to see that all of the 6.7 billion people on this planet—every single one without exception—are endowed with this same clear Mind. How can there be any end to our doing of this? We have to continue. This is the honoring of the Buddha, the Dharma, and the Sangha.

We began this with our deep reviewing of our behavior, the repentance of form and no form. We continued with the Four Vows, and we conclude with the honoring of the Buddha, the Dharma and the Sangha. Before that we had clarified the Five Precepts. And we see why, without the support and the bringing light to it from these three parts of the repentance ceremony—of zange, of the Four Vows, and of the declaration of honoring the Three Treasures, we would not be able to realize these Five Precepts. Here we have a ceremony of receiving these Precepts which must embrace all of these.

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*And vow to act differently*

Metsujo go sho



Day Four: 47

With this we conclude the teisho on the Buddha's Precepts. Following this we will now have a ceremony of people who will receive the Precepts. Those of bravery step forward and realize and receive this ceremony, but it is for all of us to realize and receive this in unison with them—or those who dare to also review their behavior, to also vow deeply these Four Vows, to also honor the Three Treasures and take the Five Precepts as our daily path to the deepest wisdom. For us all to participate in this together.

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### *Repentance Chant*

*Zanji zange  
Rokkon zai sho  
Metsujo bonno  
Metsujo go sho*

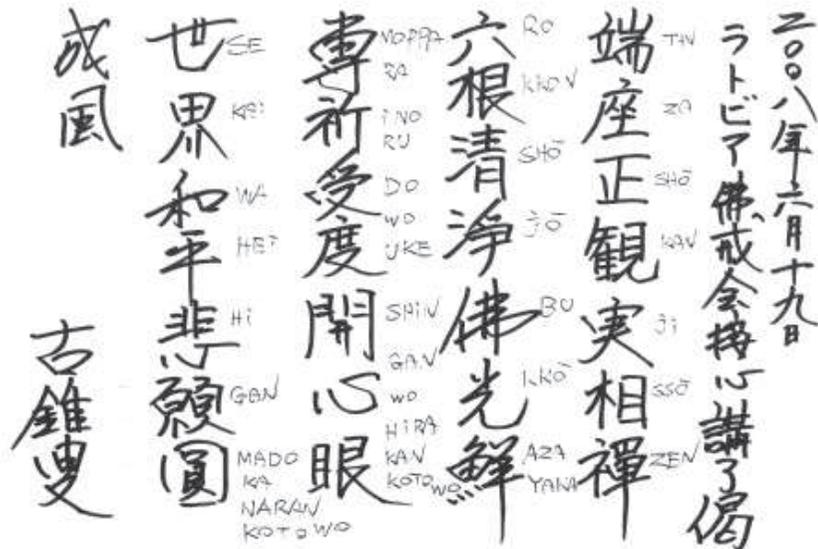


*All mistakes of the past,  
Seeing clearly their vast depth,  
I vow not to repeat them  
These faults caused by the six senses.  
Now, in front of the Buddha,  
I repent deeply this ancient karma,  
and vow to act differently.*



KOESSHIN, CLOSING VERSE

June 2008, Latvia



貪炎火宅無情世  
 淨戒尊重離妄緣  
 頂礼法身常住佛  
 不生不滅妙心圓

Tanza shoukan jissou Zen  
 Rokkon shoujou bukkou azayaka nari  
 Moppara inoru do o uke shingan o hirakan koto o  
 Sekai wahei higan madoka naran koto o

Сидеть прямо, в чистой  
 осознанности  
 – вот Дзэн в  
 истинной форме,  
 Шесть чувств-корней  
 очищаются, ярко  
 сверкание Будды.  
 Искренне молюсь, что  
 мы освободимся,  
 око Ума  
 откроется,  
 Мир пребудет в  
 спокойствии, а  
 обет сострадания  
 Будды будет  
 реализован.

Right sitting, clear awareness,  
 Zen of Absolute Truth  
 manifest!  
 Purifying the six senses, the light  
 of Buddha shines ever  
 bright!  
 Wholeheartedly I pray that we  
 find liberation and open the  
 True Mind's Eye,  
 That the world may be at peace,  
 and that our Buddha Vow  
 of Compassion be realized

FROM THE SHINGE BON

*December, 1999*

In the Shinge Bon we have the story of a time long, long ago when there lived a very wealthy man who had only one son. When the child was just learning how to walk, the father was distracted for just one moment; the child became lost or led away, and he was unable to be located. The rich man lost his one and only son. He was so miserable and suffering so much, he used every possible means available to look in every direction to find his precious son. They could not find a hint anywhere. Ever since that time the rich man could never find anything happy and every day continually thought only about his lost son and was depressed. Five years, ten years passed. One day, in front of the rich man's house, a beggar came by for handouts. From the top of the building as he looked down at the street, the father saw this beggar and as the beggar received the food and was about to leave, his father recognized something in his movement. As if he had been electrified, he directly intuited that this miserable beggar was the son he had been looking for for so many years. He suddenly just knew by direct perception that this was the only son of his that he had been looking for everywhere. The rich man came down swiftly in a great hurry from the top of the house and said to the people in his shop, "That beggar! Bring him back, bring him into the house!" They followed his orders and the younger workers chased after the beggar, took his hand, held his shoulder and brought him to the house. The beggar was trembling and couldn't even talk. He begged them to let him go. He said that he wouldn't ever come there again and that although he was a beggar he had never stolen from anyone.

The younger workers said, "No, it isn't that. Our household master said to call to you and bring you back to the house. Come with us. No one is bullying or accusing you."

"What? Why would such a huge household's top person have any business with me anyway? There must be some mistake here. Please leave me be -- let go of me!!"

As the beggar couldn't believe he was being called by the master of such a huge house and was sure he would be killed, he passed out and fell over. The servants took him home to the father of the household. How pitiful he felt for what his son had become, his own son. Now, while the boy had come home to his home of birth, he couldn't recognize it.

*Shinge Bon: 51*

He was being intimately called to come home by his own father, yet he could not receive or believe it. Is there anything as pitiable as that?

The father used his wisdom to figure out what was the best thing to do next. First he asked one of the helpers in his shop to take on the same beggarly form and live on the street so that he might become close to the son as his friend and follow him wherever he went. Then, the friend eventually said there was an easy good job to have: that if they just dump the household toilets once, it would be a very comfortable easy job and a place to work and live. "We'll be given food everyday and clothes and even spending money. You can't be a beggar without a home forever; you'll be unhappy in the future. Something with a little security is better."

Finally the son began to feel this was a good idea, and his new friend brought him to the father's house. From far away the father watched as the son came in from a back gate and was given clothes, food and a room. Finally the beggar was in his own place. Every day he dumped toilets. For four or five years he did this. For four or five years living in one house, even if it is only doing the lowest work, the various ways of doing things in that household become clear to him and the people became his friends.

One day he was called to the head servant. "It's been four or five years now. Dumping toilets is fine, but let someone else do that now. You clean the gardens, please. We need someone who is used to this place to do that. Your spending money will be increased." He was advanced to gardening, and then four or five years later was given the job of some other sort. The top helper said to him, "You work honestly and have good potential. Your way of working is different from everyone else. As you have a character like this, we'll give your work to someone else. You should be doing the flowers and doing the arranging of the rooms instead. You take care of the rooms from now on!" While he had been a beggar with no planned home, as time proceeded and he worked everyday and kept a planned life, he became settled and easy and walked with confidence.

From the garden now he moved up to caring for the rooms and his spending money again increased. As he took care of the rooms, he became good friends with people who lived in the house. How the servants and the master lived all became clear to him and he became friends with everyone who worked there. The head of the help said finally, "You now know well the face of the master. Give the rooms to someone else. You are to become the master's helper. Take care of

things around him since he is getting old. He'll be very, very happy about that."

From then on, the son took care of everything around the master of the house. By taking things in and out of the storehouse, the treasures and the valuables became his responsibility. Still he never had a thought that he was the son of the master nor that these were his own belongings and riches.

When he was getting used to this, the Master became older with not much time left to live. The old man decided to read his will and called everyone, his family and relatives, the city's people and lawyers, as witnesses. "Recently in this house there is one young man who has been taking care of me all the time. Right now, with everyone gathered here, I want to speak clearly to all of you. I want to tell you about this young man's essence. He doesn't know anything about it yet. When he was young and couldn't yet understand anything, he became lost. We were unable to find him anywhere. He wandered while having a home because he didn't know that. While having a father he didn't know to come to where his father was. But this is in fact my one and only son. There is proof of this without fail. When I die I want to give this house and all of these possessions to my son."

For the first time he announced that this was his son and he was the father. In all these years the son had been living there he realized for the first time this was his own house. The rich man had waited years so as not to surprise the son who had been lost, in order that he could be comfortable in his own place in a settled way. He had done this with great perseverance and patience. This is the content of the Shinge Bon.

The Buddha was enlightened under the Bodhi tree and said at his awakening, "All beings are endowed from the origin with this same clear Mind of wisdom." Just as Hakuin Zenji has put it, "All sentient beings are from the origin Buddhas." With this same great wonder the Buddha expressed himself. The people all were astonished and ran away. They thought the Buddha was lying and said, "How could we become Buddhas? We are all so full of sins and faults, lying and bullying and self-satisfied. We are Buddhas? You can't try to deceive us with such sweet words; we are ignorant beings beyond help. Please just leave us alone." Saying this, many people were not willing to go near him any longer. Just like the son who would not go near his parent's big house, he couldn't believe it and feared he would be killed. The Buddha's first understanding at his enlightenment was unaccepted by everyone.

How lonely he must have been! Then he began to use expedient means. He used the same tactics, agreeing that humans are all soiled and stupid as they are and they will just keep doing ignorant things on their way to hell. "You have to repent what you have done and purify your sins. All of those sins of the past, confess them and review them. But also you have to do something good and help poor people; offering help is important in observing the teachings. In society there are many things to be ashamed of, and when you see this you have to endure them, and don't weaken your mind with alcohol. You have to always hold precious the clarity of your mind."

Then for the first time the sangha could believe him. "Yes, as Buddha says, we are deep sinners and we have to repent and do good things, confess, and offer to the poor. If we offer to the poor, we will also be joyful and we have to persevere in everything we do and not get drunk, not only on liquor, but on philosophies and theology as well." They observed the Buddha's teachings well.

This is just like the son doing the toilet dumping and learning to realize his own responsibility and to function and fulfill it. Finally, in that, his mind was settled. So was the sangha able to be soothed and relieved by the strict teaching of the Buddha. In this way, more and more, the sangha was able to align with the Buddha. He then offered the next expedient means. "You all think you should do good things, and if you do bad things you repent. And that is because you think there is such a thing as a fixed self that does something in a faulty way. You believe there is something real called this world that has substance. Is there such a thing? In this way humans have morals and ideas of having a world that is fixed: a body, thoughts, and ways of doing things. That idea of having those things is a big mistake. There is nothing in this world fixed or substantial and having to be this way or that. All of that, our faults, our ideas of how we have to do things, all are born from karmic cause and effect and all fade away due to karmic effect. All things flow like water, flow and pass away. There is nothing at all eternal in this world; all things are empty. I am empty; the world is empty. All people are empty, all things are empty, everything is empty."

The world is actually like this. Everything is always changing and flowing. There is nothing without change or eternally fixed, inside or outside. He showed them this and expressed it definitely: there is nothing at all to be caught on either within or without. That essence should always be clearly and sharply seen. That is life's greatest happiness, but when we think of this as a thing in our heads, we lose all sight of reality. We

lose all of that sharp essence; while vowing to do good things we still have stains in mind. While trying to purify our stains and faults, we hang on to them, pulling them along. This is the reason for delusion.” The people around Buddha were in great wonder and appreciated and understood his words with great enthusiasm. That is exactly how it is!

The Buddha’s wisdom is truly deep! He sees the truth of how things work in this world very, very clearly! Everything comes into being according to karmic cause and is fulfilled as the effect of that. It just exists. But everything that exists, as its karmic connection fades, is destroyed. While things exist, they are all empty. Why do we then worry and become confused? There is nothing to be confused by, unless we are fooled into thinking that things exist. We are always bothered and ragged and pointed in mind because we think there is something to be caught on. This is not the way to clear our mind. When we are stuck and caught, even if we confess and repent our misdeeds, our mind won’t become clear. We have to truly realize that wide-open mind or we will never be freed from that misbehavior and have true responsibility. This is just like when the son of the rich man graduated from dumping toilets to taking care of the gardens.

ON HAKUIN ZENJI'S ZAZEN WASEN

*November, 2001*

Our life's goal is to realize our originally clear human character. Letting go of our ego attachments and our thoughts, we become empty. That which has been hidden by our ego attachment, that which is prior to both a mind attached to ego and an ego filter, we are able to realize that true original nature.

*"All Sentient Beings are Essentially Buddhas"*

Realize this and then for the first time we can really say "all sentient beings are essentially Buddhas". We don't become a Buddha because we do severe ascetic practices, zazen and training. When we let go of our body and ego awareness, we realize that we are not the ego and that we are something that does not need defending and protecting, This is zazen.

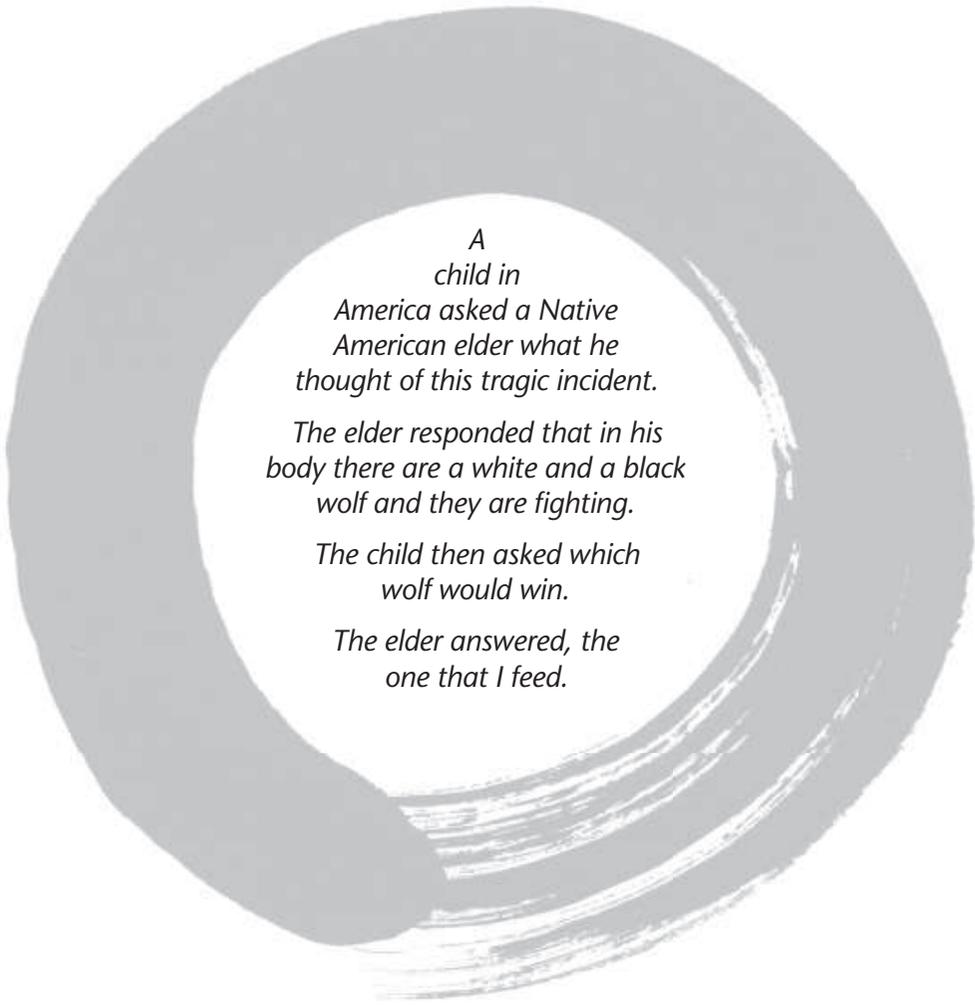
In the Dhammapada the Buddha says that we should not repay hate with hate but should forget it and give love. This is the unchanging truth of the past and present. This is how the Buddha taught.

...

In this way human's clear and true mind is empty of any ken, it is beyond birth and death and also that joy beyond, having pierced through life and death. If we can come to understand that, then we can see clearly how "Even those who have sat zazen only once will see all karma erased. Nowhere will they find evil paths, and the Pure Land will not be far away"

The very words that Hakuin Zenji is saying here, if we can understand this, then we can proceed in a clear way and see our interpretation of life in clarity. We can believe in each person's clear mind, repenting our deep misdeeds and forgiving each other. We can then live in the truth and are able to see and understand this.

A NATIVE AMERICAN TEACHING  
ON THE DISASTER OF  
9/11/2001



A  
child in  
America asked a Native  
American elder what he  
thought of this tragic incident.

The elder responded that in his  
body there are a white and a black  
wolf and they are fighting.

The child then asked which  
wolf would win.

The elder answered, the  
one that I feed.