

曹源一滴水

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From Shodo Harada Roshi, Head Abbot, Sogenji Temple

Rohatsu Jisshu, Second night

Master Hakuin says, "The sutra says, 'When one attains True Realization, he is not only united with the ten directions of the world, but he is also united with the whole sangha in enlightened Mind.'

"Wherever the practice of zazen takes place, there is a Deity of Protection and a Deity of Disturbance. When there are many people coming together, even to worship God, there is usually among them a few pickpockets. When a student's motivation and Bodhisattva Vow are strong and his commitment is firm, the Deity of Protection becomes strong and supports his sitting. When, on the other hand, a student's mind is wandering, the Deity of Disturbance becomes strong. For this reason, it is crucial for you Dharma students to cultivate the Dharma Bodhisattva Spirit. Upholding these Bodhisattva Vows, with a humble spirit, dedicate this practice of zazen to all other beings. The Deity of

Protection protects your practice

"The Ultimate Reality of Buddha Dharma can never be actualized without the deepest vow. That vow needs patience, perseverance and endurance. It is like the practice of archery. In the beginning, you won't be able to hit the bull's eye, but if you patiently continue to practice, your body will master the action. The practice of zazen is analogous. Breath after breath, nen after nen, concentrate your total being on Mu. If you do this, and if you do not give up, all the Dharma cannot but be revealed. To attain Buddhahood is as easy as picking the dust off the floor.

Do your best!"

Rohatsu Jisshu, the second night.

Last year, we did the first night's teaching of the Rohatsu Jisshu of Hakuin Zenji. This year, we will do the second night. This is the Rohatsu sesshin's second day's exhortation of Hakuin Zenji to those doing that sesshin with their whole lives on the line, vowing deeply and working hard at realizing clearly their true nature; Hakuin speaks to them on the most important points of that practice which they are undertaking.

"The sutra says, 'When one attains True Realization, he is not only united with the ten directions of the world, but he is also united with the whole sangha in enlightened Mind.'"

In the sutra called Ryogon Sutra, the Buddha is teaching Anan Sonja and the other disciples how to not lose track of their Path. In the Ryogon Sutra it is written "The sutra says 'When one attains True Realization, he is not only united with the ten directions of the world, but he is also united with the whole sangha in enlightened Mind.'" What these words mean - that person who has been training intensely, seeking the True Path, spending many long years of great effort on working out how to realize his goal of awakening to his True Nature, will reap the benefits of his energetic practice.

If one truly awakens, then those long years of effort and work result in