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Text: Rohatsu Exhortation Hakuin Zenji, The third night

"The continuing transmission of the Buddha's true eye of the Dharma storehouse from one to the Bodhisattva who transmits Dharma light." The first words "the Buddha's true eye of the Dharma storehouse" refers to that time when the Buddha was enlightened under the Bodhi tree, and later said: "The teaching of the true eye of the Dharma storehouse, the profound subtle Mind of form and formlessness is now transmitted to Makakasho."

In our daily life if we review our mind's activity throughout a day we find a non-stop stream of desires, expectations, wishes; that flame of overwhelming greed is spreading from one thing on to the next. Along with this from within our minds we do so many things, in our speech and actions which hurt other's feelings. We are always expressing our anger externally, taking it out on other people. Our mind is always wavering within the flames of anger. At the

same time we deny that our mind has anything wrong with it. We make the same foolish mistakes over and over again. In our mind these flames of greed, these flames of anger, these flames of ignorance burn on continually and always joggle our minds, make us suffer and make us sad. These flames can even, at times, burn up our whole life energy. As long as the flames remain unsubdued, our mind will never be able to find true rest. To actually extinguish those flames of greed, anger and ignorance - to realize the place where these flames are extinguished eternally - the world of zazen is the path to realizing this place, this ultimate place to be reached which is that tranquil state of Nirvana. The enlightenment which the Buddha experienced was this same state of mind as the serene Mind of Nirvana.

If our minds become truly quiet there's nothing in this whole world that we lack or want. We can then understand that; nor is there anything worth getting angry about. We see how there are no seeds for complaining about things. A continually quiet clear state of mind is what this world of Nirvana is like. This is the very essence of the Buddha's deep experience. Every day we think in mistaken unclear ways, we fantasize - then we live our lives according to these thoughts and fantasies like weeds floating around on top of the water - without any roots - in this way we live in the midst of all this thinking. This kind of thinking - when we've totally wiped it away, what naturally then appears is called our "Buddha Nature". Our most furthest deep quiet mind. The Buddha named this "the profound Mind of Nirvana", a quiet unending inexpressibly serene Mind.

"The subtle teaching of form and formlessness" means the following: In our every day life our ego, our idea of "me" and "I", and "mine", this form we express ourselves in, or that love we have for all of mankind, our love for society, loving peace, caring deeply for the environment, then there is this form of loving and embracing all humans as a whole, as a group - or the form of working energetically for the sake of those to follow. And further to live for a long time, and to live a life of peace - all these are various forms in

which we express our being alive. Our true life energy, however, is something which is not limited by these forms but is without form, without shape, without color, completely unrelated to social knowledge. It is referred to as "one piece of emptiness", where not even a single speck of clutter remains. This is our original true nature. This true nature free from any clutter whatsoever materializes into many varying forms in society - expressing itself as an ego, as a human, recognizing social values, living a long life - it appears in a multitude of forms. It appears to exist in some form, but actually it is of emptiness that this true nature comes forth. However it is not merely empty, from this clear mind of emptiness, we feel how beautiful it is when the moon comes up, we feel how cool it is when the wind blows, we hear the dog barking "bow wow", the cat wailing "meeeow". This freely functioning mind, varying appropriately on each occasion, this fulfilled mind, truly without fixed form, yet working always freely. Beyond expression, unable to be labeled as this or that, it really expresses itself in a complicated functioning, this is what the Buddha was teaching us.

"Shobogenzo" is "the true eye of the Dharma storehouse", to have that eye which can see piercingly through to the deepest truth; this is how the Buddha taught us. Our reason, our goal for being born into this life, into this world was not only for some animalistic purpose, nor was it in order to satisfy our desires and needs. That which uses this physical body, which can be found in the furthest, deepest reaches of our mind - a truly quiet place but also uniting with all the minds of all humans everywhere - not merely your own individual mind but the same great Mind as that Mind of all people, found in every single person. This Mind which joins everything is called the "Buddha Nature" - to awaken to this Buddha Nature is the true reason for our being born.

In order to be able to awaken, to open our eyes in the same way the Buddha awakened, is the purpose of our being alive. If we can encounter this true Mind then the true wisdom will begin to function. In the depths of our mind

there is an infinitely active eye of truth. The Buddha taught us that we have this storehouse of the eye of truth which functions infinitely bringing us to the realization of that fact.

This state of mind is beyond explanation and teaching with words and phrases. It can't be spoken about with the mouth, it can only be realized with each person's own individual experiencing. Only having this same experience can be called realizing the truth, and only this can be called the passing on of the truth.

When Shakamuni Sesson said to his disciple and successor Makakasho Sonja, "Now I transmit this to Makakasho"; what he was saying was that "Now I pass on this truth to you; you mustn't let this transmission be cut here! It must be kept going from one generation to the next - and to all the people in the world - the awareness of this awakening must be taught". This is how he taught him - and in this teaching the Buddha's most important vow was expressed. This is the beginning of the teaching of the passing on of the light of the Dharma. This Dharma was passed on to Makakasho and then from him to Anan Sonja. From there on to Shona Washu Sonja, to Uba Kikuta Sonja and then in the 28th generation following the Buddha Shakamuni Sesson, came Bodhidaruma, then from Daruma Daishi to Niso Eka Daishi, Sanso Kanchi Zenji, Doshin Daii Zenji, Gunin Daiman Zenji and to the 6th Patriarch Rokuso Eno Zenji - from there it continued to Japan with Daie Kokushi and Dait o Kokushi, Kanzan Muso Daishi, Hakuin Zenji and continuing further on until today. Hakuin Zenji expressed this as, "the continuing transmission of the Buddha's true eye of the Dharma storehouse, from one to the next, these are called the Bodhisattvas who transmit the Dharma light".

The Buddha's enlightenment passed on from one generation to the next down to this day is transmitted through these successive Bodhisattva who transmit the Dharma light.

"Those who protect and support the true eye of the Dharma storehouse, they are called the Bodhisattvas who protect the transmission of the Dharma light".

However, this Dharma can in no way be carried on by only one person. We can do our training only because of the support and aid of the many, many people who back us in society. This support is not limited to living human beings, either; it includes the whole world of nature. That truly natural environment which is so suitable for our training - our food, the air and the water, our friends with whom we train - these beings who assist and tie us together are infinite and everywhere. These are called the Bodhisattvas of protection or "those who protect and support the true eye of the Dharma storehouse, they are called the Bodhisattvas who protect the transmission of the Dharma light". Those who protect and support the Dharma are not limited to human beings, but indeed great numbers even including that very environment which is suitable for the teaching of the Dharma, what is being expressed here is this kind of support energy as well.

Hakuin says next: "The relationship between these two Bodhisattvas is just like that between a master and his students. When they are not in harmony, the Dharma light will not shine brightly. Transmission of the Dharma and protection of the Dharma are equally important."

For even one of these Bodhisattvas to come forth brings about a great energetic functioning in the helping of people's vow and the realization of the Dharma. This is just like a big whirlpool with people joined in helping each other and being helped by each other. The truth has a huge energy, like that in the center of a great whirlwind which has been kept transmitted down to today. Practically speaking, if we ask what the relationship is between this truth and that truth beyond form which is expressed through form, in for example the environment - we can explain it in the following way: If we are doing zazen, a quiet environment is best - we can't expect a beginner to sit in a place of hustle and bustle with cars honking all over the place and develop a serene state of mind. In the heart of nature, in a tranquil setting we can best learn our own best way of doing zazen. The energy we draw from the environment, the energy we draw from nature, the strength we gain from great

calm; we are supported and aided by all of these.

In the same way, our food should also be suitable for doing zazen. Meat and food which is very greasy and thickens our blood - food like this we should cut down on, emphasizing protein and more nutritious foods. Sleep should also be done with moderation. It's not good for zazen if we sleep too much or too little. In this way, from our environment, our food and our sleep we receive so much energy and support for our training. A healthy body is also, of course, the most suitable physical condition for zazen, therefore taking care of our health is of great importance. If we go a little further with this, we can go on to say that rather than sitting alone, it is more suitable to sit with other people, being able to see each other's sitting and feel each other's energy and work of harmonizing the mind; to have others expressing their own deep vow around us. This also becomes a great source of energy for us. To sit surrounded by people who have no feelings for zazen at all is very difficult. In this way our very zazen, our very sitting itself becomes a source and recipient of many other's energies. At the same time we can't just vaguely sit on our cushions and think that that's doing zazen either.

Harmonizing our breath and then having our mind become harmonious with it - we must give rise to this deep vow. It won't happen that way just because we sit. We have to have a decided vow to harmonize our breathing, we have to have a firm vow to keep our mind clear, we raise this vow from within ourselves, express that vow in our zazen, and without that determination and commitment in our zazen it won't become real zazen.

Hakuin continues: "Zazen is the essence of all culture and the essence of all the ways of practice". We talk on and on about zazen but zazen is not some kind of formal ritual, as it is said: "Zen is the flowing of the Mind. Our serene mind is simply given a name and called Zen". The various oriental "paths" such as kendo, flower arranging, judo - all of them hold very important this mind of zazen - the mind unmoved and unflustered no matter what might come along. It can be said that all the various "ways" incorporate and

express this mind.

Recently mountain climbing has become a very popular sport. It's popularity began first in Europe with Sir Edmond Hillary conquering the Mt. Everest - and since than many years have passed and huge numbers of people have joined in the conquest - the Eiger Glacier, the Matterhorn - the great mountains of Europe, conquered one after another. Mt. Everest, mountain after mountain of the Himalaya, conquered as well. In America, the Rockies, and Alaska's Mt. Mc Kinley - all those highest mountains - the roofs of the world, one after another being conquered. This method of climbing and popular philosophy of climbing has almost completely come from Europe. It has since been imported in all directions. In the Orient, from the olden times, mountains were never conquered. If we look at it from another point of view, the view of the earlier natives of Africa, the natives of the Himalaya in Nepal, all of them have sanctified the mountains and regarded them as sacred and as gods - also in China or in Japan mountains are considered to be holy so the way of thinking is slightly different. However, the idea of conquering a mountain is rather shallow - rather presumptuous and an idea which was unfamiliar in all people of old who loved and deeply respected nature.

Especially in regard to the climbing of holy mountains, it was considered to be a way of restoration, that from climbing the holy mountain the mind and body would become purer and brighter - many, many people held these mountains as very important for their physical and spiritual restoration and refreshment. From the olden days there were the words left "the purification of the six senses". When we climb a high mountain we sweat, our eyes take in the world of nature and are purified, our ears hear the streams gurgling, the birds chirping and the wind's song and become purified, our noses fill with the flower's fragrance and the mountain air and all the various smells in nature and our sense of smell also becomes purified.

With our mouths we drink the clear water of the mountain streams and soothe our throats; our bodies sweat and get rid of all their impurities - and along

with this, while sweating and totally absorbed in climbing the mountain, there's nothing left to be thought about in our minds. In this way our eyes, ears, noses, mouths, bodies and minds all become purified. This is an expression of living zazen.

As Hakuin writes: "People of old said that our body and mind are the condensation of heaven and earth, and heaven and earth are the expansion of our body and mind". People of ancient times knew very well that the universe was the very expansion of our own bodies; that the universe contracted is expressed in our own physical bodies - this is how they saw things, how they accepted things. For this reason the idea of conquering a mountain could not have been born from them. Mountains were considered to be something which raised us, brought us up, made our lives plentiful and grand, supported us. As we talked about once before, the astronaut Rusty Schweickart recently returned to visit Okayama. This time he spoke to the people of Okayama about his Apollo Nine experience, at the invitation of the Lions Club and the international exchange organisation. On this visit we were able to talk slowly and spend time together at Sogenji as well. Schweickart said that when he flew in space and was stuck out on the line he was struck by the question "Who am I?" I think he couldn't get around the asking of the question. In that world of no sound whatsoever yet expanding infinitely in every direction, in the universes total expanse, just one single lone body - coming from deep within oneself, the question coming forth almost of its own, "who am I?" With this thought his heart and mind became full to overflowing. At this time, when he saw the spinning planet earth below him, he knew that that was his very life. He said he felt that directly and totally. "That planet earth covered with green, that earth is my life. On that earth are all my friends, my family, my fellow workers, my class mates, all the people living there, the whole earth is my very life. When he experienced and felt that, he said he knew that humans don't die - that's true - if the earth is our life, and the earth was born 45 hundred million years ago, it has a history of 45 hundred million years.

However, the capacity of the brains of scientists continue to expand, expanding infinitely - the earth itself is one body of life given birth to by the universe. The great universe is continually giving birth to galaxies, like ours, one after another - they explode and disintegrate and are again newly formed. The universe itself is one great life energy, a huge great living body, and we have no idea of when this great life energy first began. For us, the best of all the creations of that huge universe is this planet earth, and on that planet the most evolved creation is that of humankind. Humankind with a history of 35 hundred million years in its evolution coming from the amoeba, from when the very first cells were born, pulsing onward, never missing a beat, developing continually and now our existence is at the very forefront at this present time. We must realize that huge expanse from which we came into existence.

Hakuin Zenji said that our bodies if expanded are the great universe. The universe, if contracted, is our body. If we do zazen we can understand this immediately, we can understand it with our own experience.

When Schweickart flew in space he realized the actuality, the fact of this matter. All the generations of Patriarchs within their own zazen were able to realize the experiencing of this. This can come only from our true samadhi and nothing else.

The 6th Patriarch from Daruma Daishi, Rokuso Eno Zenji, gave us the teaching "to cut all connection to the outside, this is zen; to quiet all obstructions within is called samadhi".

To receive things as they are in exactly the way they are, not allowing any dualistic interpretation to enter. To forget our own bodies while working in our daily jobs but without any sense of ourselves doing so. To live a life totally unattached to our bodies and to our minds is the meaning of zen. To live always with an unobstructed calm mind is to live in samadhi. This is his teaching on zazen. We make our spines erect, centering our breathings in our tanden, just below the navel. One breath after another, breathing with the

abdomen we do our süssokan and koans with our whole bodies. This is the best way for developing our samadhi. We see the scenery naturally with our eyes but without sensing every individual object that passes; we hear sounds with our ears but without any sense of having heard something, living always in perfectly matching harmony with each situation. Our heads become naturally clear and nothing remains; truly empty - completely refreshed. Our mind full of energy, taut, yet fresh and clear. This state of mind being raised naturally is what is called samadhi, everything we see around us is pure and clean. Everything we hear with our ears is pure and undefiled, our minds are truly without one speck of clutter. When we reach this place for the first time we realize the ultimate edge of samadhi. This expanse of our mind is the universe itself. The place where it returns to and arises from is this body, this Mind. This is the place where we naturally enter the state of mind where there is no division of external and internal. In the Bible it says that God's highest prayer is done through silent contemplation and meditation. As Dogen Zenji says, "In order to develop this state of mind we have to make creative and inventive efforts at all times". If we live one day sincerely offering our whole life energy in everything we do, this one day is a day of having received that life energy which surges through the heavens and earth; as Dogen's note continues: "A hundred years of laziness are a hundred years of regret". Within our mind to hold onto thoughts and dissatisfactions, even if we live 100 years in a state of mind like this it will be a hundred years which we regret.

Hakuin urges us: "Be careful and be mindful!"

Our every single day, our every single instant, how precious can we live each one - this is what we should take the greatest care with - in this way we should meticulously and caringly live every moment. This is how Dogen Zenji expresses it and with these words Hakuin Zenji concludes his third night's exhortation to his students for the Rohatsu sesshin.