

曹源一滴水

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From Shodo Harada Roshi, Head Abbot, Sogenji Temple

The Buddha, on December eighth, at the age of 36, after six years of ascetic training, was liberated in Mind for the first time. He encountered humans most deep Mind, exclaiming at that moment, "How wondrous! How wondrous! All living things are from the origin endowed with this same clear luminous Mind which I have just realized! What an incredible discovery! This world, this shining luminous world I had never realized until just now! This fresh new world, I'd never seen it like this before! A world glowing like this, the birds are shining, the rocks are shining, the mountains are shining, all things everywhere are shining!" In this way the Buddha expressed his deep experience at that time. Enlarging on the experience he continued, saying, "It's not that there is something special about me as a human being. All human beings are endowed from the origin with this very same wisdom. At this moment from this experience I know for a fact that all beings, without exception, are endowed with this wisdom. All living beings, all of mankind, every single one has this same deep wisdom. The Buddha wisdom, the Buddha virtue is present in every one. It's not that there's anything special

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about me." This is how the Buddha expressed his own experience. However, in that which is called the wisdom of the Buddha, if within that there is anything concrete called Buddha which can be inserted there, it would be a problem for someone who doesn't accept the idea of a Buddha. It was called Nyorai or Buddha - Nyorai means Nyo-as it is, plus Rai-arriving; what this means is: "as it is" and "arriving" do not mean a human arriving, as is, full of extraneous thinking - but means the arrival of that mind before any addition of extraneous thoughts - that most pure Mind - even before the stamping with heredity, pure even prior to this: that clear Mind. From here, from this Mind, it arrives. "This wisdom, this virtue - everyone is endowed with it. There is nothing special about me, and I didn't realize this experience because of some special merit." To be able to see the world and society in this fresh brilliantly shining way - one must wonder how many people are there who can see like this?

If we examine the situation in the world today, this shining brilliant world is hard to find - the Buddha said further, "because we have delusions and attachments we don't realize this virtue and clear Mind." While saying that is fresh shining Mind is something that we are all graced with from birth, because those extraneous thoughts and dualistic thinking habits, we don't realize we have it. Unfortunately, and we should all grieve at this fact. From the time that we were born we are already stained with heredity; and from then on gather all kinds of information, then stick on further so many thoughts and ideas about things. We all carry around way too many problems - and then we mistakenly see our mind like that, as what "truth is" or as our "self" or as "everything there is" - believing that this is our own world, we hide and cover it up. "Because of doing this, we conceal our most pure Mind, which I didn't even know until now; finally, finally I was able to encounter this clear pure human character. Every single person in the world - without exception - is endowed with this very same original nature - and the reason they fail to realize it is because that's how much extraneous thinking they're turned

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and how deeply and strongly stuck they are in their firmly rooted attachments." In this world he saw that this is humans actual reality and along with that he realized the importance of clarifying that most important true character. That which is called ego is something which only appears to exist when in fact it has no substantial real existence. From that gathering of experience, information, and dualism which we've been doing since birth we create an illusion of an ego existence. We only believe it to exist when in fact it has no substantial real existence. Because we aren't aware of that we ^{still} rigidly defend our thoughts and the world which we live in and our own particular way of doing things, and believe that only these are of any importance. In this way we ^{bedeager} delude ourselves continually and this is the most basic cause of the hardening of our Minds. Even within our families we push for that existence and importance of self, we want things to be better for our own family than for the neighbors, more than of any other country we want to think highly of our own country, more than any other race we want to think highly of our own race and feel we have to defend it. More than any other religion we feel that ours knows best. Religion is for the very purpose of liberating this deluded ego mind, for a religion to teach that only its god may be recognized and the god of any other religion should not be recognized, to teach that we can believe what our god teaches but that we shouldn't believe what another religion teaches, this ^{begrauser} confines religion into narrow sectarianism. In order to liberate people who are attached to something which is not actual truth an absolute being called a god is established and according to a belief in this god we ^{prove} attempt to clarify our false mistaken beliefs. This very religion, however, becomes a collective ego and claims that anyone who doesn't believe in the same god is their enemy, that anyone who disagrees with this god is from the devil and when it becomes like this religion as well gives birth to ^{stiv/hed/stronghed (stiv sindet/hed)} (hard rigidity). It's said that god is love, but to only love those who will believe in one's same god, and then say that those who don't believe won't receive god's love, this is a very limited kind of love.

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The Buddha said that "All the three worlds are my home, all the beings in this house are my children." All the problems in this world, all of them are my responsibility. This current war in Iraq with those countries which attacked through the United Nations, this is not someone else's problem but is my very own problem, to understand it this way is the understanding of the Buddha. How shall we resolve this problem? It's a problem which came from hard and rigid minds, this war is a problem born from humans (hardheadedness), when we become hard it makes our world small and restricted, it makes our judgment narrow. It's said that this universe has been in existence for 200,000,000 years and the earth was born 45,000,000 years ago. Given this nearly limitless time of the universe, within that huge universe those of us who live right on this earth, with narrow consideration only of our own convenience, we put an arbitrary limit on some days and set up a deadline such as January 15. Why do people who are supposed to be making the wisest efforts to loosen hardened minds decide on a date, why did such a limiting time decision have to be made right then? I think this is a big problem, if the people who are supposed to resolve the hardheadedness add even more hard headed thinking, the problem has nowhere to go.

Those astronauts who go into space all come back saying the same thing. They talk about that blue shining earth, in that deep black emptiness, among countless, boundlessly spread out stars, there is only one in existence as far as we are aware of right now, our earth, that place to which we should go back, can go back, can live, this planet earth. All of them say this, this one planet earth, why can't the people given life by this planet, members of the same species recognize each other? True, it's important to hold precious the life of animals but even moreso, not only closely related, but the very same species, why do we have to treat each other with such narrow crooked minds? Why can't the Islam world, Christian world, Buddhist world and various races get along without separating themselves into narrow limiting groups? If we look at it from the point of view of the Buddha's deep enlightened Mind, it is

as if he was looking at the earth from out in the great universe, seeing all the things which exist there, not just humans but all living things, all the various animals and living species, every thing on this earth down to the smallest creature including even rocks and water and the air. It must all be seen and accepted as the life of the Buddha. That is actually just how it is. When our Mind becomes truly quiet like the stillness of the universe where not one sound is heard we see differently. From that perspective of looking at the earth as if from out in the universe we see more expansively and inclusively, we see from our greater patience and deeper wisdom. From this point of view we can make a judgment of much greater breadth. Everyone in the whole world ^{vere enige} agrees that Iraq's actions and thinking are mistaken but even so the United Nations put down a deadline of January 15th. I think probably many hearing this news felt sad and disappointed. The United Nations was created for the express purpose of keeping peace in the world and the people who are gathered there should be those with the deepest and greatest vow for keeping peace. In that most important space of time when things needed careful working out, to put a limit on the time to do so and then to punish by attack, this was truly all of our responsibility. It was not only the responsibility of someone else but if we had had the true strict eye it takes to see what is required for peace, we would have seen that this kind of clear view and our deepest vow at that time were not sufficient. In our Minds there was some place where a stricter critique should have been made. The people of the whole world, in every single day are becoming more and more entangled in that hardened mind, the Persian Gulf, with its oil ^{spill/poll} spreading out further and further, the missiles which are being fired and killing people one after another. It's said, "An eye for an eye, a tooth for a tooth" but this is the way of the shuras, those who can't believe in people, can't trust people any longer. This is what hell is, not something we fall into but to not be able to believe in humans most basic character, that is hell. If we can't see as far as humans clear true original nature it's the same thing as having fallen into hell. To

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think only of ones own needs and work to solve only ones own problems is the way of the hungry ghost. If our mind is upset we get attached to the solution of our own small difficulty and don't see another person's perspective at all, this is the world of the beast. When our mind becomes ^{unstable} agitated and irritated and we can't sit still without doing something aggressive to another person, we somehow have to attack or get back at someone, this is the beast or shura's way of being. While we are alive in this very life we fall continually into the worlds of the hungry ghosts and beasts and shuras. While being active in demonstrating against war, and then to tear down buildings at the same time, causing other people a lot of trouble and making many suffer, this is also a way of the shura from which it is very difficult to ^{benefit} extricate oneself. We have to think very carefully about this, it's not a matter of attacking someone else's actions but rather to ^{betray} review one's own behaviour, to always return to living deeply in ones most quiet Mind. The people of the whole world are sharing in this same vow. What's of the greatest importance is to put our Minds into clear order and a harmonious state. If our Mind and breathing become disturbed and upset we may have no second thoughts even about ^{harm} polluting our own most precious friend the earth, we feel nothing ^{troubling} threatening about it. This is the kind of human which is being produced one after another. We pray deeply that this war should end even one day sooner. It's truly a time when all the people of the whole world must deeply quiet their Minds and ask, "What is true peace?" That true peace which comes from within the Mind, and that peace from which comes deep patience and a sharp clear judgment and development of a wide view. Those who are receiving this newsletter are all people who know of the importance of this. Please take your own experience and with it bring comfort to as many others as possible. To bring peace to everyone is our continuing deepest vow. We chant daily for ^{peace} grace after death for all of those who have died in this war and that its ^{bringing} resolution may be reached even one day sooner. "The three worlds are all my home and all the beings in this house are my children."