

# 曹源一滴水

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*Master Hakuin said, "In Buddhism there is a saying that if a person becomes a monk or sincere lay student of the Dharma, nine generations of his family will be emancipated. To become a true monk or a sincere lay student of Dharma means to have a strong vow to save all beings and to practice bravely. When one disciplines oneself in such a way, the vivid Dharma nature appears in front of him and inexpressible joy is with him.*

*"Long ago there lived a woman near Kyoto. When she conceived, she made a vow that if the baby were a boy, she would give him to the monastery. On that very night, an old man appeared to her in a dream and told her, "I am one of your ancestors, many generations before you. After my death I went to hell and suffered unspeakably. Upon hearing your vow tonight, I was emancipated from the sufferings of hell."*

*"Here is another story. There was once a priest named Ryozen who lived near Mt. Fuji and who ran a Zen group. According to tradition, he held a Rohatsu sesshin in December with his students. One night while he was sitting, his late mother appeared before him with a knife and pierced his armpit. Ryozen screamed, spat blood and fainted. The next morning without saying anything to anyone, he left his students and started on a pilgrimage. He carried only one meal bowl and three robes. He ate little food and slept under the trees. He visited masters, asking about the Truth. Years passed and his samadhi ripened. Once when he was about to enter samadhi, his late mother appeared. When he opened his eyes wide, she disappeared. In time, he was able at last to enter a profound samadhi, as calm as the great ocean. His mother appeared again and told him, 'After my death I went to hell. But all the demons respected me and took care of me, saying that I was the mother of a Buddhist monk. It was very comfortable. I never suffered. However, later, when you became old, the demons said that I was not the mother of a monk with true understanding, but the mother of an ordinary man. Angrily, they put me to torture. I hated you furiously and therefore, when you were with your students at your Rohatsu sesshin, I wanted to kill you. But you left the temple and began your pilgrimage. Your samadhi was not yet ripe and you had many thoughts. So I disappeared. Now you have entered genuine samadhi and found true Wisdom. My agonies have ended and I can go to heaven. Therefore, I have come today to thank you for your honesty and diligent practice.'*

*"Each of us has a mother and a father, brothers and sisters and many relatives. If you were to count all of your relatives and ancestors each one of you would find that you have tens of thousands of them. Many have passed away already and are transmigrating through the six worlds enduring unspeakable suffering. They await your samadhi and realization as keenly as a person in the desert awaits a drop of rain. You cannot sit and daydream. Think of the importance of your mission. Time passes like an arrow and does not wait for us. **Bravely work hard! Do your very best!**"*

If we do our practice wholeheartedly, nine generations of our family will be liberated, writes Hakuin Zenji. But he is not talking about the mere form of ordination. This is not just shaving your head and wearing a robe. Just doing zazen is not ordination either. It has to be true ordination. What is true ordination? It is to vow in our deepest heart to allow all others to become enlightened even ahead of ourselves. It is to vow to actually realize enlightenment without fail, to vow to liberate all others without hesitation. Those who are constantly developing their samadhi practice while vowing this are true people of ordination. Those who are actually practicing this vow--these are the true people of ordination. They commit themselves to this profound vow and proceed bravely and straightforwardly, slashing through the deepest root, Therefore they are able to experience their True Nature directly.

No matter how hard we try to look at things objectively we are always inserting our own small, self-centered view. We think from this perspective, therefore all things are seen from this point of view and we can't move away from it. Even though we intend to see truthfully and clearly we aren't actually seeing things as they are. Sometimes a square object looks triangular, and a triangular object appears round. We often see things in this deluded, mistaken way. This is because of all of the things that we have piled up since birth: knowledge and conditioning and experience--colored glasses that long experience causes us to look through. This is the source of delusion and confusion. We have to once and for all stop all of this, piercing through this root of all self-conscious awareness. If we don't clarify the root we can't see things clearly. People are continually perceiving things in this mistaken and deluded way. All kinds of extraneous thoughts are born here. Without having realized this deep true root--all of our perceptions being colored by this filter of experience and conditioning we have piled up since birth--we are like ghosts leaning against the wispy grasses or souls of the dead floating around in the trees.

This kind of ghost, no matter what good things it might say and no matter what kind of good things it does to help change society, is full of blind activity and self intoxication. This kind of ego must once be cut at its root. Our True Nature, the Mind with which we are born--that truly seeing eye--then comes forth of it's own. One who lives in this true Mind is a person of true ordination.

By doing zazen we enter deep samadhi and the shadow of the ego becomes thinner. Without inserting the self we become that seeing eye itself, become that which is being seen completely. When we just reflect things we perceive things as they really are. Red things are red, black things are black. This is the state of mind of deep zazen samadhi which anyone experiences there. Although having a self your existence is not self-consciously experienced. Thoughts of this or that bring waves that make us attached to a self, a small personal self, which is then purified to where the waves are stilled and our Mind becomes like the surface of a well polished mirror. In this condition when we encounter and perceive things we truly see things exactly as they are. We see things not from our likes and dislikes but exactly as they are, and even if it is something which we like or dislike, when it is gone we have no more trace of it remaining behind. It is reflected and it is gone--the thing exactly as it is, completely and totally free from any dualism and without judgment.

Miyamoto Musashi, Master of the Sword, spoke, saying, "The eye of true perception is strong; the eye of physical sight is weak." He left these words in the *Book of Five Rings*. The physical eye is what we see physical things with--it is superficial sight. It is discursive and dualistic and only sees things in their individual differences and as phenomena. With these eyes, when we look at things we become easily attached to what is beautiful or ugly, and attached to what we do like and don't like. We become attached to something outside of ourselves, something relative, and we lose our own true center. If we see things only physically it's shallow and easily confused--it's not seeing the deep Essence. The true perceiving eye sees the True Essence. Or to put it a different way, the physical eye sees everything from the horizon line just six feet above the ground, while the eye of true perception is seeing from the universe, seeing the earth--no, the universe as a whole. It is this eye. From two meters above the earth we can only see the differences and separation between things. But if we look from far away, from the view from the universe, everything is

one whole, the universe as it is. Rocks and trees, people and flowers and birds, mountains and rivers are all the earth--all the universe. This point of view is then born.

When we see with all parts of ourselves this is not the sight of the physical eye but of the true perceiving eye. It is like the perception of the bodhisattva who is the manifestation of mercy, Avalokiteshvara. Each and every thing is touched by her thousand arms and whole body, her ears, her nose. Everything, as a total, as a whole, is included and seen and embraced in this true perception. It is perceived as a whole with the whole body. This is the eye of true perception. This is how the True Essence--the actual way things are--can be perceived. This is the most profound eye. When we want to perceive the essence of something we have to see it in this way. We have to develop the eye of samadhi or we can't see anything in its true essence. We can't see the true thing.

In the scroll "*Shinjin Gakudo*--The True Body seeks the Path," Dogen Zenji said of this, "The Path-seeking body is that body of red flesh. Everything done from that place where the Path is sought becomes fruit for the Path." The Path-seeking body is the body which seeks to live according to that Path--the way of the ordained. We do zazen with this physical body, this body which seeks the Path. It's only a lump of flesh, but in following the Path through each day's creative and inventive work on our Mind's depth, living according to our stillness and our samadhi, we become a person with a developed center and essence.

This is how it has been taught. So then how do we go about becoming a body like this? How do we realize a body like this? "*Jin jippo sekkai shinjitsu jintai sekkai nari*--The whole universe becomes our True Body." This is how Dogen Zenji expressed it. Our physical body, no matter how you look at it, is only an object of five or six feet. Nevertheless, if we experience ourselves from within samadhi, we experience that True Self which is not limited to the small physical body. It is not something restricted to our small individual body but is that which pierces through the whole universe. It becomes one with the whole universe. This expansive, direct perception is what we experience when we enter samadhi. We experience this place of no separation between ourselves and the external world and know that undivided place of Oneness. We can feel it. The whole universe becomes our body. This is the state of mind which we experience. To realize this body and state of mind is to experience for ourselves that mysterious coming forth of the Buddha's dharma body. Our dualistic and animalistic ego has to be cut once completely to remove that root of self-conscious awareness. If we do that our original True Mind will be experienced of itself--not that small, narrow mind which sees things in terms of a self and other, but our life energy as one great whole, directly perceiving "this profound existence."

It's not only the ancestors of nine generations past, but 450,000 years of history. To realize clearly and actually that all of it is our own existence--not only nine generations of ancestors, but all of the past as one great existence. To experience this is what Hakuin is saying when he says, "This is what is called a true monk."

*To become a true monk or a sincere lay student of Dharma means to have a strong vow to save all beings and to practice bravely.*

His words about the nine generations of ancestors being liberated are not just empty words. There is actually a story which shows this. He gives us the following example.

*Long ago there lived a woman near Kyoto. When she conceived, she made a vow that if the baby were a boy she would give him to the monastery. On that very night an old man appeared to her in a dream and told her, "I am one of your ancestors, many generations before you. After my death I went to hell and suffered unspeakably. Upon hearing your vow tonight I was emancipated from the sufferings of Hell."*

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*started on a pilgrimage. He carried only one meal bowl and three robes. He ate little food and slept under the trees. He visited masters, asking about the Truth. Years passed and his samadhi ripened. Once when he was about to enter samadhi, his late mother appeared. When he opened his eyes wide, she disappeared. In time, he was able at last to enter a profound samadhi, as calm as the great ocean. His mother appeared again and told him, 'After my death I went to hell. But all the demons respected me and took care of me, saying that I was the mother of a Buddhist monk. It was very comfortable. I never suffered. However, later, when you became old, the demons said that I was not the mother of a monk with true understanding, but the mother of an ordinary man. Angrily, they put me to torture. I hated you furiously and therefore, when you were with your students at your Rohatsu sesshin, I wanted to kill you. But you left the temple and began your pilgrimage. Your samadhi was not yet ripe and you had many thoughts. So I disappeared. Now you have entered genuine samadhi and found true Wisdom. My agonies have ended and I can go to heaven. Therefore, I have come today to thank you for your honesty and diligent practice*

He gave us these examples, then added,

*Each of us has a mother and a father, brothers and sisters and many relatives. If you were to count all of your relatives and ancestors each one of you would find that you have tens of thousands of them. Many have passed away already and are transmigrating through the six worlds enduring unspeakable suffering. They await your samadhi and realization as keenly as a person in the desert awaits a drop of rain. You cannot sit and daydream. Think of the importance of your mission.*

Can you imagine how they wait for you? Like a desert in which no rain has fallen for many months, every day hoping and praying that maybe this day will finally bring rain. In this same way our relatives and ancestors await our samadhi and realization. In this way can you understand how important it is to not waste time and dawdle? If you waste it and sleep on your cushion and dream and think idly, it won't work! Tonight! You have this one night left! Can't you do something to relieve this pain and suffering? Do something! To cut that root of all thinking at its very base you have to die--to die completely, or else! It has to be cut completely, and without fail: why don't you raise this determined vow? Why don't you make this clear-cut determined vow and move bravely straight forward! This is how Hakuin gives us our final encouragement, bringing in stories for examples, urging his disciples and bringing all of us to our best efforts and energy.

*Time passes like an arrow and does not wait for us. Bravely work hard! Do your very best!*

Time is passing quickly by and you can't bring it back. Your life's span will be over and you won't have completed what you want to do. At that time if your efforts haven't been sufficient and you haven't realized the depth of your state of Mind to its deepest point, if you haven't yet cut the root of your delusion, you will have to wait for someone else to raise that vow and do their training to realize this liberation. In the very midst of eternal delusion and confusion you'll have to wait for someone's enlightenment. While you have this body and this vow, why don't you firmly and decidedly go about this matter, without wasting your time? Each and every person's vow has to be realized even one day sooner. If you waste time now, even if later you regret it it will get you nowhere. Continue forward with everything you have! Put everything you are into it! Hakuin ties it up like this.