

曹源一滴水

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Vimalakirti Sutra

The Reluctance of the Bodhisattvas

The Buddha then said to the bodhisattva Jagatimdhara: "Jagatimdhara, go to the Licchavi Vimalakirti to inquire about his illness."

Jagatimdhara replied, "My lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day, when I was at home, the wicked Mara, disguised as Indra and surrounded with twelve thousand heavenly maidens, approached me with the sounds of music and singing. Having saluted me by touching my feet with his head, he withdrew with his retinue to one side.

Thinking he was Sakra, the king of the gods, I said to him, 'Welcome, O Kausika!' You should remain consciously aware in the midst of the pleasures of desire. You should often think on impermanence and strive to utilize the essential in body, life and wealth."

"Mara then said to me. 'Good sir, accept from me these twelve thousand divine maidens and make them your servants.'

"I replied, 'O Kausika, do not offer me, who am religious and a son of Sakya, things which

are not appropriate. It is not proper for me to have these maidens.'

"No sooner had I said these words than the Licchavi Vimalakirti came there and said to me, 'Noble son, do not think that this is Indra! This is not Indra but the evil Mara, who has come to ridicule you.'

"Then the Licchavi Vimalakirti said to Mara, 'Evil Mara, since these heavenly maidens are not suitable for this religious devotee, a son of the Sakya, give them to me.'

"Then Mara was terrified and distressed, thinking that the Licchavi Vimalakirti had come to expose him. He tried to make himself invisible, but, try as he might, with all his magical powers, he could not vanish from sight. Then a voice resounded in the sky, saying, 'Evil One, give these heavenly maidens to the good man Vimalakirti, and only then will you be able to return to your own abode.'

"Then Mara was even more frightened and, much against his will, gave the heavenly maidens.

"The Licchavi Vimalakirti, having received the goddesses, said to them, 'Now that you have

been given to me by Mara, you should all conceive the spirit of unexcelled, perfect enlightenment.'

"He then exhorted them with discourse suitable for their development toward enlightenment, and soon they conceived the spirit of enlightenment. He then said to them, 'You have just conceived the spirit of enlightenment. From now on, you should devote yourselves to find joy in pleasures of the Dharma, and should take no pleasure in desires.'

"They then asked him, 'What is joy in the pleasures of the Dharma'?"

"He declared, 'It is the joy of the unbreakable faith in the Buddha, of wishing to hear the Dharma, of serving the Sangha and honoring the spiritual benefactors without pride. It is the joy of renunciation of the whole world, of not being fixed in objects, of considering the five aggregates to be like murderers, of considering the elements to be like five venomous serpents, and of considering the sense-media to be like an empty town. (The aggregates murder the spirit of enlightenment when falsely considered as "I" and "mine" through egoistic views. The elements, when egoistically misapprehended as constituting an experiencing subject, its objects, and its perceptions, poison the health of liberation, and the sense-media are like an empty town, as there is no personality living within them.) It is the joy of always guarding the spirit of enlightenment, of helping living beings by sharing through generosity, of not slackening in morality, of control and tolerance in patience, of thorough cultivation of virtue by effort, of total absorption in meditation, and of absence of passions in wisdom. It is the joy of extending enlightenment, of conquering the Maras, of destroying the passions, and of purifying the buddha-field. It is the joy of accumulating all virtues, in order to cultivate the auspicious marks and signs. It is the joy of the liberation

of nonintimidation when hearing the profound teaching. It is the joy of exploration of the three doors of liberation, and of the realization of liberation. It is the joy of being an ornament of the seat of enlightenment, and of not attaining liberation at the wrong time. It is the joy of serving those of equal fortune, and of not hating or resenting those of superior fortune, of serving the spiritual benefactors, and of avoiding sinful friends. It is the joy of the superior gladness of faith and devotion to the Dharma. It is the joy of acquiring liberative techniques and of the conscious cultivation of the aids to enlightenment. Thus, the bodhisattva admires and finds joy in the delights of the Dharma.'

"Thereupon, Mara said to the goddesses, 'Now come along and let us return home.'

"They said, 'You gave us to this householder. Now we should enjoy the delights of the Dharma and should no longer enjoy the pleasures of desires.'

"Then Mara said to the Licchavi Vimilakirti, 'If it is so that a bodhisattva is a spiritual hero, has no mental attachment, and gives away all of his possessions, then, householder, please give me these goddesses.'

"Vimalakirti replied, 'They are given, Mara. Go home with your retinue. May you fulfill the religious aspirations of all living beings!'

"Then the goddesses, saluting Vimalakirti, said to him, 'Householder, how should we live in the abode of the Maras?'

"Vimalakirti said, 'Sisters, there is a door of the Dharma called "The Inexhaustible Lamp" Practice it! What is it? Sisters, a single lamp may light hundreds and thousands of lamps without itself being diminished. Likewise, sisters, a single bodhisattva may establish many hundreds of thousands of living beings in enlightenment without his mindfulness being diminished. In fact, not only does it not

diminish, it grows stronger. Likewise, the more you teach and demonstrate virtuous qualities to others, the more you grow with respect to these virtuous qualities. This is the door of the Dharma called "The Inexhaustible Lamp." When you are living in the realm of Mara, inspire innumerable gods and goddesses with the spirit of enlightenment. In such a way, you will repay the kindness of the Tathagata and you will become the benefactors of all living beings.'

"Then those goddesses bowed at the feet of the Licchavi Vimalakirti and departed in the company of Mara. Thus, Lord, I saw the supremacy of the magical power, wisdom and eloquence of Licchavi Vimalakirti, and therefore I am reluctant to go to that good man to inquire about his illness."

The Buddha was asking his disciples to go see the ailing Vimalakirti, and although he asked them to go they all said they could not fulfill this responsibility. Even when he asked the bodhisattvas they all had some past experience that made them unable to say they would go visit him; they were not worthy. Jisei Bodhisattva also turned him down. "A long time ago I was sitting quietly in a peaceful room. A devil, dressed in the clothing of the god of heavens, who appears with thousands of heavenly maidens and music, boldly appeared in front of me. But I really thought that it was Taishaku Ten, the great lord of Buddhism, and I said to him that he was welcomed and thanked him for coming. I told him that since he had been born in heaven he was lucky; he could realize whatever he wanted to do and had such great powers. But I told him, 'Taishaku God, neither drown in your current good fortune and power, nor drown in your position and ability. These have limits. We have a physical body and only during this given life do we have special qualities. When we finish with this ephemeral world, which decays like our physical body, our ability and position will all be gone. We think we have a position and

ability but we have to be humble, honest, and sincere, to realize the greatest depths. We must polish that great jewel, our essence of mind.' This is the way I spoke."

Having said that, the evil who was disguised as Taishaku Ten said, "Thank you for the great sermon that you have now given us. In gratitude I want to bestow upon you these beautiful girls, all 12,000 of them. Let them be near you and use them freely as you wish, in everyday life as well. They will happily do whatever you request. Please accept them." I was astonished and a little panicky and said, "Taishaku Ten, it's not like that! This is a place of training. The Buddha's teaching is heard, learned, and practiced here. Every day we clarify our original mind and let go of our desires to live in the mind of emptiness. This is not a place for heavenly maidens to live. If they live here then all the people of training would get confused. People of training do their own cleaning and laundry. We don't have any need of their help. Stop being so silly and take them home."

When I turned his offer down Vimalakirti appeared. He said, "Jisei Bodhisattva, where are you looking? Do you really think that this is Taishaku Ten Bodhisattva? Would he bring 12,000 heavenly maidens along with him? Don't be deceived by this scenery. This is a devil who has appeared and is trying to tempt you. Don't be fooled by such a world that is only seen with the eyes; what kind of zazen is that?" Having said that he turned to the devil and said, "Ok, give them to me. If you are going to give them to Jisei bodhisattva then I will receive them. Leave them here." He gave a sharp, clear answer, and the devil was so astonished he said, "This is terrible; Vimalakirti came with his supernatural powers and you never know what he will do." He decided to run away, but even with his powers he was unable because of the powers of ki and of Vimalakirti. Try as he might he could not escape. Then the voice from the heavens and earth resounded, saying, "Devil give them to

Vimalakirti and then you can escape. It is not within your power. You said you would give them; now give them to Vimalakirti!" The devil was so surprised he gave all of the maidens to Vimalakirti and finally he could leave the scene. Then 12,000 maidens were gathered and Vimalakirti appealed to them, saying, "You all have been living comfortably at the place of the devil, satisfying a life of pleasures and desires. But now it won't be like that anymore. Listen to what I say very, very carefully. Do not think all about your own pleasure; rather, know the true great joy that is not mere limited physical pleasure. Bodily and perceptive pleasure is not the true joy. To know joy with all beings from the bottom of your heart without intoxication or temporary pleasure awakens you to the Enlightened spirit of all people. To everyone in the world offer your true mind. From this kind of life a splendid eye of enlightenment opens and an eye of truth is known. When you have become my child you must live in this way." Vimalakirti spoke this way to the heavenly maidens.

More than two hundred years ago, in the olden days in Nagano Prefecture in the middle of Japan, there is a lake called Lake Suwa, a great lake surrounded in every direction by mountains of the high Japanese alps. In that area there are many hot springs, and there is a temple called the Hot Springs Temple. There was a priest named Ganno there, a unique priest with supernatural powers.

It was said that to him ordinary objects appeared transparent. He took people on pilgrimage who carved stone Jizos everywhere. He even came here to our Sogenji. At Sogenji the stone carvers made a stone Jizo that is offered to and honored here. Since it is a Jizo bodhisattva it has a Kesa robe and a strict and sharply clear face like a person of training. If you saw it you would know this Jizo bodhisattva and that it was made by these carvers on pilgrimage. In this area of Okayama there were several

places where they put these Jizo bodhisattvas. Priest Ganno would go everywhere and when he felt it was right he would stay for a while, polish his mind, and ask those stone workers to make a Jizo bodhisattvas with deep essence. They would put all of their ki energy into these Jizos and put them in the various places.

One time Priest Ganno had some business in Kyoto. At Lake Biwa near the town of Otsu the rain caused the river crossing to flood and he could not pass and had to find a place to spend the night. Due to the hard rain he could not stay in the fields and every place was full and crowded with people. Finally, he found a house which was actually a brothel. The priest had never been in a place like this. There were no customers there, but the people who ran the place welcomed the priest, saying, "Please come in, come in!" All the women called to him. Because of the rain the women were lacking customers, and when the priest came they all thought what a good customer he would be. Since the priest had no place to stay he had been feeling sorry for himself; now here he was being asked by so many to come in. He thought, "What a kindness, what a great kindness!" He had not been received anywhere and now he had a place to stay. They took him into the living room and fed him tea, candy, a big feast; even sake. He was confused and said "I do not need such service, thank you, but I only need a place to stay." He tried to refuse but the head of the place came and said "If you stay here, we have all of these girls and you must purchase one." Priest Ganno said, "What does it mean to purchase a girl?" The owner said, "If you give us money, the girl will do whatever you want her to." "Oh, it is place like that. I didn't know it was a place like that. How many women do you have here?" "We have five women." "In that case, I will buy all five of them." Of course the owner was very pleased that in such bad times one customer was going to buy all of his women. He called all the women in to where the priest was

sitting. Priest Ganno said, "Is this all of them?" He lined them all up, pulled out a Jizo Bosatsu scroll, lit some incense in the tokonoma, and said, "Everybody put your hands together in the direction of the Jizo bodhisattva." The priest made the girls chant a sutra and prostrate to the bodhisattva. The young maidens were amazed. They were used to playing the shamisen and singing to men, and here they were bowing to the Buddha. They thought he was a little bit nuts. There were some who began to laugh, but the priest did not pay any attention and kept saying "Honor to the great Bodhisattva." He encouraged them all. "Everyone continue! Prostrate together!" They were all tugged along by his deep passion and determination. They prostrated and prostrated, their foreheads touching the tatami, chanting the sutra wholeheartedly. All of the stuck entangled places in their minds started to come undone and they began sweating all over their whole bodies. Hour after hour after hour they continued prostrating to the Buddha. They followed the priest wholeheartedly into the middle of the night when he said, "All right, that's enough. Everybody go to bed."

The next day when the rain stopped, the priest could cross the bridge, he left. All the women followed him out and sent him off, so sad to see him go. They said, "We are working in this world. We are all born happy yet we didn't know there was such a wonderful thing as being able to pray to Buddha." They continued bowing to him and thanking him for teaching them to prostrate and believe in the Buddha. "We have all been reborn. We've never had such a thing to be so deeply thankful for. It was a great good feeling to prostrate and we are so thankful. We are so sad to see you go." They all walked him to the ferry landing, lined up behind him and waved him off until they could see him no longer.

In the same way Vimalakirti took those young maidens from the devil and in a way those young maidens would understand he taught them the Dharma, the truth. He gave awakening to their true mind of the path. All of the heavenly maidens with the devil had only known the pleasures of desires. These eyes, this nose, these ears, this mouth, this body, all the five senses, all the five desires, all the senses we chase after, sexual attachment. Vimalakirti was showing them that place beyond the five senses, showing them that no matter how much joy and happiness there is in those desires, it all comes to melancholy unhappiness eventually. Attachment to a temporary pleasure will without exception bring endless melancholy. There is no true joy in being alive in that. Vimalakirti took these heavenly maidens and taught them that the truest pleasure is the joy of the Dharma.

There were many heavenly maidens who had never tasted the flavor of the Dharma before and they didn't know what that meant. "The pleasure of the Dharma, what does that mean? What is it?" The joy of the Dharma is to not give our eyes, nose, ears, mouth, and body their greatest pleasure, but to give our mind its greatest pleasure. Not to give pleasure only to our senses, but to give it to our mind. First we honor the three treasures: Buddha, Sangha, and Dharma. Taste the pleasure of honoring Buddha. We will all eventually decay; even though we decay there is some place in us that is the Buddha in our mind. That can know joy and believe. That is our greatest joy.

This world is full of lies and deceit. There are so many lies it is hard to know what to believe in. Living in that world and hearing the truth of no deception and no mistake is like a drink of fresh water, a joy of true, deep belief. The people that we meet in this world are all into profit and gain and win and loss, always seeking something and looking for profit. They need each other only to become

satisfied by each other. Encountering each other only for profit and loss does not bring true pleasure - the pleasure of meeting someone and not needing anything from them at all. This is the great pleasure of unconditional acceptance and forgiveness of people. We all have this mind of true harmony.

Always understand and aid other people and have the mind of a parent, where in all the three worlds all the people are my children and all the places are my home. In this way I embrace all people as my own and receive all people as my family. Enjoy this mind; find pleasure in this state of mind. Not to be the hands of the devil and confuse people and delude them, but rather to realize this deepest truth and to help all people see the mind of believing in the Buddha when they cannot believe in people anymore. In that way to have human relations where there are no conditions, only ultimate acceptance.

This is the first thing he taught the heavenly maidens. Then he continued: Enjoy letting go of those desires. Human beings experience and perceive things through senses, through our eyes and ears; through our mouth we taste things, with our body we feel things. We smell things and know the world through fragrance. We have many pleasures through this. If we could just simply have pleasure with these senses it would be simple, but we experience a great greediness for further sense stimulation and finally we become very attached. All of those pleasures of eyes, ears, nose, mouth, and body fade away; we can't be attached to them. Our perceptions, our feelings are all a borrowed world. We do not own this borrowed world. Because we attach to it we hurt people, we are greedy for possessions, we are greedy for knowledge, we make mistakes, we make a huge mistake on our own path and in our whole life. We lose that good sense in our true mind. Naturally within us we have a mind of goodness but in our deluded pleasure we lose

track of that. It is not that people are bad or the world is bad; it is that we get attached to a world of pleasures and we lose track of our goodness of mind. To not be caught and to let go of this attachment to pleasure is the greatest pleasure. We are very susceptible to attachment to things and people. To let go of this is the greatest joy. Taste that pleasure. In this way Vimalakirti continued telling them very carefully about the essence of the joy of Dharma.

First, to enjoy the Dharma we give generously. We live sincerely in our daily life. Then we endure and persevere. We live with energy and effort on our clear path. Find the joy in that. To always keep our mind quiet and still, sustaining our own clarity and energy, is our great joy. Then share and enjoy that wisdom with all people. In this way the six paramitas, giving, tolerance, effort, meditation, morality, and wisdom, are the joy of the Dharma, a way of enjoying the Dharma.

Further, we have the joy of beauty not that of a made-up face, or of wearing expensive clothes, but of our great abundant mind. Do not try to invent a good and pretty face, but from living well we naturally have a good face. Not from make-up and stuck on sticky things that try to make us look good, but that joy that comes springing up from within. This is true beauty. This is the source of true loveliness. Also to offer things to society; that is the great joy. To not do things that bother people; rather to do the things that others don't want to do, to make things clean and beautify places. To do the jobs that others do not want. To use things that others numbly throw away, and enjoy them. In that way gather energy together and offer it to society.

If we do things that are good we naturally let go of our sharp pointed face and become a face that is soft and gentle. We need a place where we are always polishing our clear mind, helping each other to enjoy a place like that.

In this way we can deepen our state of mind and make a dojo. Hold important this quiet state of mind and gather together with others who want to do this. To support and build a place like this is a great joy. To hear deep truth in high quality teaching is our great pleasure. In the beginning there are many things we hear that we cannot accept, but as we listen more and more our mind becomes able to perceive deeper things and we know the great joy of them. Hold this joy preciously.

Further, in this world all things are without a fixed reality. They are always changing and cannot be stopped or kept. There is nothing, no form or substance that is staying forever. So we must always stay aware of this, to not be caught on being attached to how a thing is or stuck in a preconceived notion, but to be able to meet each thing freshly with a new state of mind. Then no matter how hard we work or how much we do, we have no attachment to how much we have done, rather we enjoy it and are happy about it. Then we will naturally ripen, our mind will naturally deepen and ripen, and we won't be irritated because we have to become something, turn into or try to be something. Today in this one day to be alive and deepen our mind, without trying for some difficult resolution or acquisition.

If we have friends of zazen, to sit with them and be around them is a great pleasure. In this world there are people who have difficult, challenging karma. Some commit great crimes. Some make grave mistakes and carry them for their whole lifetime. Become a person they can talk to and share their truth with. Become a person they can confide in. This is a great joy. To help them to endure even in their situation is to know our true path. All of us were born with a mind that is pure and clear. This original mind we are born with is to be enjoyed as one of our deepest pleasures. Like the Buddha we share this joy with everyone. This is to walk the way the

Buddha walked. This is a great pleasure, a great joy. This high quality state of mind, this beautiful way of being is the joy of the Dharma.

In saying this Vimalakirti taught the maidens a teaching about things they had never heard before and never thought before. He told them about this wonderful way to live. They were deeply moved. The maidens' joy was seen by the devil and it amazed him. He taught them to rely on the pleasures of the sensual physical world and when he saw the Dharma he was terrified. He wanted to run away. He had tried to deceive from the outset, but due to Vimalakirti the heavenly maidens were changed, and he was afraid. He said to them all, "That stupid boring teaching, what meaning is in it? It is irrelevant to all of you. Come on, let's go back, come with me, let's go home to the heavenly maiden place. Let's go straight home." He pretended to be Taishaku God. The heavenly maidens all said, "You're the one who gave us to Vimalakirti. For the first time in our whole life we are able to hear this teaching of the pleasure which comes from within. To not rely on some pleasure that comes from external circumstances, but on this deep karmic pleasure that spontaneously and eternally comes forth from the Dharma. We are deeply moved by this. We have no need to go back to the heavens with you; we have no need for the physical pleasures you offer us." They refused to go back. The devil was panicking, From the beginning he had no intention of letting them go. What could he do? He had to take them back.

He turned to Vimalakirti, and said, "You teach the way of the Bodhisattva as one who gives everything away for others, all of it no matter what." Vimalakirti said, "What are you talking about? From the beginning I have not been possessive of these ladies at all. I had already thrown them all away. I haven't even once tried to possess these ladies. If that is what you are going to say then take them straight

home with you. Go ahead, take them back with you. But these heavenly maidens will not be satisfied with the home you are taking them to. One who has truly tasted that deepest joy cannot return to that imitation joy. Once tasted, one cannot be interested in that melancholy, temporary physical pleasure. Go ahead, take them back."

Since there was nothing there from the beginning he could easily send them away. He had never thought of them as his own or was happy to have them. From the beginning he had given them up. One who has given up his own body and all his thoughts has no reason to go picking up more things. Even if given something he has no possession of it and even if something is taken away he has no feeling that something is taken away from him. This is the formless state of having no possessions. All existence is a natural encountering and it lives in that natural encountering the way a bee sucks the nectar from a flower. The bee does not do it because it is greedy, but because it is necessary. It takes the nectar until the flower is dry. The butterfly as well. All the animals live in this way of experiencing directly; they grow, ripen, and fall. This is the natural way of things. We have birth, sickness, aging, and death; all are within the world of the temporary. Humans try to gather and possess and go through suffering because of that. If we can be free we return to the natural spontaneous world. Zazen returns us to that naturally, correctly, and in an aligned way. This is not about the form of it, we don't do zazen to become something. When we do zazen we realize there is nothing to gather, nothing to hold on to. We are already part of the natural world. In this way Joshu yelled "Mu!" ("Nothing!") If we don't let go of everything then we cannot know the truth but remain deluded and confused. This is not something special but it means to simply not go against our own natural original clear mind. This is what Vimalakirti was teaching; not

something unusual but the expression of our clear mind.

The heavenly maidens were astonished by the truth. They could not bear to return to that sad miserable world but wanted to go to this world of Dharma jewels. But they were being told to go back, so they said, "We don't want to go back to the devil's world, but if that is what we are supposed to do there is nothing but to do it. With what state of mind should we live everyday life?"

Here Vimalakirti gives them a very wonderful teaching. He said to the maidens, "All of you have this inexhaustible light. This is what you need to learn, right here, right now. If there is one candle light it will give birth to all candle lights. One candle becomes two candle lights and those give birth to more light, becoming four, becoming eight, becoming infinite lit candles. In this way the world of dark ignorance, the suffering world, is lit by this infinite light. No matter what a miserable world we are in, one person's deep understanding will give light to that whole dark world. A little bit at a time of course, but each person's truth becomes the guidance for all people's truth. More and more as the candles increase it becomes brighter and brighter, and that first candle does not lose its light. It becomes lighter and lighter and lighter and lighter. In that way, if one bodhisattva teaches 100,000 people, then that one truth becomes the truth of 100,000 people. I am not trying to push something on you, but what I am telling you now will become the base allowing you to deepen your mind of a bodhisattva. The essence of this teaching is that of the Inexhaustible Lamp. If you have any tiny bit of experience you can give and share this with all people, and your glimpse becomes definite and clear to all the maidens who live in the heavens. According to conditions and situations they may return to being unclear, and being insecure. If you are worried about this, take your tiny experience and this joy

and share it with others, and your essence will become even deeper. Our great joy of zazen will then affect many people. They will want to sit together and know this quieter state of mind. Our own state of mind becomes more deep, clear, and true. This is the teaching of the Inexhaustible Lamp. One after another people will want to join you, and when these people are teaching others their essence will brighten. So if you must return to the devil's heaven you can inspire everyone there to awaken to their bodhisattva mind and teach them that great joy. This will be great relief to those in society who are suffering.

Vimalakirti taught the maidens thus. They bowed their foreheads to the floor as if to raise his feet above their heads and returned to the heavens with the devil. While Vimalakirti was a lay person he had a very unusual power and wisdom.

In this chapter on the Bodhisattva Jisei, why was he confused by the devil's offer while Vimalakirti was not? This is a teaching of the Vimalakirti sutra. The Jisei bodhisattva knew about the way of relating to women, but somewhere in the bottom of his mind was a place he could not pluck out completely. That is why Jisei had fear and resistance. Vimalakirti had not even awareness of them being young girls. There was not a single thought about that difference. It was not that he was following a precept, because the precepts are there to take away our attached mind. Without using precepts Vimalakirti was already free from attachment so he had no need for liberation through a guiding moral code like the precepts. He acted naturally from purity of intention. There was no difficult, distracting mind. Given women, he took them. The devil took the women back, and he gave them with open arms. From the origin all things are in the world of form. But for Vimalakirti in the world of Buddha nature there was no attached place to that world of

form and substance. This is the important teaching of this section.

In our life we live in a world with many rules and regulations. Some of those are very necessary. But to be freed from all of these restrictions is to know the joy of deepening our clear mind. If we taste that pleasure, then by sitting on our tanbuton consistently and continually letting go of our sense of our physical body we know the joy of a deep mind. Wearing our simple samugi work clothes we do our daily jobs, continually finding joy in our simple ways of living. Within society there are things we see, things reflected in our eyes that we notice, and when we see these things we can awaken to joy. So it is not about turning our back on society and leaving form behind, but the more we realize that which is not attached to form, the more we can guide people in society. So people in society can be guided by a light that walks with them. Until now when living in society one often feels, "How lucky I am!" or "How unfortunate I am, I wish people would feel sorry for me and be nicer. If they would just have more concern for me and take better care of me, do more for me and have more respect for me, I would be better." This is the kind of attention and comfort we are often seeking from others. We want to feel fortunate. While wishing for other's comforting we see ourselves as the most lucky or the most unfortunate. But if we have a little bit of light that shines in our mind and we know our life is to help others, we have the joy of offering this life to others and have the great good fortune of knowing this day by day.

This is the awakening to our Bodhisattva mind. The minus negative state of mind. In one instant according to our perception we can change 180 degrees to a positive state. That is what the light in our mind can do. Just one light coming into our mind allows us to be the light that guides all people to know their light, to know that joy. That light and

joy can touch one hundred thousand other minds.

This is the true life of a Bodhisattva. This is the section on Jisei Bodhisattva. In the deep pain of life in society where we have so much insecurity, this is the truly best way to live.

Sesshin 2001

January	6-10	Kosesshin
	15-21	Osesshin
	26-30	Kosesshin
February	4-10	Kosesshin
	16-22	Osesshin

	27-3/5	Kosesshin
March	10-16	Kosesshin
	21-27	Osesshin
April	5-11	Kosesshin
	16-22	Osesshin
	25-29	Kosesshin
May	4-10	Kosesshin

	15-19	Kosesshin
	24-30	Osesshin
June	4-10	Kosesshin
	15-21	Osesshin
	25-29	Kosesshin

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