

# 普源一滴水

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## Vimalakirti Sutra

### The Reluctance of the Bodhisattvas

The Buddha then said to the young Licchavi Prabhavyuha, "Prabhavyuha, go to the Licchavi Vimalakirti to inquire about his illness."

Prabhavyuha replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember one day, when I was going out of the the great city of Vaisali, I met the Licchavi Vimalakirti coming in. He greeted me and I then addressed him, 'Householder, where do you come from?' He replied, 'I come from the place of enlightenment.' I then inquired 'What is meant by "place of enlightenment"?"

"He then spoke the following words to me. 'Noble son, the place of enlightenment is the place of straightforward mind because it is without deceit. It is the place of effort because it releases energetic activities. It is the place of high resolve because it s insight is superior. It is the place of the great spirit of enlightenment because it does not neglect anything.

'It is the place of generosity because it has no expectations of reward. It is the place of morality, because it fulfills all commitments.

'It is the place of tolerance because it is free of anger toward any living being. It is the place of effort because it does not turn back. It is the place of meditation because it generates fitness of mind. It is the place of wisdom because it sees everything directly.

'It is the place of love because it is equal to all living beings. It is the place of compassion because it tolerates all injuries. It is the place of joy because it is joyfully devoted to the bliss of the Dharma. It is the place of equanimity because it abandons affection and aversion.

'It is the place of paranormal perception because it has the six superknowledges. It is the place of liberation because it does not intellectualize. It is the place of liberative technique because it develops living beings. It is the place of the means of unification because it brings together living beings. It is the place of learning because it makes practice of the essence. It is the place of decisiveness because of its precise discrimination. It is the place of the aids to enlightenment, because it eliminates the duality of the compounded and the uncompounded. I t is the place of truth because it does not deceive anyone.

'It is the place of interdependent origination because it proceeds from the exhaustion of ignorance to the exhaustion of old age and death. It is the place of eradication to all passions because it is perfectly enlightened about the nature of reality. It is the place of all living beings because all living beings are without intrinsic identity. It is the place of all things because it is perfectly enlightened with regard to voidness.

'It is the place of the conquest of all devils because it never flinches. It is the place of the triple world, because it is free of involvements. It is the place of heroism that sounds the lion's roar because it is free of fear and trembling. It is the place of the strengths and the fearlessness and all the special qualities of the Buddha because it is irreproachable in all respects. It is the place of the three knowledges because in it no passions are remaining. It is the place of instantaneous total understanding of all things because it realizes fully the gnosis of omniscience.

'Noble son, when Bodhisattvas are thus endowed with the transcendence, the roots of virtue, the ability to develop living beings and the incorporation of the holy Dharma, whether they lift up their feet or put them down, they come from the place of enlightenment. They come from the qualities of the Buddha and stand on the qualities of the Buddha.'

"Lord, when Vimalakirti had explained this teaching, five hundred gods and men conceived the spirit of enlightenment and I became speechless. Therefore Lord, I am reluctant to go to that good man to inquire about his illness."

Kogon Bodhisattva (Prabhavyuha in the text). In the original he is referred to as Kogon Doji, or child Kogon. When translated the word means child but here it is brought in

not because because it's meaning of an infant child but because of this Bodhisattva's mind like a child, a mind which tirelessly searches for truth without stopping. This clear, innocent and pure mind is always called the child mind (Doji). Our clear mind, when seen from directly, will touch the pure original nature. This purity cannot be realized without the unhesitating mind of a child. If we are caught in dualistic knowledge, we cannot be free from the mind of profit and loss and will be always attached to that. We have to realize our true and original nature, the mind which never lets go of that pure mind, For a person like this, even if they are 60,70 or 80 years old they are referred to as having the child-like mind. This kind of courage to clarify the truth always is a Bodhisattva and in this way Doji and Bodhisattva are the same meaning.

Kogon Doji was asked to go to see the ailing Vimalakirti. But Kogon Doji did not want to go to see Vimalakirti. One day he had been walking in town and had seen Vimalakirti whom he knew, entering the town. He asked him where he was coming from and Vimalakirti answered, "The place of enlightenment is the straightforward Mind." These are the most famous words even among many famous phrases in the Vimalakirti Sutra.

Kogon Doji knew that the Buddha was living and teaching there in Vaisali and also that the teaching of everyday life and correct behavior could be heard from the Buddha's own mouth and that many people of the path came to practice there and that was a dojo, or place of enlightenment.. That was his idea of a place of enlightenment but Vimalakirti was saying now that the place of enlightenment is the straightforward mind. He was saying that it is not about a place but about our quality of mind. A straight and innocent clear mind is the place of enlightenment. An honest mind and one that does not deceive is the clear mind, the dojo.

If we do not lose that quality of mind, then even if we go to work or walk in town or travel around, this straightforward mind is always the place of enlightenment. It is not about how many years one spends at the place of training of the Buddha. Saying that "I have practiced for ten years", "I have practiced for thirty years", it is not about time but about the quality of the mind so it has nothing to do with time and place. It is not about form and space in that way.

The Buddha also says in the Yuima Sutra, that "Our mind is terrifying and horrible. It is like a wild beast, like poisonous serpents and violent thieves. He taught about the mind in this way, very severely. In our mind it is as if we have a serpent, a poisonous serpent and also as if fierce wild animals are being raised there. Our mind can be like a crazy horse and is very hard to align and get a grip on—we have to hold the reins firm and keep the whip close and in use when necessary or we don't know where it will run to and what it will do. If it just goes into the neighbors yard it is not so much of a problem but there are times when it goes raging and madly running into a valley, tumbling down head first and even killing itself. Thieves enter a house to steal something and by mistake may end up killing someone. Eventually this kind of result can happen and someone can end up being sentenced to be executed. We can read it in the newspaper as an every day happening.. They are in the prisons, in bondage -but we have to ask ourselves who are these people??? Maybe the poisonous snakes bite other people, but they are not thrown into prisons. Wild beasts may devour people but they are not thrown into death row's suffering and never ending hell. They may have committed the crime of stealing from people they have never seen, but does anyone else ever have their human character stolen away by others? To lose one's human character and quality by being thrown into prison or into hell, that is our own mind doing

that. This is truly something to be terrified of -our own mind.

A poisonous serpent, a wild animal, a violent thief. Further the Buddha teaches about how the mind is, as he taught in the Dhammapada, "The mind is restless, unsteady, hard to guard, hard to control. The wise one makes it straight, like a fletcher straightens an arrow." "People who make arrows have to make a straight arrow. In order to do this they use many ways to straighten a crooked arrow. In the same way a wise person also aligns the mind with all of their effort. To make the mind straight is the greatest and most essential work of this life. The words of the Buddha say, "The most excellent practice is to align the mind and become a wise great person." "Our mind is very hard to align and it is very challenging to do this practice. Like a crazy horse and an insane monkey, to align the mind like this is to align and become completely a wise, great person. As Confucius says—"In our mind we have to go beyond our many desires."

People have many things in mind and to spontaneously manifest them is natural. However, if these things are coming from ego and only being done for one's own benefit, crushing another person, with one after another of these thoughts which are born, and if we act according to them, the world becomes immediately confused. At the same time to think all the time "Don't do this, you mustn't do that, you have to do it this way—you must do it that way", and get hard, tense and rigid, making our mind limited this is also not the way of being free. This also makes us suffer and rigid and stuck in some preconceived way. This rigid mind, or an indulgent mind, both of these are mistaken.

We need to always be in alignment, independently and interiorly, and then what we think we can act on and we will not be separated from all natural laws. We will not make others suffer or be in confusion

ourselves. The state of mind which is well aligned from within, this is the mind of the wise person, says Confucius.

Here the Buddha teaches us about how to align the mind. The Buddha gives us instruction for that.

It also says in the Yuima Sutra, "If we let our mind do whatever it wants to we will lose people's good will." If we are like that crazy horse, with no quiet mind whatsoever, or like an insane monkey, how can we quiet this? Finally there is only zazen which can do this. We must focus our mind in one place and concentrate and then we become naturally quiet. This mind, if we work on this, this is zazen. For beginners we have sussokan, We align our breath and concentration and become quiet. The simple action of following our breath, by doing this our mind becomes quiet and the extraneous thoughts become fewer and fewer. That mind which was so full of extreme and active thinking, like a whirlpool, becomes quiet and we become like the autumn sky, clear and expansive. We have nothing to think, nothing we need to think about but are very clear and huge and expansive. We don't do this by forcing but by aligning our mind's difficult places. We return to this natural way of being of the mind. If we just sit and realize this state of mind and not only do that but also deepen the state of mind, then with a teacher we can continue to realize it and touch it all the way to our mind's source. If we do it to this degree we discover that there is nothing to be attached to in our mind whatsoever. We accept everything and are not stuck on anything. It becomes possible for us to realize this state of mind.

Nevertheless, if we are doing zazen and becoming quiet separately from our life and work, in the vacuum of a removed mountain retreat place, this is not the way to do this. We have a daily life and work and responsibility in the world. To live within that

yet to not lose our precious aligned mind, this is the way of doing zazen of the true transmission of Buddha nature. From the Buddha down through Daruma the true way of doing zazen is not done by leaving to go and be away in the mountains and retreating. That is not true zazen, to be always aligned in our daily life whether we are standing or sitting or walking or talking, to be able to continue and do this whether we are, waking or sleeping, with no obstruction, this is true transmission of Buddha Nature..

So the ancients said, to sit is zen, to move is zen, to speak is zen, to be silent is zen, to be in action is zen, and to be still is zen, everything is zen when the mind is clear. When we are eating we become eating completely, when we are working we become that working completely, when we are sleeping we become sleeping completely and doing zazen we become only doing zazen.

In this way we are able to let go of extraneous thoughts and our whole life becomes zazen, within zazen we live, within zazen we work, within zazen we sleep. Our whole life becomes zazen. This is the true way of "the straightforward mind is the enlightened place". Shotoku Taishi said it very simply, "The truth is that everything in this world is transient and melancholy, there is only to continually and singlemindedly keep the Buddha in mind. There is nothing you can depend upon or believe in or trust in in this whole world! Only to continue to believe in the Buddha in one straight line." Yet he did not mean that we should rely on a concept of a Buddha. In this world no matter how much we try to align our mind and believe in an idealized god or buddha the actuality doesn't change. There are still many disappointments and physical pains and within these we live. Eventually we get sick and die and this is our actual way of living a life. This body and life are undependable, this life and world are unreliable but what is important is to believe deeply in the truth and realize this truth, not

by conceptualizing it but by seeing the reality of the world. We need to not look away from it and yet try to do the best we can to improve this world, while not turning away from the truth. "The truth is that everything in this world is transient and melancholy, there is only to continually and singlemindedly keep the Buddha in mind." In this world full of misery we must maintain our deep truth and face every thing, standing firmly and receiving it full on. Within this essence there is a refuge born in truth, and this truth is able to be realized in our own mind.

The Sixth Patriarch has given a definition of zazen. "ZA" means to not give rise to any thoughts of good or bad whatsoever, concerning external matters. Everything in the external world is dualistic. There are good things and bad things, smart people and foolish people, sick people and healthy people. These are all dualistic, in a world of good and bad. We have to cut all of that and to see everything directly without taking our eye off it, to not be repulsed by it or afraid of it, to see it clearly and directly just as a mirror takes in everything that comes to it. A mirror does not get at all confused by what is reflected in it, it does not give rise to any thoughts about what is being reflected there at all. To not be wandering in our mind or be confused and deluded at all, this is what is the ZA of zazen, teaches the 6th Patriarch. It is not our physical body alone that sits zazen, it is our mind. No matter what problem may arise in the world around us, it is nothing more than a reflection in a mirror. A mirror reflects all things and in the same way a mind reflects everything that comes to it, while being caught on nothing. This is what is the definition of "za". Living zazen is defined here.

To look directly within and be unmoved by anything, this is "Zen", of zazen. As the Sixth Patriarch's famous words say, "From the origin there is not a single thing, where is

there anyplace for any speck to land?" In our mind there is, from the origin, nothing whatsoever, not a single speck of anything to hold on to or to be recognized, this is our true nature. In our Mind we reflect all worlds but are caught on none of them. We go beyond all dualism and we drink up everything, we realize the world in this way. If we don't become like this we cannot correctly reflect the world. It is said in the Bible that God sends rains equally to good and bad people. We function in the same way, whatever it is, just as it is. We drink it all down, the good and the bad, we receive and accept all things.

This is the nature of the mind. In the same way that there is no mirror that only reflects what it likes, we receive and reflect everything that comes to us. This is the true quality of our natural mind. While reflecting things we are not engaged by them. We are beyond that engagement even while we are precisely reflecting everything that comes. This is our original nature. To clarify and see that nature directly is to realize the eternally unmoved world. To clarify that is the truth of Zen.

If we put it in an extreme way, we can say that it is as if even God could arrive and yet that would still only be a shadow in the mirror. No matter what comes along it is only a shadow reflected in the mirror. Whether it is the Buddha or Bodhidharma who comes, it is all only a reflection.. All of it is only a reflection in the mirror, clarifying this completely, this is our original mind. This mind which we have from birth is pure and clear, it has nothing to think about. To see that directly and clearly and to continue those clear mind moments and then we can see through to our pure clear mind. To work creatively and inventively on this is zazen.

This is not about only holding to a certain form but a living functioning zazen. This is true samadhi and becoming a true Buddha

and this is the true Buddha's way. This is not something outside of us but is to see our true mind clearly and live accordingly. This is living the Buddha's way. The Buddha's way is to realize our own true nature thoroughly and not separate from this true nature. Doing zazen in its form is not a bad thing but with only a form of not moving at all and not thinking at all, we can easily begin to fall into preconceived notions. This is dead zazen. To see what is external and not be moved around at all, for doing this a true deep commitment is necessary. We have to decide to see through all of the momentary shadows and not be deceived, attached or moved around by them. We have to resolve to be working and functioning yet not be attached to any of the reflections. To know and do this truly is zazen, not a zazen of form but of deep Mind. We do this kind of zazen and then with our mouth, mind and body we live without deceit and there is actual truth in everything that we do. "Noble son, the place of enlightenment is the place of straightforward mind because it is without deceit. It is the place of effort because it releases energetic activities."

This is about our actions, our movements, and the realization expressed through our functioning. This is not a conceptual matter, it has to be lived and useful or it has not meaning.

It is the place of high resolve because its insight is superior. It is the place of the great spirit of enlightenment because it does not neglect anything.

No matter how peaceful our mind gets in zazen, to cultivate a mind that cannot function is of no meaning. True zazen, true straightforward mind, alive straightforward mind is, that which is stopped and obstructed by nothing. If we get stuck and stopped and we hesitate, we get gaps and from there the thoughts and delusions come creeping in. When perceiving in accordance with the

actuality we know an essence that is not stopped and trapped. Our mind is not caught. We move freely throughout the four quarters and ten directions. We are full and taut and our mind is stopped nowhere. This is our mind's health and living zazen. So whatever is necessary for someone, our body moves spontaneously to do it. Depending on how the other person comes to us, we act in accordance and move appropriately. with correct functioning and with an appropriate response. To do this we have to not let in any extraneous unnecessary thoughts. We have to not judge people on basis of good and bad.

We often get caught on others mistakes and failures and judge those and criticize other people. To not linger in that judgmental view, this is living zazen. We don't get into thinking if people are good or bad. It is not that we don't understand it. No matter what is reflected in a mirror, it is still precise and clear. A man is reflected as a man, a woman is reflected as a woman, an old person is reflected as an old person, a young person is reflected as a young person.. A healthy person is reflected as a healthy person, a sick person is reflected as a sick person, a clever person is reflected as a clever person, a foolish person is reflected as a foolish person. A mirror reflects everything but a mirror doesn't judge the things which it reflects. That is the minds immovable quality. Our mind is reflecting everything good and bad about all the people we see and meet and all the things in the world. We know each thing exactly as it is, but we don't judge it. When we judge our mind is taken out from under us, stolen away. Good people are good, bad people are bad and they are reflected just as they are, but we don't move and wander around in judging them. We reflect it exactly as it is but are not pulled along and around by the mind- this is correct way of mind

It is the place of high resolve because it s insight is superior. It is the place of the great

spirit of enlightenment because it does not neglect anything.

The deep mind that understands well the deep feeling of other humans and their needs is deeply sympathetic to the needs of others. This deep mind is necessary, and only when we have this deep mind are we able to begin to liberate others, the most important function of the Bodhisattva.

It is the place of the great spirit of enlightenment because it does not neglect anything.

This deep spirit of enlightenment is to bring awakening to all others before we realize it ourselves, this is the true essence of zazen and it is the place of generosity because it has no expectations of reward.

The bodhisattva's most important practice of awakening is generosity. We are always relating to people in society. To give our wisdom and our help and our work and efforts we relate in many ways, but if we expect recognition it is all beside the point. The generosity of the Bodhisattva is that action which comes forth without expectation, spontaneously and freely and without thinking. Not expecting rewards but naturally and this is the essence of our deep understanding.

It is the place of morality, because it fulfills all commitments.

The precepts are the rules for living. When we align our life and make it clear, we also live a correct life for others and ourselves. Our goal is to realize awakening and for this we have to align our life as well. This same mind will simultaneously make many others joyful and that is our mind's true fabric, as well as to not cause problems for others. For doing this we use the precepts. In society and in the nation we have laws for the purpose of being able to share happiness and joy and live together harmoniously. These are

not just for one person's happiness but so that we all can share the good fortune. For this we have the laws and the rules. We go against the rules and live immorally only because we are not thinking about anyone except for ourselves. We don't care about others' inconvenience and problems we are only living and thinking about our own circumstances and preferences.

Because of this many different crimes are born. We have to live in integration with society, if we think in this way we follow the rules and live morally and we don't twist the law or go against the moral standards. For children's needs, for every day education in the home and for the well being and way of being in society we need to have a deep vow, compassion and love. Then we will naturally follow laws and live morally. To be able to do this we have to clarify our mind. This mind which all people share must be educated to live according to this vow and alignment. If not we harm the lives of others too, but if we align the essence of our life, then our life itself becomes the path to awakening. These precepts and living them is the realizing of our vow and that is the place of enlightenment.

It is the place of tolerance because it is free of anger toward any living being.

Tolerance is to not get angry. No matter what happens, to endure it with patient forbearance is tolerance. Patient forbearance, we say, "but that is not possible" and in the usual way are rigid and painful. But if there is anger between us and another then with patient forbearance we can let go of the conflict and then the obstruction and the hardness in our mind will be gone. In the mind, when this obstruction is gone we are no longer negatively affected by any person no matter who we might encounter. We are always able to adapt and bow our heads, this is the essence. The Bodhisattva Jo Fukyo said to everyone he encountered "You are a

true Buddha, I wish no harm or suffering to you."No matter what another person does, whether they spit at you or hit you with a stick or viciously insult you, "You are a true Buddha, I wish no harm or suffering to you". We continue to not be caught on and deluded by another's form, words and shadows. Rather, we are more concerned about and want to do whatever we possibly can to help the person awaken to the essence to which they are not yet awakened. This greater mind is brought forth through tolerance.

It is the place of effort because it does not turn back.

Humans are given an opportunity to train as long as there is a person of training around. While there is still a need for training in a person who is around us we have lots to do. In that fulfilling time we do the work that needs to be done and also fill the hopes of society and in doing that we are liberated. In living in this way we don't get deluded and step away from our path. When our responsibilities lessen and we have too much time, we can easily get slack, and then we get deluded. When we are absorbed in our work it goes well, but if we lax and inattentive we get deluded. Enjoying leisure and playing are fine when we can do them but if when we cannot we get angry, then we are confused. We need to always be aligning and clarifying our mind is what is most important. This does not mean that we have to work continuously but that our mind does not get stagnant, stuck and caught. To work not only on the external in our lives but no matter how old we get to have a deep interest and continue discovering within our mind. We deepen or essence and really work for realizing truth in our life this is effort. Our mind is always deepening and our essence is always full and taut, this is humans greatest worth I think. And this essence to be always worked on is that is to not loosen from the

truth and these efforts are the place of enlightenment.

It is the place of meditation because it generates fitness of mind.

Meditation is one of the six Paramita basics, and if our mind is settled then no matter what comes up we don't get moved around by it. So often we are being moved around by what we see and hear. People who dance are not bothered by anyone watching them in the audience or by applause or even if people get right up on the stage. Nor are they are full of thoughts that they have to dance well or that they better not make any mistakes either. They just concentrate on the mind of dancing and are not moved around. This is the mind of meditation. When we are doing any work we need to be concentrated to not let in other thoughts. We have to do this in our everyday life and not be caught on all the various forms and differences in things. Diving into each situation that arises we are firm and not moved around or upset by anything that comes along. This truth is our true essence. Our true nature is prior to experience and to knowledge. It is pure awareness before there is any clutter of a world at all, pure and from the origin clear and not moved around by anything at all. That clear nature sees the external and gets deluded, sees various objects and is moved around. Letting go of that, not by closing down our senses but by facing forward and perceiving it all but not moved around by any of it, this is the truth. Working on this creatively and inventively is our meditation within everyday life. While encountering everything that arises to be clear and matched with each thing, and then no matter what comes along we can be quiet and laugh. That naturally comes around because we are naturally like that from the origin. A baby is like this. In any moment it receives anything that comes. To know this is the place of enlightenment

It is the place of wisdom because it sees everything directly.

The wisdom of the Buddha, to know this is the place of enlightenment. The Buddha's enlightenment is not something special but is the mind which accepts and receives things exactly as they are. It is the mind which can see and hear directly without inserting anything. Seeing it, we become it and hearing it, we become it. We are endowed with the capability to do this and that is our true nature next. Previously we have discussed the six Paramitas, these are all our seat of enlightenment. These are not a seat of form but inside our mind. If we align well the six Paramitas there are also four great immeasurable states of mind.

It is the place of love because it is equal to all living beings. It is the place of compassion because it tolerates all injuries. Compassion is the word "jihi" in Japanese and is divided there fore into two parts; that of giving joy and that of taking away pain. The first half, "ji", is to give joy and happiness and then "hi" is to take away all pain and suffering. To give wisdom and give the joy of wisdom is the first half, and then to take away all pain is the second half. The joy of wisdom is equally given to all beings because we love all beings equally. That is a great ability which we all have. To realize this to awaken to the place of enlightenment. "Hi" is also the place of enlightenment, taking away all the pain of all beings, and if we do that all of our own suffering and pain goes away. We forget our own problems and give everything to everyone in society. We offer everything and that is the place of enlightenment.

It is the place of joy because it is joyfully devoted to the bliss of the Dharma. superknowledges.

The joy of others is also our joy. To teach the truth and awaken others, they become joyful and that is our own joy and is born

infinitely. To teach the truth and see another's joy, that is our deepening in joy.

It is the place of equanimity because it abandons affection and aversion. This is the place of letting go of all likes and dislikes. There is nothing of ourselves left at all, no possessions and no knowledge. If we think of everything as something which we have just been lent we can let go of it anytime. This state mind is the place of enlightenment, and here there is no emotional content such as liking or disliking, seeing something as or pretty or as ugly.

It is the place of paranormal perception because it has the six superknowledges. Supernatural powers are those things which most people are unable to do. An ability to do that which most people can not do.

First, there is the ability to see something very far away as if it was just on the other side of the wall. But that is not really so difficult. Just seeing something right in front of us we can know from where it came. If we take the rice we eat or our food we can see the work of those who brought it to us or the electricity which made it edible or how much work it took people to transport it to us. If we look carefully and sharply we can see this and anyone can see like this.

Second is to be able hear a nearly inaudible voice from very far away. But this is not something so special either. If we listen carefully we can hear all the voices of pain and joy everywhere. Just being here, right now, I can hear all the voices of suffering in the world and cannot ignore them. The pain of someone right in front of me I have to be able to hear as well. If my mind is quiet of course these supernatural hearing abilities are possible..

Third is to be able to go to the place where people can't usually go. Usually we cannot go into space or walk on water. Yet, when we

really have to do something, if we have a deep determination and vow no matter what difficulty and impossibility there is, we can go through it. It is not about walking on water and flying in space that is of importance but to be able to do what we thought was absolutely impossible for us to do. This essence is what is important.

Fourth is to be able to read what is in someone's mind. We all share a deep mind and sympathy and when we see with this we can see another's misery and suffering and know what they are feeling. This can not always be seen from a person's external face, and knowing from this deep place of empathy we do whatever we can

Fifth is to see past lives. This is a supernatural power but if we go very deeply in mind and see the actuality and reality of today we can see the mistakes of the past and how they have made today's situations the way they are. This is a matter of course, in both the worlds conditions and also in an individual person's situation. Cause and effect, good bringing good and bad bringing bad are always in operation. To see this directly from a quiet mind and then we can see how this works clearly.

Sixth is to be without any delusion or extraneous thinking, to encounter everything exactly as it is, in truth, and without caught places and stubborn attachments, to let go of each of those false views.

To realize these six powers and actualize and live them is the seat of enlightenment.

It is the place of liberation because it does not intellectualize. It is the place of liberative technique because it develops living beings.

Liberation is to take this real and happening situation just as it is and with wisdom, to liberate it. To put it in another way, to liberate a situation where things have to

change. In fact there are many things that will change with a change in the point of view of how we look at it. We have a physical body and we have desires. We live in the world and with our delusion and extraneous mental activity we filter the phenomena. Just as we are we can live within that deluded world and not search for some world free of any confusion and problems. Rather, we need to understand that as long as we have a body we will have such problems. We learn to not be thrown around by these problems but to use our wisdom to find good solutions to the continuing challenges. It is the place of liberation because it does not intellectualize. It is the place of liberative technique because it develops living beings. We awaken to this and it is the place of enlightenment.

It is the place of the means of unification because it brings together living beings. Here we have four specific ways to relate to people: The first is that of generosity, to offer truth and offer material things and in the doing of that we realize an intimacy with society and can guide people and light the way. By offering things and truth we give life to karmic connection and we light the path.

The second is that of using gentle words to deepen intimacy and guide the way. With strong hard words people will be afraid. To use gentle words to unbind a person's tightly strung places and then spontaneously we will be leading them to the path, this is kind words.

The third is doing things together with someone. We sit together and do things together. Living not only for our own satisfaction, but to sit with many people, not just by ourselves. We are working not only for ourselves but with and for all people so that people can share a place and a shared mind can be born. From here the path of truth is born

The third is make use of another person's abilities to bring them to the path. This is not making use as in the sense of profiting from them but in a way that the person can understand directly "oh that is how I should have done it". In this way they learn about things and knowledge and function Using many and various means to bring people to the path, this is the place of enlightenment.

It is the place of learning because it makes practice of the essence. We are eager to hear the truth and when we hear the truth we listen carefully. In hearing the truth we awaken and by awakening we can live correctly. This aligns and corrects various states of mind that have become second nature. Those states of mind that we have developed without meaning to, being selfish, or behaving unskillfully, The place of enlightenment is where we clear out that selfish state of mind. The place where we correct our mind is the place of enlightenment. Doing this, we can hear the truth clearly

It is the place of decisiveness because of its precise discrimination.

In Buddhism there are many aids to help us align our daily life, of the thirty seven limbs of enlightenment we are most familiar with the Eightfold Path as an example of these. To live this Path we give energy to moral living which helps us let go of our deluded way of life. At first, while thinking we are not deluded, we lose the path and lose our true way of life in the various situations in the world. We live only for each moment and to make a profit, and to realign from that is a huge job since we are all so habituated. To rework our conditioning is very difficult. Some habits we need to correct and some there is no meaning in correcting. We have to see clearly what needs correcting to have our life be in good order. If we lose that order we get insecure and unstable and life gets so complex that we can't even talk to anyone

about it. When we walk in an ethical way we can correct that.

The Eightfold Path, for example, the eight correct ways of living, and being in our mind are the Buddhas doctrine and at the base of all of his teachings. Nirvana is a deep and high quality state of mind. To know this state of mind we have to have the first in the Eightfold Path, RIGHT VIEW. This means that we have to have a view that is not stuck on saying that "it has to be like this". We have no such attachment in our mind. According to each situation our point of view is born and we have a correct point of view that sees precisely what is there without adding on any extra thing

The second is RIGHT RESOLVE, the effort to do the Buddha's way and our life without being lazy or sloppy in what we do, always clarifying our true mind and not being lax in our efforts

The third is RIGHT SPEECH which is to not lie and to not speak wastefully.

The fourth is RIGHT CONDUCT, to not kill life of anything to not steal to not go against someones' character

The fifth is RIGHT LIVELIHOOD, to live in a way that does not hurt or delude other people.

The sixth is RIGHT EFFORT, to maintain the correct state of mind and to stay in equilibrium and not be moved around.

The seventh is RIGHT MINDFULNESS, to be clear in each mind moment, continually.

The eighth is RIGHT CONCENTRATION, to not be stopped by the many extra thoughts in our mind, but to be like a baby's clear state of mind, holding on to nothing. To simply be each moment with each person as they appear, and to not lose this simple clear

mind. This is the Eightfold Path, our very important tool of being in the place of enlightenment.

It is the place of the aids to enlightenment, because it eliminates the duality of the compounded and the un-compounded. For the teaching to be made clear and to help us to awaken the Buddha used various aids. When sitting under the Bodhi tree the Buddha realized that everything is transient and empty. He understood this truth directly and as an awakened one, from that essence, he realized deepest enlightenment. When he died he said he had chewed this awakening well. He constantly taught from that profound truth. That teaching that all things are empty and impermanent, he experienced himself and said each person must individually experience it for oneself. He taught that and lived it from his own experience and if we follow his teachings in our daily life we can live the same kind of life he did and also realize awakening. The Buddha left pathmarkers for all people so everybody can find the opportunity for enlightenment. The first of these aids to enlightenment was the Four Noble truths. These are the basic truths teaching about people's deluded mind, and about how we can live free from these sufferings.

The First Noble Truth is that this world is a place of suffering. The Buddha said that the world is suffering. The essence of being human holds this truth. With birth and illness, aging and dying, this is unmistakably our truth. To see this clearly and awaken our mind we look at this directly. We learn, as a human, how we can live peacefully. Seeing clearly that life is suffering when without a goal and unenlightened. we then grow into a way of looking of independence and clarity.

The Second Noble Truth is, in answer to why is life suffering? Because people gather things. People want to gather and have things. This is natural, but with this need and

desire we always get possessiveness. Since we don't live alone as a single isolated individual we, in fact, depend on many others. If we stay greedy and want to do only what we want to do ourselves that will always bring us conflict. Buddha taught this with compassion. It is a basic instinct to accumulate things but if we do that without any point and in ignorance and are greedy, it will of course destroy us. We have to take that pointless greed, desire and attachment and separate from it.

The Third Noble Truth is that while we live within likes and dislikes and cravings, we have to let go of our attachments to these likes and dislikes and cravings. We have to let go of the world of win and loss and pain and pleasure.

The Fourth Noble Truth is to live in world of death but to be beyond that world of death by following the Eightfold Path. We can then live in serenity, this is the person of realized peace. This state of mind is that of Nirvana, of serenity and clarity where all attachments have been released. To realize this as truth is the place of enlightenment.

It is the place of interdependent origination because it proceeds from the exhaustion of ignorance to the exhaustion of old age and death. The Buddha himself was ordained for the reason that he wanted to resolve the question of birth, sickness, old age and death, seeing that this was the most central point of suffering. Where does that resolution of suffering come from? From the resolution for the question of life and death, and where does that resolution come from? It comes from deep awakening. And how did he deeply awaken? Because he wanted to and because he saw birth, sickness, old age and death.. And why did he see it? Because he had senses. Because he has six senses he saw it and why does he have six senses? Because when he was in his mother's uterus they became part of him and why was he in his

mother uterus? Because he was conceived and why was he conceived? Because of his mother and father's sexual desire, and why did they have sexual desire? Because of unenlightened craving and this goes around and around and around. From the teaching of the twelve causal chain we see that the source of the great suffering of sickness, old age and death comes from ignorant instinct or "mumyo". This is to where it always returns. In this way our lack of clear understanding brings forth further lack of clear awakening and the new life that comes forth again is given birth in continued lack of understanding and an eternal continuation of this lack of awakening is ongoing without cease. This is our human condition. What can we do to be saved from this ongoing cycle of ignorance? It is for this that the Buddha searched.

If we put our emphasis on our own personal position and situation we are stuck in the suffering of birth, illness, old age and death and eternally we will not be liberated. Yet neither can we be separated from our everyday living and conditions. Within these situations we have to forget ourselves, this state of mind is zazen. To be in that state of mind yet to let go of our own position and not be caught on that, is to be in the world of One. The Sixth Patriarch defines samadhi as not adding on any further thoughts to what happens within or externally. The highest quality of human life has samadhi in it, without exception and from this samadhi comes a high quality of life. This samadhi we have to awaken to in whatever way we can. We awaken to it and give life to it even while we are in the midst of sickness old age and death, we let go of our attachment to it, being in ignorance we let go of our attachment to it. In this way our actual truth is born. This truth is the place of enlightenment.

It is the place of eradication to all passions because it is perfectly enlightened about the

nature of reality. This is truly an excellent way of saying it. Our desires are the source of our suffering. We try to let go of them, but for Yuima these desires are also the seat of enlightenment. Human desires may be negative but that is because we are used by them. If we separate from them in a large minded way, then we know we are small and caught and how humans are like that. If we can see ourselves like that the desires are the place of enlightenment. The working of the human mind is expressed by our desire and our mind can be deeply cluttered and dark. When we can see this clearly we can then align it like the lotus in the mud which brings forth a beautiful blossom. Because we have desires we want to realize our awakened mind and be liberated to become free from the suffering of desires. As long as we are alive we have desires and that is why we need to know this quiet, serene mind. We need this quiet mind to be able to go beyond our desires. Because people are so steeped in the pain of the desire of physical love people limitlessly have to realize this true path. Desires are truly the place of enlightenment and they teach us our actuality and show us the way to realize the resolution to our challenges.

It is the place of all living beings because all living beings are without intrinsic identity. If we can see that all sentient beings are from the origin empty and do not exist in a fixed form, this is the place of enlightenment. There is no Buddha separate from a sentient being.

It is the place of all things because it is perfectly enlightened with regard to voidness. In this world all phenomena are the dharma. Mountains, birds' songs, trains, vegetable salesmen, fish sellers, all of these are the dharma and all of them are empty. When we can see these all as empty then these are all the place of enlightenment.

It is the place of the conquest of all devils because it never flinches. In our life there are many kind of temptations and delusions in our mind. To align with clarity and not indulge in that temptation and be moved around by it is the place of enlightenment

It is the place of the triple world, because it is free of involvements. The three worlds are of desire, form and formlessness. We are always caught on and attached to things in our actual life and these things are all of the world of transiency. We think all of it will never change but everything of form will, without fail, change. All things of form are unfixed and changing and in flux. This is what they are. To see this clearly and not be attached, to know and be with this simply is the place of enlightenment

It is the place of heroism that sounds the lion's roar because it is free of fear and trembling. We have things we should do and things we should say and things we have to do. What is truthful? How do we know what is correct and what we should say? To know this in accordance with our deepest wisdom is how we have to be supported. This is the place of enlightenment.

It is the place of the strengths and the fearlessness and all the special qualities of the Buddha because it is irreproachable in all respects.

It is the place of the three knowledges because in it no passions are remaining. It is the place of instantaneous total understanding of all things because it realizes fully the gnosis of omniscience. Humans true mind is like a clear mirror, to understand this and know that all is clear wisdom, this is the place of enlightenment because all wisdom comes forth from there.

In this way Vimalakirti says what a place of enlightenment is from every angle possible and finally for the liberation of all beings he

describes how all action is for the liberation for all beings, "Noble son, when Bodhisattvas are thus endowed with the transcendence, the roots of virtue, the ability to develop living beings and the incorporation of the holy Dharma, whether they lift up their feet or put them down, they come from the place of enlightenment. They come from the qualities of the Buddha and stand on the qualities of the Buddha." All of these are the place of enlightenment and we must observe them as he tells us carefully.

In Zen there are the words "Sitting in the moonwater dojo, doing practices like empty flowers in the air."

The moon reflected in the water is so beautiful yet the moon has no awareness of being reflected in that water nor does the water have any awareness of reflecting the moon. The moon is not attached to the water and the water is not attached to the moon. This state of mind, this is the place of enlightenment. No matter what problem comes up in our daily life to not be swung around and not become attached to it, but to keep flowing. Like a flowing river our mind keeps moving, this is the the place of enlightenment.

When we look at the sun we can see that it is shining so brightly, like a silver flower. Of course there is no flower there but we can see it. Life is the same. There are many many problems but they are all something floating in space. They have no real form and after they arise, they then fade and there is nothing there to be caught on, whether it is something happy things or sad. Soon it all fades and nothing remains. This place of nothing remaining, this clear mind, to live in it everyday is sitting in the moonwater dojo.

When we align our breath and always keep our mind stable and quiet we will stop being attached to things. In our mind we will then have no ego shadow to be deceived by and

will always be in a quiet state of mind. With nothing to pull around we can receive things just as they are. From morning until night, in all the four seasons, we will be able to keep our mind clear and this is the place of enlightenment. This is not limited to a certain place only. In our daily busy life, in the very middle of that, to be involved with the external world yet not be at all moved around by any of it. This state of mind is the place of enlightenment.

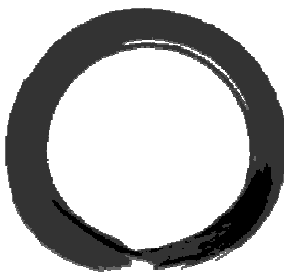
"Lord, when Vimalakirti had explained this teaching, five hundred gods and men conceived the spirit of enlightenment and I became speechless. Therefore Lord, I am reluctant to go to that good man to inquire about his illness." This is how Vimalakirti taught and 500 angels were all deeply enlightened and gave rise to deep Bodhisattva Mind. "Because of this I haven't got the energy to go to see Vimalakirti". And so he turned down the request to go and make the visit to Vimalak

<b>Sesshin 2000</b>								
July	4-10	Kosesshin	September	2-8	Kosesshin	November	7-11	Kosesshin
	15-21	Osesshin		14-20	Kosesshin		15-21	Osesshin
	26-30	Kosesshin		24-30	Osesshin		25-29	Kosesshin
August	4-10	Kosesshin	October	5-11	Kosesshin	December	4-10	Rohatsu
	17-21	Kosesshin		16-22	Osesshin		14-20	Osesshin
	25-29	Kosesshin		26-30	Kosesshin		24-28	Kosesshin

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