

想の性質

o 定 (Samadhi)

We have already confirmed our common and most crucial problem as being the sticky habits of our ceaseless mental associations. As we really clarify these inescapable karmic habits, aren't we also trying to find the way of stable freedom from the delusive circuitous fixation and limitation of our usual homeless state that is like a jumping monkey mind? Yes, we are and there is a open way (of no way) for this. Along our straightened spine we breathe down to the core of the earth. This one breath, this one breath. This one breath, this one breath. We naturally get into the state of deep meditation (禪)定 that means ○;1 *Samadhi* (deepened state of meditation) ,○;2 stability. In this state of 定(*Samadhi*), ○;A we can be beyond the habits of our ceaseless mental associations (even though sometimes we may have some clouds of mind).○;B We experience no separation between ourselves and the universe, between oneself and others. That is, no self (selflessness), that is *Sunnyata* (emptiness). All our five skandas are clarified as emptiness. All our suffering and distress disappear, as Avalokitesvara discovered. ○;C We can find **this** one step as the unique ultimate goal (realization of the universe). We usually have a completely fixed idea about the purpose and means. In order to achieve something we do this and that, and so on, as the means of means of means of, an endless chain in a jungle of means. If we do not achieve a reasonable result, we feel failure. However, in the state of *Sunnyata-Samadhi*, there is no separation between purpose and means, between process and goal.

When Zen master Dogen says in *The ZUIMONKI*, “**The most essential necessity in whole Buddhism is zazen that is the first priority**”, he is referring to the essential substance (experience-practice · practice-experience, dropping off body and mind) of zazen, that is this *Samadhi*○;定. Without the basis of *Sunnyata* (emptiness) 空(無我)-*Samadhi*定(practice-experience 修証), Buddhism and religions are mere philosophies. The quality of their love is not selfless but often emotional, intellectual and limited (within the realm of self).

So, there is one question before us: What we (you) are practicing, is it zazen, or are we(you) practicing something different? We all sit here together in the same position, with the same form and same manner. However, each one of us has very different (innermost) universe. Each one of us is a totally different cosmos! How can we know whether our own zazen is genuine, or not? When we are in the state of selfless (empty) *Samadhi*-peace, all Buddhas and patriarchs together with all beings are joining us as our selfless sitting position. We can call it *Sunnyata-Samadhi* (空定).

Throughout all human history and also in our depths, we can discover what our ancestral masters on this planet have discovered, miraculous three treasures in the form of trinities. For example, Buddha, Dharma & Sangha; *Sila*, *Samadhi* and *Prajna*; *Metta* (compassion), *Sunnyata* (emptiness · selflessness) and *Bodhi* (enlightenment); mindfulness, selflessness and awareness; self-completion(完成), nirvana-emancipation(解脱) and love-action(実戦);

When mental associations are not habitual or thought-constructions, they are not necessarily a problem in our daily meditation. Even if we practice meditation so deeply and enter into pure *Samadhi*, our mental associations do not totally cease. Yes, sometimes it is possible to be in a pure no mind state, but not for long. In a state of real *Samadhi*, these associations are not always a hindrance but some could be a sort of (unconscious) compost.

As *Samadhi*定 is not like a state of hibernation, the sensitivity of our awareness is deep and clear during *zazen-samadhi*. Everything (reality) is perceived (observed) as it is, as they are, in the empty mirror of *Samadhi*. This means that there is neither inside nor outside in emptiness (our-selfless-selves). Meditation · *Samadhi* and zen practice is the direct way to work (to love) in the world (reality). Emptiness is the basis of love, love-compassion is the basis of emptiness-selflessness, both of them are an inseparable one Life · Light · Love.

For many thousands of years, we have habitually repeated to build countless objects representing our thought constructions. For example, huge pyramids, the sphinx, stone circles, the Great Wall of China, the Tower of Babel, the tall, sharp towers of cathedrals, and nowadays, huge skyscrapers are everywhere, even

many satellites and space shuttles with astronauts. Are they evolving our karmic ego-monsters toward the direction of heaven? No, hell! These countless, endless repetitions of our monkey(ego)-mind habits represent nothing but a lack of *Samadhi-emptiness* 定·空. When we are empty (selfless) enough, our direction is the opposite; towards the core of the mother earth along the straightened spine of our zazen --- like the Australian aborigines, in their higher dimensional wise way, they, for some seventy thousand years, did not represent self importance via such constructions. For them, mother nature really was the most sacred and familiar basis to sit on, and to live in. Buddha warned us in his *Bequeathed Sutra*, “Be aware of the endless fearfulness of our own thought-mind-consciousness. The fearful nature of the functioning of our own mind is worse than poisonous snakes, cruel beasts and enemy bandits. Even the worst disastrous fire does not compare with it”. Wars, for example, are a typical example of the phenomenal expressions of our thought constructions and mind buildings (schemes, plots, intentions, etc.)

□ 戒·定·慧 -- 愛(慈悲)·空(無我)·覺(菩提) . . . 究極の一体三玄

---- *Metta-Sila · Sunnyata-Samadhi · Bodhi-Prajna* , the ultimate basic trinity ----

o 戒 (Sila)

Even though we may deeply sit in zazen for one hundred years, if our daily lives are wrong, messy or false by breaking precepts, our zen practice is also rotten. If we daily steal, kill, fight, lie, for example, the quality of our zazen cannot be genuine. It is not possible to make our zazen genuine with wrong body, mind and life. Therefore, the basis of our zen practice is precepts (Sila). However, if the zazen (*Samadhi*) we penetrate is genuine, our keeping of precepts (*Sila*) becomes genuine, our understanding (*Prajna*) becomes genuine. If any one of three is true, all the three become genuine as the trinity of them. And yet, we need to integrate these three in order to grow into the perfect completion of the Open Way. If we lack one or two of the three, we become spiritual cripples. For example, there have been famous zen masters who were well respected for their *Prajna*, but who didn't keep the precepts of compassion (*Metta-Sila*). Nowadays, Japanese zen monks lead luxurious, high consuming, wasteful lives, killing, day and night, so many thousands of poor people and starving children of the third world countries, They mostly do not practice zazen . So, now we need to learn, keep and practice and the fourteen precepts of Thich Nhat Hanh, for example.

When the quality or the background of the precepts is selfless love and compassion, the precepts are (become) *Metta-Sila* (慈戒). When our love-compassion is embodied in our daily world, it naturally becomes precepts (*Sila*).

There are many formal precepts that we chant daily as we do, and an infinite number of formless precepts. For example, “Even if you study and penetrate thousands of sutras and their commentaries of ten times more volume. Moreover, even though you may break through your zazen seat, if you do not have this ultimate vow you will not be able to attain the genuine ordinary open way.” (Master Dogen's *ZUIMONKI*). Such deep and high dimensional precepts do not appear in the Ten Grave Precepts or in any other formal precept codes.

In the Bible we can find the unknown depths of immeasurable formless Sila-precepts, for example, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets”. (Jesus Christ in the Gospel of Mathew, chapter 22. Saint Paul is also teaching us unfathomably profound formless precepts in Corinthians 1, “Though I speak with the tongues of men and angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but not have love, I am nothing. And though I bestow all goods to feed the poor, and though I give my body to be burned, but not have love, it profits me nothing. And now abide faith, hope, love, these three; but the greatest of these is love”. Genuine *Metta-Sila* (慈戒) cannot act without selfless-understanding in meeting (awakening) This-Here-Now. So real selfless-understanding (*Sunnyata-Samadhi* 定空 · *Bodhi-Prajna* 覺慧) is necessary as the essential basis of *Metta-Sila* (慈戒), the precepts of love and compassion. **Jesus and Paul must be sitting in zazen on the cross, acting, working for, loving us all, as likewise Buddha, Joshu and Dogen are doing so now in our sitting position...as countless nameless Boddhisatvas are doing so now.**

Whatever kinds (levels) of precepts we keep, they should come from the same source of oneness, no-separation (love-compassion) of This enlightened life-universe of Now-awareness, Here-encounter. According to Buddhism there are ten realms in the universe ranging from hell to the Buddha realm. Associated with each realm, there is a certain quality of precepts, practices and experience. Dogen says, "Keeping precepts of the Shomon (Shuravaka)'s realm is breaking the precepts of the Bodhisattva's realm." This means that we might be breaking some precepts of higher realms while at the same time keeping the precepts of the realm we currently inhabit. In addition, when our awareness is heightened and/or widened, we can feel the deeper sense of precepts from higher realms. For example, the more we deeply understand the reality of this world, the more painfully or profoundly we can sense, listen and act in response to the silent cries of anguish, and pleas for help wherever these may be, including the nearby voices of our own children, wife and neighbours. (Consider the lives of Thich Nhat Hanh, V.E. Frankl, Mother Teresa, etc.). Thus, we are stepping slowly guided by precepts of compassion (*Metta-Sila*) to be real Bodhisattvas in **This** world, breath by breath of Now. *Metta-Sila* (慈戒) in our depths, together with the other two qualities of the Dharma Light trinity, *Sunnyata-Samadhi* and *Bodhi-Prajna*, is the direction, guideline and energy for the realization-action of our own deepest vow.

When we confront the real situation of wars, huge, wasteful consumption, monstrous civilization, destruction of this eco-planet, we deeply feel the crucial necessity and meaning of precepts (慈戒 · *Metta-Sila*). During the second world war, many zen masters joined or encouraged young Japanese to fight and kill, breaking all kinds of precepts. Isn't our own daily state like theirs, or not? Even now, without knowing, how much or how deeply are we destroying this world of ourselves?

We have now investigated two essential basis of all life(lives) --- 空定 · 慈戒 (*Sunnyata-Samadhi*, *Metta-Sila*). They are both mutually the essential basis for each other, S · S is the basis of M · S, too. Unless we are in the depth of selfless-peace, we can hardly keep compassion-precepts.

- o *Sunnyata-Samadhi* · this is the matter of awareness · surrender of our own selfless-universe (無我).
- o *Metta-Sila* · this is the matter of the innermost-sensitivity & outer-action of our own deepest vow (真願).
- o *Bodhi-Prajna* · this is the matter of the discovery of cosmic unity (Whole-oneness) · This-Here-Now awareness (修証).

o 慧 (Prajna)

Prajna is Truth-understanding that is the embodiment of *Bodhi*-enlightenment in daily life. On the basis (soil) of *Metta-Sila* and *Sunnyata-Samadhi* the fruit of *Prajna* is possible. Also, *vice versa*. On **This** basis of *Prajna*, *Samadhi* and *Sila* are possible. Without clear awareness and understanding, love is not genuine, but often emotional or selfish, blind love. Similarly, without clear awareness and understanding, the quality of meditation becomes self-limitation and delusional. Therefore, these three are, in reality, the inseparable nature of the whole-oneness of Life, the trinity of ultimate realization --- the essence of all essences in Buddhism, Christianity, Hindu, Taoism, Sufism, Judaism, etc., throughout all universal lives.

What is the Truth-understanding · Prajna? Where does it come from?

To be **aware** of **This** cosmos-reality as this is (**Now**) is enlightenment (*Bodhi*菩提 · 自覺), This-Here-Now awareness is the ultimate awareness (enlightenment) of *whole-cosmos*. The natural embodiment of the enlightenment in our real daily lives is *Prajna*. At This awareness of cosmos-reality, for example, when a leaf of the tree is falling, this leaf is falling as such, there is neither subject who sees this leaf nor the object that is the leaf. When we are empty, being emancipated from all kinds of habits & fixed ideas, we experience This awareness without distortion or covering. So, the enlightenment-*Bodhi* & understanding-*Prajna* are the inseparable one same substance and two essential words. The term is *Bodhi-Prajna* (覺慧). In, through and after¹ this enlightenment experience, everything is naturally awakening as it is, as they are, and no self is present, including this body which is others and mine at the same time, as everything is, perfectly cosmic, no separation, no body to perceive and experience. This was and is the natural contents and description of the *Bodhi*-experience to be forgotten completely without any stain (self-conscious mind). When we forget it, it is already being actualized in our daily lives. So, *Prajna* in our daily lives is spontaneous action

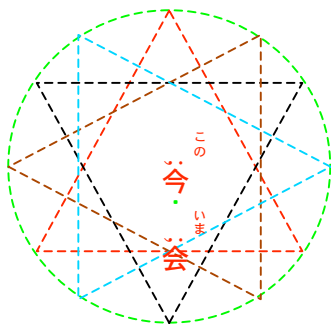
¹ Of course, no after, no before, no time in this enlightened emptiness

(encounter-awareness-action) of Here-Now-This.

Since the first single cell being appeared on the planet, throughout all the history of our karmic being, we have repeatedly engaged in bloody, cruel and greedy war. In this context, the trinity of M-S (*Metta-Sila*), S-S (*Sunyata-Samadhi*) and B-P (*Bodhi-Prajna*) is as miraculous as an opened smiling flower found in the middle of the Sahara desert. (We are trying to embody and actualize this flower).

o However, the biggest miracle to be discovered in the midst of infinite universe is

This-Here-Now(^{ただいま} ; ^{今是一会} ^{これ} ; 全新生) is the infinite and only virgin field where the trinities are actualized, coming back home in and out. This-Here-Now , the substance is ever changing, ever new, ever unpredictable and ever Here-Now. It is the central point of all infiniteley numerous trinities. Conversely, it includes the one cosmic circle of the Infinite-Eco-Life-Symphony and uncountable triangles (trinities) included within the Cosmic Circle:



o This is it. Whole universe and everything is(are) included, embodied, transcended & realized in (This one breath, one step, one moment, ···of) This-Here-Now encounter. All the trinities and the Cosmic Circle, which includes all the trinities, are included, embodied, transcended and actualized in

You are your universe, I am my cosmos, a seal is his world. The universe of the tree, the stone cosmos, etc. All are mutually inclusive, interdependent, every being is every other being. I am included in you, you all are included in me. Every being is the one same cosmic body. Such awareness is the real substance of the trinity of: the infinite Cosmic Circle, countless trinities and the central point of whole universe (This-Here-Now).

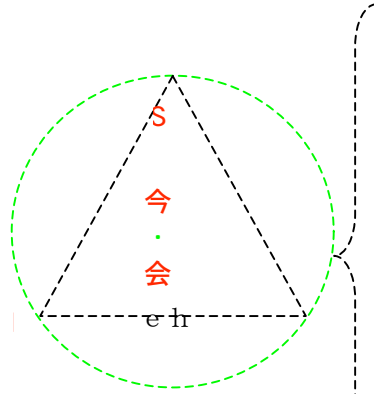
o So far, we have tried to clarify some trinities. Their quality or aspect is Dharma-Light. However, we should know that there is not any light without shadow. Both light and shadow are inevitably meaningful for the human compassionate sensitivity. As there are infinite realities, we cannot know so deeply the actual reality in this world. There are also endless karmic trinities of dark shadow within ourselves, and the world. They are not trinities but rather "tri-toxins". For example, the tri-toxin of: ego-habits, greed-attachment and ignorance-delusion (我癡・慾執・妄暗). Wars, decadence and diseases; limiting ourselves by fixed ideas, skyscraper thought constructions and self destructive tendencies, mass consumption, the breaking of precepts and monstrous organizations. These endless karmic tri-toxins (triangles) are also contained within the infinite circle of whole-ness as light and shadow are inseparable qualities of **This** cosmos-reality (Now). However inexhaustible our delusional habits are, we vow to release, or resolve them. Whatever incurable civilized cannibal habits we have, we vow to discover the genuine emptiness in our original selfless depth. We should clarify and know deeply the twin realities of Dharma and Karma, both in ourselves and in the world. For example, we were not informed the fact that four hundred and fifty eight villages disappeared due to the Chernobyl nuclear disaster in 1986. Even larger catastrophes loom beyond our general knowledge. For example, at least three huge earthquakes are predicted for the Tokai area in Japan. In the midst of this area, five nuclear power plants are operating day and night. Consider what will happen when the predicted earthquakes occur. Radioactive fallout on a much larger scale than Chernobyl will spread widely, even as far as Australia. We are not safe in our zazen. There are presently fifty-four(!) nuclear power plants in Japan, with an additional twenty in the planning stage. The Korean peninsula has thirty-five currently being constructed. What greedy monsters! How many refugees will flee out of the small islands of Japan?!? Furthermore, a very hidden fatal destiny is creeping up on us - the effects and impact of global warming. Sea levels are rising and nuclear power plants are built next to coast. so their reactors can be cooled with sea water. What will happen? What endless products of our karmic thought constructions! Without knowing our own reality of Karma and Dharma, our zazen is taking place on the cushions of volcanoes. What can we do? We can sit in zazen on this volcano (*Sunnyata-Samadhi* 空・定). This is the first step already actualizing the ultimate solution (*Metta-Sila* 慈戒) and so act in a concrete way (as I am doing now). In such a active meditation of *Sunnyata-Samadhi* and *Metta-Sila*, we find in ourselves the seed of the deepest vow to grow as a Bodhisattva through practice·experience (*Bodhi-Prajna* 修証).

If we really understand the actual lively meaning of this one breath, one encounter, one step or one movement, one moment of being, all the sentient beings are in it (this) to be enlightened Now. They are not separate from you, you are not separate from them. When you practice, they practice, when I experience, they experience, at the same time, in the same cosmic body.

Light and shadow, medicine and poison, high and low, Dharma and karma, etc., but, what is **This** discovery of Now? Karmic shadow trinities are also in This-Here-Now. This-Here-Now should be discovered completely anew as **This-Now** only! This awareness should always be **This-Here**. No attempt should be made to keep it! Each encounter we surrender, perfectly afresh, to the unknown **This-Here-Now cosmos**. So, the wall we face during zazen is every time a completely different unknown mystic universe, every time completely different. Zazen also - now by now, ever new miracle awareness needs to be discovered and therefore no habits. In such an awareness of new life, our karmic tri-toxins can be transformed into trinities of Dharma-Light. For example, depending on the mindful awareness on This breath, or This encounter (that is Now-Awareness), an ego habit could become *Sunnyata-Samadhi*, greed-attachment could eventually be transformed into *Mette-Sila*, or ignorance-delusion could be become *Bodhi-Prajna*. Beyond the walls we are facing during zazen and through confronting the reality of tri-toxins, our ultimate vow, embodiment of compassion and awareness of Here-Now-This activates our zazen into natural, concrete actions, and *vice versa*. Our daily zazen, the myriad trinities, and infinite unknown cosmos-realities together integrate ever new trinities penetrating the walls of our mind Here-Now.

In reality, skyscraper constructions of ideas (= the delusional perfect kingdom?) contains the possibility of my

innermost addiction, like Einstein who indulged in his own unique theoretical universe. My addiction to these image constructions always prevents me to work (to love) concretely for others. I have now clarified this deepest (mental) addiction of mine contradicts my deepest vow to actualize in the real world this Essential Dharma Light trinity, this cosmic diagram of Whole-oneness. So, I should stop and exit from such a psychological closed circuit, otherwise I cannot find the opportunity to work for (to love) others till the end of this life. To step one step further out of my mountain top kingdom (my fixation to stay in my study room) is to stop writing this right now!



- o The three apexes represent qualities of the Dharma-Light trinity, e.g., intuition, awareness, experience, understanding, timeless, infinity, ...).
- o The three sides represent qualities of Shadow tri-toxin, e.g., intellect, concept, logic, theory, knowledge, limitation, ...).
- o The infinite Cosmos Circle touches the three apexes (of M·S, S·S and B·P).
- o The central point of the Cosmos Circle includes, embodies, transcends and actualizes all the trinities and surrounding Cosmos Circle. This central point represents This-Here-Now awareness, This one encounter = Cosmos-reality = selfless action○
- o This one step, this one life, this one cosmos of Here-Now○
- o Any point on this one Cosmos Circle (of Whole-oneness) that we are now in, signifies both an end point and beginning point, both completion and starting point of our cosmic Life (lives).

---- (This thought construction has ended.)

Springbrook 20, 1, 2006 Hogen 玄 · ----

For example, the essence of all Dharma expressed, clarified and manifested in the eight items of the Eight Fold Path, and in essentially integrated ways comprising three (the Trinity of the Essential Basis of All), and in just one way, the most essential, ultimate realization, open encounter is This-Here-Now awareness only! Svaha!

○ Glossary ----

Practice-experience --- (修証不二) The real practice that is This encounter of Here-Now (This-awareness) is exactly the real experience (of this univerself). “Practice & experience” is already wrong. The practice of This experience is inseparable **one whole-cosmoself of This one-encounter**.

Self-limitation --- (自己限定) Because of our usual state of habitual fixation, we live in a certain realm of “safety-zone”? where we can keep our fixed way(& idea) of daily life within a common sense, for example.

Cosmos-reality = This-Here-Now cosmos --- the only reality in the whole universe is This-Here-Now we meet with This awareness. What you meet now is the only one embodiment(reality) of whole cosmos & what you do now is the actualization of all. Breath by breath, for example. (To confirm it with your actual new awareness is your free choice, or, urgent home work ?!!)

Encounter-awareness-action --- When I really meet with you, I am aware of new cosmos-actualization that is nothing but cosmic action is acting already (This). Meeting you, for example, listening, accepting & talking in this one encounter here now is the action of Here-Now cosmos (no self)..Just the real awareness of Here-Now-action of this(univerself) is necessary.

Self-completion --- (自己完成、自閉完結) There are 2 meanings, positive & negative; for example, if we complete ourselves in the present states without stepping(learning) further, that is the perfection of our own prisons(self-limitation). If we discover(awake), for example, this one leaf of the tree or this one breath of ourself or this one moment(encounter) of the Earth-history as the real completion & self-achievement of the universe, we see the reality of ultimate self-completion, self-realization in this one step (of the cosmos). When we complete ourselves, when I finish myself, we naturally begin to work (act) for whatever we meet without self-limitation (of any ego-idea). As long as we still keep any residual matter (habit, for example,) for ourselves, we cannot openly love-act & work 100 % for others & world (because of self-limitation). So, such kind of self-completion is the essential basis of love-compassion to begin, to embody & to actualize (our new life of love-compassion).

Nirvana-emancipation --- (涅槃・解脱) When we reach & actualize to the ultimate completion of all the realization of cosmic open Way & the perfection of the innermost peace, we really begin this one step, one breath & one encounter (further) with you now without staying(living) there in that perfection. Therefore, we are now (always) in this (**on the open**) way Now(always) ! We are now stepping this one step, after, before & in the midst of, the ultimate completion of Nirvana-emancipation○ After that, before this & in the midst of it, all HereNowThis only we are now in..

Dear friend

Thank you for being there(here) that I can send this to you to share what I talked at the sesshin in SpringBrook with my very spooky English. Very fortunately, our Dharma friend Genjo玄成 Peter Bruza kindly checked & corrected & healed into this, overcoming the great difficulties with my linguistic

invention(.? the wild English of a galloping horse beyond any boundary of human realm(sense)).
Also, please check & correct these lines, pages(& myself) by yourself, & slap me. Thank you !

合掌○

- - - 15, 3, 2006, Byron Bay, Dochu-an Hogen玄・