

3. The Way of the Mind

Necessity for The Way of the Mind

MEANING OF MENTAL HEALTH

Being a lamp unto yourself. No one walks the streets with his eyes closed. It is too dangerous. But so many are walking the road of life with their eyes closed that it makes one shudder.

"What are you seeking in life?"

"Happiness."

"Where is this happiness?"

"Well . . ."

Without knowing where happiness lies, man is seeking happiness. Suppose one planned to get on a plane going from Los Angeles to Hawaii, asked the Captain "Which way to Hawaii?" and heard him respond, "Uh, well . . ." No one would stay on such a dangerous flight. In a family, the parents are the pilots. Children who must commit themselves to the hands of pilots who do not even know where happiness is, are indeed to be pitied.

In the days before World War II, a Japanese widow in America had a cleaning business. One day, during her absence, the shop caught fire, and when she returned, only smoke and ashes remained. The shock unbalanced her mind, and she was seen walking in circles around the ruins. Three mornings later, she was found dead. She had committed suicide by hanging herself from one of the blackened beams. It was rumored that she had not trusted banks, had cash hidden in the shop, and had followed it to heaven.

The original immigrants suffered great hardship. Without knowledge of English, they had to struggle for survival amidst anti-Japanese feelings. It was only natural, therefore, that her community deeply sympathized with the poor widow's fate. But we must pause here and consider what the mistake was in this widow's life journey that made her die with her money. Though they may not end up as suicides, people who walk life's road without knowing where happiness is are walking a dangerous path.

"Happiness is found only within your mind." These are the words of Buddha who sought and obtained the most sublime happiness. This is the truth of "being a lamp unto yourself." It means that in order to walk safely on the dark road of life, man must make his mind his lamp and depend only on it.

"My husband has no understanding. He has never even held a broom once."

"And who is troubled by this?"

"I am."

"Then you are the one who must change."

The woman herself is the problem, but she mistakenly thinks her husband is the problem. There are many husbands in this world who have never held a broom. But that does not mean their wives are all unhappy. Some are grateful and say, "My husband never meddles in my life." Looking at the same moon, some will rejoice in its beauty, while others will look on it with sad reproach. Man's happiness or unhappiness never exists outside of himself. It exists only within his mind. Unless this truth is grasped, man will suffer forever because of inner poverty. If you want to become happy, you must

understand that this happiness has to be sought within your mind. To cultivate the power that will enable you to accept all situations with a feeling of happiness is called "opened eyes."

Making the truth your only lamp. Even though you may understand that "happiness" exists only in your mind, this is still similar to walking with only one eye open. When walking with one eye, it is difficult to judge distances, and this can be dangerous when a car comes by.

"Make the truth your only lamp, and do not depend on other things." This truth is called the "truth lamp." Even after you understand that happiness exists only in your mind, if you do not know what true happiness is, you may have mistaken glass for a diamond. An acquaintance who was rejoicing over a huge ruby he had bought cheaply in Hong Kong, later regretfully said, "Don't buy anything when you go to Hong Kong. That ruby was an imitation." There are true rubies in Hong Kong, but if you do not have eyes to discern, you may return with an imitation.

Even if we possess the jewel of happiness within our minds, we must have eyes to discern the difference between the real and the false. There is in Japan an organization famous for faith-healing through holding the palm close to an afflicted area. A friend, having received its benefits, became a fervent believer and earnestly started to apply the technique to others. In less than six months she herself became seriously ill, far beyond the healing power of even the leaders' palms. She left the organization and told me of the terrors of palm healing. I am not saying this organization was fraudulent. It was her way of understanding that was at fault.

"Happiness is the middle way. The middle way lies between body and mind, between freedom and love. I am a practitioner of the middle way." These are the words of Buddha.

The authentic way is the "middle way." The criterion by which to tell whether a religion is true or false is to see whether it has a proclivity towards the physical or mental, or towards freedom or love. A friend taught me how to appraise sapphires. "Look at this sapphire. This is real because you can see the star. Imitations do not have this star."

Buddha's "happiness appraisal method" was. "Do not choose a religion indiscriminately. Believe only when it is in accord with reason and love."

"We are the chosen people."

"How can you believe that?"

"Only a traitor could ask such a question."

The twenty million souls alive during World War II were victims of the chosen people propaganda.

"Nothing is more fearful than man's ignorance." This is a Buddhist's watchword.

When man understands these two, the truth of being a lamp unto yourself and the "truth lamp," he can be said to be walking with both eyes open.

RECOGNIZING WHAT IS UNNATURAL TO THE HUMAN SPIRIT

You are only human. Man is born to walk upright and wear garments. As a result, he is prone to back trouble and skin trouble. This is why we need the Yoga "way of the body."

In the same manner man is by nature an animal that makes too much use of the mind. He has to be frightened, worried, greedy, angry, or repentant. "Has to" admittedly sounds a bit strong, but we must honestly admit that everyone is this way. As a result, the mind starts to warp and everyone's mind becomes more or less unbalanced. This is why we need the Buddhist "way of the mind."

An ignorant man might say, "See how happy I am. I don't need Buddhism." This only proves he is not aware that he was born a man. Cows and birds do not need religion. They do not have to worry about paying taxes on time, not do they aspire to send their children to college. Needless to say, they never repent or feel, "What I did then was bad." There is no reason for these animals to need religion. But man is not an animal. He must go to school, have a wedding service, he even has to worry about his own funeral expenses. It is only natural that he should become filled with complicated worries. And when these are neglected, they turn into insomnia, constipation, alcoholism, chain smoking, lying and scandalmongering. If this is not an "unbalanced mind," what is?

Non-religious people as mentally unbalanced. Man needs a better understanding of his self. Then he will know why religion is necessary to man. Do not become an "intellectual" who steers clear of religion with the excuse, "I know religion is necessary, but I don't like sectarianism, so . . ." If he thinks sectarianism is bad, he should try to get rid of it.

The mentally unbalanced are usually unaware of their own condition. Men are surprisingly frank about their physical disorders and have no hesitation at all about saying, "Doctor, I feel sick. Please take a look at me." But no one goes to him and says, "Doctor, I am insane. Please help me." This is the reason it is so difficult to save the mentally unbalanced.

"Your liver is in bad condition. Take care." His liver has just been denounced, but man is satisfied and almost coolly thinks, "That doctor is a good diagnostician." But if he were to be told, "Your brain is in bad condition; take care," the reaction would be, "How dare he! He called me insane." What a sad commentary on the human condition!

"To save the insane children, I will pretend I am dead, even though I am still alive."

This is a sentence from the Lotus Sutra. The word "insane" appears repeatedly in the sutras. From the standpoint of Buddha's fatherly concern, it must have been literally true that most people were unbalanced.

"Reverend, my head has become funny. Please help me." Just once, when I was in Hawaii, I received that kind of phone call. It was such a rarity that I cannot forget it. I cannot help but pray that all men without religion would be like that. But even with religion, if one becomes entangled with an expedient or exclusive religion, he may become similarly unbalanced.

COMBINING VARIOUS METHODS OF ACHIEVING MENTAL HEALTH

The non-sectarian nature of Buddhism. The greatest flaw of a religious leader is the attitude, "My religion is all-sufficient. There is no need to study other religions." This is one form of mental unbalance. But to become mentally abnormal because of having a

religion is too sad for words.

It may be, of course, that it was because he was mentally unbalanced that such a person joined an unbalanced religion. But if, as a result, people were to lose their trust in religion itself, that would be even worse.

"Religion is angelic but sects are satanic." It was the perception of this truth that led Buddha to establish a "religion without sects."

"But why is it that there are so many Buddhist sects? Doesn't this mean Buddhism has assumed a satanic aspect?"

"This is the meaning of the expression 'fruitless study of Buddhism.' This is why people cannot come face to face with Buddha."

"Is there any basis for the claim that Buddhism is nonsectarian?"

"There is, and this may be positively stated. The sutra puts it this way: 'In all times and in all places, whatever is in accord with reason and love belongs to Buddha's teaching.' Expressed as a truth, this takes the form of the principle of non-ego: 'All that is is born as a result of internal causes and external conditions.' When this law is truly understood, it is impossible for sectarianism to exist. Buddha's greatness lay precisely in his discovery of this principle of causation and conditionedness."

In short, any religion, if consistent with reason and beneficial to mankind, is "Buddhism." Today's sects have completely forgotten this vital point, and while serenely pouring sweet tea over the image of the baby Buddha at the annual birthday service, they are actually smearing his face with mud. The expression "insane child" is a sad phrase when applied to self-styled Buddhist disciples, and not to followers of other religions.

What is hell? It is amazing that every religion has a merit uniquely its own. Just take this as a fundamental principle and study other religions honestly. You will always discover good points not found in your own. The more you study these good points and make them your own, the more you will eventually help and benefit others, too. This is a way of thinking that no one can deny.

I once heard that the precept "Everyone is my teacher" was the personal ideal of the now deceased eminent Japanese writer, Eiji Yoshikawa. In fact there is nothing wrong with thinking, "All religions are my teachers."

"But wouldn't such a way of thinking weaken my belief?"

"Not in the least. If you learn the good points of other religions, your own religion will grow. I am not saying sectarian ceremonies should be abolished. There are differences between ceremonies, just as there are differences between faces. It is not necessary to make all the same. What counts is its spirit."

"I see. That's comforting."

Even at this level of understanding, this man's faith must have become much deeper. Just at this time, my son had returned from school, saying, "My teacher said hell is where all religious leaders go." Hearing this, I was glad for it showed that man's good sense is still alive. Religious leaders are resolutely attached to sectarianism. There is no sin greater than this, unless it is the sin of doctors. A man kills several persons on the street by shooting wildly. The news appears in big, bold print on the front page of the newspapers. But

compared to the crimes committed by doctors and religious leaders, his crime is light.

Mind quality and flow of mind. Many religions profess to "transcend sectarianism." But so far as I have studied them, they all contain a deep sectarianism. You advise members of one religion, "Your religion does not teach this important aspect. Please look into this won't you?" But they remain aloof, impressing you all over again with how sectarian man's spirit is. Because of this, we must always espouse the cause of nonsectarianism, exhorting ourselves and warning others. Unprejudiced and frank, we must study all other religions as we would our own. This is the "way of body and mind."

After studying all kinds of religions, I came to the conclusion that if religion were arranged under four headings, it would be easier for future generations to study. These four headings are: the way of deliverance, the mind-only way, the way of the practice of love, and the way of ascetic training. The way of deliverance studies the law of the universe to gain insight into the real world. In Shintoism this law is called "sincerity," in Buddhism the "pure land," and in Christianity "heaven." What is "heaven"? This has to be discovered on the basis of reason.

The mind-only way has as its goal the creation of this heavenly pure land within this phenomenal world. To do this, it is essential to know what is meant by "mind."

The way of the practice of love is the way of humanity, compassion, and love. It is the way to acquire true self-blessing through the practice of kindness.

The way of ascetic training is the way of prayer, Zen, worship, and physical purification. It aims to make people authentically virtuous and charitable through the training of body and mind.

The first and second are concerned with inner attitude, the third and fourth with stipulations for its practice. In a word, the former has to do with intelligence, the latter with practice.

"Intelligence is like the eye, and practice like the legs," is Buddha's definition. It means there is no "wisdom" that surpasses deliverance and mind-only, and no "practice" greater than the practice of love and self-training.

These four may properly be correlated with the preceding four headings in the way of the body. Just as breathing and diet were connected with the quality of the blood, and skin and body alignment with blood circulation, deliverance and mind-only have an influence on the quality of the mind, and the practice of love and self-training influence the action of the mind. Deliverance and mind-only are absorbed by the mind as its nutrition. Practicing love and training the self bring about a flow of mind whereby they are actualized in all of life. Therefore, I have ventured to coin the expressions "quality of mind" and "flow of mind." The ultimate of physical health is "blood quality and blood circulation." The sum total of mental health is "mind quality and flow of mind."

A complete "way of the mind" must be endowed with all four provisions; deliverance, mind-only, the practice of love, and self-training. If even one were missing, the other three would become weak in accordance with the multiplication principle. Take the four limbs. If one were lacking, the other three could not help being weakened in total effectiveness. The same principle is at work here. Though there are countless sects in the world,

I have yet to see one that is completely endowed with these four. This is the reason for the weakness of the sects themselves, and the reason religious culture is treated so lightly.

THE WAY OF THE MIND IN ITSELF AND IN THE PROCESS OF COMMUNICATION

Religious sects as temporary expedients. Surprising differences exist among people as regards their state of mind. When the benefits of Yoga exercises are explained, one man will say, "I am too old now for exercises," whereas another will say, "I am old, so now I must start exercising before I get any older." It is useless to talk about exercising to someone who hates to exercise. "Methodical breathing is really good. If you breathe deeply just three times, your blood pressure will go down 5 ml." This exercise-hater may think, "I have to breathe anyway, so I might as well give it a try."

He practices it, and sure enough his blood pressure goes down. Not only blood pressure, but his bowel movements improve. Naturally this man becomes a practitioner of methodical breathing and his general physical condition improves. At this point he may be ready for a new approach. "Exercise is really good. It helps you stay young." "What kinds of exercises?" In this manner, he may be gradually led into real Yoga. It is the same with religion. Man does not necessarily prefer the true way nor is there any guarantee that he will understand it. Therefore, in order to save man, expedients are used.

"Does Santa Claus really come in through the chimney?"

"Yes, if you are a good child, he will bring you a nice present."

This is an "expedient," not a "falsehood." In this world, there are people who give to others without any strings attached, people who have boundless love for a child's pure mind, and appreciate the hardships of a saint. All these religious truths are taught by Santa Claus. When a child gets older, he realizes there is actually no such human being as Santa and he loses interest in hanging up stockings by the fireplace, but he never angrily confronts his parents and calls them liars. Eventually, the child grows up, and he too becomes a parent who resorts to the same expedient.

"Buddha's paradise is in the distant west, and he is waiting to save us. Let us face west and pray." The evening sky of the sunset is beautiful all over the world. This beauty must have been utilized to remind man of the beauty of paradise. This may be an expedient, but it is not a lie. Because of this teaching, countless people must have received comfort. Just as a child understands when he reaches a certain age that Santa is an expedient, so a man will, when he attains a certain mental maturity, realize that Buddha does not exist in the west, but has always existed within himself.

It is said that Buddha taught some 84,000 teachings, but all were "expedients," tailored to fit the quality of the man. Just as kindergarten has a kindergarten curriculum, so an elementary school has an elementary curriculum. If Buddha taught in a way suited to the qualitative level of certain individuals, then to cling forever to that expedient and not advance beyond it is not good. A parent would be troubled, too, if his twenty-year-old child still waited for Santa.

The danger faced by most religious leaders is that their distinction between what is true and what is expedient is too vague. It would become a problem if a child stuck to

his belief in Santa forever, but to try to make him believe in it forever is just as bad. Most religious leaders seem to fall into this pattern. Because a man once learned in theological school that Christ is the one and only son of God and saviour, he asserts, even after turning fifty, that this is true and audaciously claims that Buddha and Lao-tsze are "fake saints." His mental age must be said to be about ten.

All expedient ways are precious. But unless man graduates from them and climbs to a higher level of truth, an expedient may turn into his enemy. The elevator was invented to make ascending to a higher floor easy. If it were to be used as a room and we placed a desk and bed in it, its purpose would be lost. I can't help but think that religious leaders have changed the elevator into a room. "This is an elevator. Please take out the bed and put it into a bedroom." "But this *is* my bedroom." If only religious leaders were involved, it would not matter so much, but they lead believers to commit the same mistake. They may not actually say, "If you go to the church of a different denomination, you will be punished," but they imply it by their attitude, thus preventing the believers from studying the good points of other religions. Leaders entrusted to lead believers to a state of godliness imprison them in the lower state of expediency and do not want to free them. Sectarianism not only destroys world peace, but also imprisons its followers. "Hell is where religious leaders go," surely this is a word from God.

Oneness of all religions. I do not mean it is wrong to belong to the religious groups that presently exist. While belonging to a religious group, however, do not allow yourself to be trapped at the level of expedients, but progress straight on to the "truth" within it. All forms of religion are fingers pointing to the moon of "truth." If you look only at the finger, you will never see the moon. As long as you cling to sectarianism, you will never know the "truth." But as long as you have this understanding, you can belong to any religion. All religions are headed toward and point toward the one and only Truth. Consequently all religions belong to you. By studying the good points of all religions, you are being most faithful to your own.

Though the paths in the foothills may differ,
the moon seen from the summit is the same.

This old poem teaches that any religion will suffice. It implies that we are all looking at the same moon, but from different directions. What I am trying to say here is different. All religions are headed for the one truth, but by itself, each religion is just a part of the truth, a very deficient part of the whole. Therefore, by studying the good points of the other religious groups, we should create a "whole and complete" religion. That is what I am trying to say. When one looks at a tree from the top, it looks like a countless mass of leaves and branches, but when one looks at it from the ground, it is just one trunk, separating into branches. Similarly, there seem to be countless religious groups, but when looked at in reality, there is just one truth divided into many sects. When we understand that the "origin is one," then even though we may belong to a small religious group, the walls of our group can be blown away. One leaf and a neighboring leaf seem like separate existences. But when traced to their origin, they all come from the same root. This is the ground of the feeling that all religions are essentially one—and the reason you can truly

respect other religions. Then naturally you can begin to see good points in other religions, and instinctively you will begin to adopt them. Therefore, though religious differences may continue outwardly, their contents will gradually approach the "whole and complete."

"When you go to bed, practice deep breathing ten times, putting power in the *tanden*. Then you will stop going to the bathroom at night." This will help the man, but it is not the true way. It is an expedient. Nevertheless, when a person is not able to practice the real way, a temporary, easier method must be taught.

"Massage your body with a towel wrung out in cold water. Then you will stop catching cold." This is a simple practice taught at a beginner's level of understanding. Actually, the breathing method, correct diet, exercises and mental health are all necessary.

From the standpoint of the true way, each religion is merely a part of what was referred to above as the "oneness of all religions." A part is fine. While practicing it, you will eventually realize you must enter something deeper and broader. Do not mistake the part for the whole.

The Way of Deliverance

UNDERSTANDING THE WAY OF DELIVERANCE

Recognizing the phenomenal world as suffering. Man's most heartfelt desires culminate, I believe, in "freedom." When one compares liberalism with communism, the impression received is that capitalism is liberal and communism is not. But communism is an ideology that emerged from a deep yearning for "freedom for life," so it too can be considered "liberal."

Man's feeling of unhappiness is, in substance, a feeling of lack of "freeness," so when he grasps this "freedom," he can be satisfied. But in this world of birth and death, everything gives the feeling of something lacking. A youth who declares with feigned anger, "I didn't want to be born, but my parents brought me into this world arbitrarily," then marries, and soon he in turn is having children. No one wants to get old, but gray hairs start to increase. We don't want to get sick, but the blood pressure climbs. We don't want to die, but we know our turn is coming. No one wants to be separated from loved ones, but we must part. There are some people we do not want to see at all, but we bump into them. Things we want, we cannot get, and things we don't like, we cannot get rid of. Buddha taught us of the shackles of this phenomenal world by describing it in terms of the aforementioned "eight sufferings."

When man understands that despite all his efforts, he cannot escape from these eight sufferings, he also knows that man can never be truly happy in this world. But he also confirms that the desire for freedom rooted within man's heart cannot be erased. This is the reason for the birth of religious culture.

God is, in short, infinite freedom. That this does not exist as a mere desire but as an actuality, was discovered by religion. "God's world" came to be spoken of in Shinto as

"the plain of high heaven," in Buddhism as the "pure land," and in Christianity as "heaven." The degree of sureness about this world differs from religion to religion, but it is all the same in that it was discovered after Herculean effort on man's part.

So in this world where man cannot help but be overwhelmed by a feeling of restriction or unfreeness, when God and God's world are discovered, at that instant man can acquire the "feeling of freedom." This is not the freedom generally thought of in the phenomenal world. The true meaning of "happiness" is a "feeling of happiness" and nothing else. When this "feeling of freedom" enters our hearts, instantly it changes to a "feeling of happiness." This feeling is in itself happiness and, simultaneously, the motivating power "phenomenon of happiness."

Actually, if the world of suffering were the only world man had to live in, he would not be able to survive. Man may lightly say that mankind will be annihilated if the sun should be lost forever, but as a psychological fact, it is impossible for man to imagine a world completely cut off from the sun's ray. "Well, we have night," some may say, but there is still the conviction that on the morrow, the sun will again rise in the east. That is why he can fantasize nonchalantly about a world without a sun.

The reason man can conceive the idea that this is a world of suffering is that somewhere in his mind the image of a "world without suffering" flashes on. A man can say, "This is ugly" only because he has a "beautiful image" in his mind. Likewise, a man who talks of a "world of suffering" is always one who has seen the existence of a "happy world." That is the escape route which makes it possible for man to continue living despite trials and tribulations. The ancient saints discovered this "escape." This is the world of God presented to mankind today.

If God's world existed only as an idea, however deeprooted, its value would be meagre, just as gold ore would be valueless underground. Only after it is dug out and made into jewelry does it acquire living value. It is the same way with God's world. Only when it becomes man's "word," an expressed thought, can it give a great feeling of freedom and happiness.

In short, man's unhappiness results from his lack of the feeling of freedom. Lack of the feeling of freedom means he has not yet become aware of the reality of the world of freedom. A parent may set up a trust fund for his child, but if the child never learns of it, he will feel poor forever.

During World War II when we were interned in the Minidoka Relocation Center in Idaho, the narrow but deep Snake River flowed outside the barbed wire fences. One day a youth got out through the fence and committed suicide. He left behind a simple note, "When I am reborn, I want to be a Caucasian." It was a poignant note, arousing great sympathy, but if this youth had known of the actuality of God's world, the feeling of freedom would have comforted his heart and may have prevented such a tragic end.

Paradise of the three dharma seals. The question of the true existence of "God's world" is a problem pursued not only by Buddhist and Christian thinkers but also by the philosophers of the world, but they all seem to fall short when it comes to logical proof. I too engaged in the search, reading as many books of great thinkers as possible, but still

did not come across a completely satisfying logical proof. In the end, they all come to the conclusion that logically "God's world" is only a product of man's imagination. Fearing that this would not convince man in this computer age, I continued my quest for a logical proof of God for over thirty years. It would seem likely that there have been earlier men who worked out the same logic and reached the same conclusions I did, but I have yet to find them, so if someone among my readers does know of such works, please refer them to me.

The way of deliverance is based on Buddha's "three dharma seals." Traditionally these three dharma seals have been called the ensign of Buddhism. Where they were properly expounded, there Buddhism was, and where they were not, Buddhism was not. Most teachers have held that the ensign was a standard-bearer saying, "Here is Buddhism." Few, if any, have said that it was the very heart of Buddha's enlightenment. In that sense, I believe that Rev. Entai Tomomatsu of the Kanda Temple was a rare leader in the emphasis he placed on the three dharma seals.

I have separated the way of deliverance into four parts: the law of impermanence, the law of nonself, the law of freedom, and the law of equality. Buddha's three dharma seals consist of three items "non-permanence, non-ego and nirvana," but I have chosen to consider nirvana under the two headings of "freedom" and "equality."

The law of impermanence separates into the impermanence of life in longitudinal perspective and moment by moment impermanence. The former means that everything that is born must someday die. The latter means that everything that is born undergoes change every instant, every second.

The law of nonself separates into nonself dependent origination and immutable dependent origination. Nonself dependent origination means that all things, including human beings, have absolutely no free will and change only according to environment and circumstance. Immutable dependent origination means that everything changes according to given conditions and that there are absolutely no exceptions.

The law of freedom means that the true aspect of life is "infinite freedom."

The law of equality means that you are not the only one with "infinite freedom," for everyone and everything possesses "infinite freedom."

Accordingly, the law of impermanence and the law of nonself concern the "phenomenal world," whereas freedom and equality are concerned with the true features of the "real world." Impermanence and nonself constitute one pair of yin-yang principles, and freedom and equality another. Again, impermanence-nonself and freedom-equality also form a pair of ying-yang principles. These three pairs conform to what I call the "principle of the four limbs," namely, the left arm and right arm, the left leg and right leg, and the two arms and two legs.

LAW OF IMPERMANENCE

Impermanence of any one life. Anything that has come into existence will cease to exist. This truth has been summarized in the formula, "All created things are impermanent." The word "things" here means all created things in the universe, so even the earth, too,

must someday perish. How much more so for things and beings that appear on the earth. The sun and stars too must one day perish like all things in this universe. Nothing is permanent. Like the truth that $2+2=4$, this is a truth no one can deny. When this truth is rightly understood, man will make a 180-degree aboutface. If he does not change, this only proves that he does not understand the "law of impermanence."

At the moment a death sentence is pronounced, there is not a single man who does not undergo a change. This is what was meant by a 180-degree aboutface. Ask a centenarian if a hundred years does not seem like a long time. He will doubtless reply, "No, in one way it seems long, but again many experiences seem to have happened only yesterday." The feeling of time is a very subjective thing. On nights when you sleep soundly, you feel on awaking that you have just gone to sleep. But on sleepless, restless nights, the time seems to drag by so slowly that you feel you are aging. Buddha perceived the relativity of time. He knew that a hundred years was but an empty dream, that while desperately trying to evade death, man had to die. What a pitiful being am I! And how pitiful are all men! Every one of us has been sentenced to death. The instant Buddha became aware of the impermanence of all things, he became a changed person. This is the key to attaining a disposition to diligence, a loving nature, a sense of sinlessness, and a sense of freedom.

When a man is truly awakened to impermanence, he becomes a man who puts forth effort. How precious each day is! We truly relish the joy of each living moment. And this naturally brings forth a spirit of diligence.

When man truly comprehends impermanence, he becomes a man characterized by love. He cannot help but sympathize with his fellow men who are soon to be killed. All feelings of hate or rancor are washed away.

When impermanence is truly perceived, the conviction of man's sinlessness is attained. It was a mistake to think we had to die. Things that are born and disappear are not real existences. An actually existing thing should never perish. What disappears and perishes never had real existence. No one believes that the image in a mirror is an actual existence, because it appears and disappears. "Things that appear and disappear" were "nonexistent" from the beginning. To think otherwise would be like a monkey thinking that his reflection in the mirror represented the presence of another monkey. It is a mistake to think "I was born." Since appearing and disappearing things are originally nonexistent, I was never born. Therefore, I cannot die. Of course, in this phenomenal world, birth and death are reflected. But this involves not my true self, but only "myself as reflected in a mirror." My figure may disappear from the mirror, but this does not mean I have disappeared. My true self has never embraced the sin we call "death." Then it is that the mind that had been trembling in the face of death suddenly brightens. This we call the sinlessness of man.

When man awakens to impermanence, he attains the conviction of man's freedom. Though the phenomenal world is reflected, it does not exist. A dream exists while we are dreaming, but once we awaken and realize it was a dream, it no longer exists as a reality. The instant we perceive the phenomenal world for what it is, it absolutely ceases to exist. When one understands this, his true self appears in all its brilliance. It is a self that possesses infinite freedom. Just as the other side of the mountain cannot be seen unless we

climb to its summit, one's true self cannot be seen unless one truly understands that the "phenomenal world is essentially nonexistent." A dog's true nature is hidden as long as he is tied to a leash. The instant he is unchained, he will start frisking about. This is the dog's true nature. The true self, a self possessing infinite freedom, can be understood the instant one perceives the truth of the nonexistence of the phenomenal world. Buddha called this "Nirvana," and in Mahayana Buddhism it is called "nothingness."

It should be understood, however, that "nothingness" involves two kinds of knowing. One is to know "the nonreality of phenomena," the other to know one's "true self." The word "Nirvana" quite literally contains both of these meanings, as does the word "Nothingness." But the explanations of earlier thinkers have proved insufficient. "The nonreality of phenomena" is an established theory, but nobody seems to have defined "nothingness" as free self.

Thus the first two points in this explanation of impermanence have concerned effort and love in the phenomenal world, and the last two have concerned sinlessness and freedom in the real world.

Impermanence of each moment. That all things born must perish is a truth that concerns either the past or the future. But moment by moment impermanence is concerned with the "now." That all things change constantly is axiomatic for present-day physics. But how is it that things change every moment?

To state the conclusion at the outset, things change because they never really existed. When a cup is pushed, it moves. Why does it move? If it were a thing that had real existence, it could not change its position. How can the picture on a movie screen move? It moves because it does not really exist, because it is only a momentary appearance. That is why different pictures can be projected one after the other. If the reflected picture had true existence, it would have to be taken off and removed, but there is no such need. Since it never existed from the beginning, there is no need to remove it. It disappears by itself. The reason all things in the phenomenal world change is that they, like the motion picture, are constantly appearing and disappearing. A motion picture changes images about twenty times a second, but the rate of conversion of the phenomenal world is like that of an electron of mathematical swiftness. In the sutras, there are metaphors of the flow of the river and the shape of flames. When we watch a burning candle, it seems to have a single flame, but actually at each and every moment, one flame dies out and a new one flares up. The sutras teach that the phenomenal world is precisely the same.

All things flow away like water in a river, transmigrating by itself, moving without being pushed, changing constantly like fire. When this aspect is seen for what it is, man's outlook on life changes completely. Prior to this recognition, all things in the universe seemed to have firm existence, to be immovable, unchangeable, and even to assert their right to exist. But the instant man learns the truth of moment by moment impermanence, he finds that all things in nature have only a frail existence, are easily movable, are as changeable as marbles rolling down a hill. With this recognition surges forth a life-creating hope. Courage to purify the phenomenal world increases, the will to rebuild the environment becomes stronger, and the conviction is attained that life is a great and joyous art.

LAW OF NONSELF

Discovery of the truth of nonself. "The truth of nonself" is an abbreviation of the formula, "All creating things have no self." This formula stands in a yin-yang relationship with the first dharma seal, "All created things are impermanent." The truth of impermanence regarded all phenomena from the aspect of the flow of time, but nonself is a truth that regards phenomena from the aspect of their interconnectedness in *space*. "All creating things" contrasts with "all created things" and means "all things in a position to create."

Then who or what are the things in a position to produce or create? Everything is. Even a desk creates the power to carry things. A vase creates the power to hold water so it will not leak. A flower creates beauty within man's heart. All things have an effect on or affect others, and this interconnectedness is referred to as a "law." There is not one thing or person that does not affect others. But among them all, man is thought to be the greatest "influencer," so for the time being, it will be convenient to regard man as the subject of this law.

"Nonself" means "there is no self." But what, then, is the "self"? It means a "possessor of free will." Free will means to have the power to act on one's own accord. It signifies a central existence having the power to decide freely whether it will start or stop, sit or stand, avoid evil, do good, etc. "I did." "You did." "I did not do it." "You did not do it." As can be judged from these expressions, it is generally taken as common sense that everyone possesses free will. Both before and after Buddha, everyone born as a human being has without exception thought, "There is a self." Only one man discerned the truth, "Man has absolutely no free will. He only conducts himself in accordance with the conditions supplied to him." This man was Buddha, who after six years of ascetic practices, made this discovery as he sat under the bodhi tree.

The "law of nonself" is the truth whose discovery makes Buddhism what it is. When Buddhism is contrasted with other religions, this "law of nonself" appears as unique. Consequently, anyone wishing to understand Buddhism must first of all endeavor to grasp this "law of nonself."

Depiction of the subjugation of the demons. The most important doctrine in Christianity is the doctrine of original sin. In Buddhism, the most important teaching is that of "ignorance." Sadly, a man is given a "name" when he is born. This is the chief instigation for creating delusion. From the moment we are born, we are called by our "name." It is only natural that deep in our consciousness, we should believe, "I exist." When we go to school, the teacher calls us by name. At work, the name still follows us, and for taxes and licenses, we continuously use and are called by the name until we die. It is no wonder man is convinced that "I exist."

But truth is truth. Three plus three equals six. "That is inconvenient, let's make it five," we might say, but six can be only six. "Man has no free will. He does not have the power to decide between good and bad." On first hearing this, some people get angry. "Such nonsense! Look at me. I have free will. To this day, I have thought things out,

made up my own mind, and acted accordingly. How dare anyone call this a delusion." Others, while not becoming angry, feel confused and perplexed by the teaching of nonself. The picture entitled "Subjugating the demons and attaining enlightenment" teaches the tenacity of original sin and ignorance.

Principle of conditionedness. All human behavior, including not only acts but thoughts as well, are determined by previous "conditions." The cash register counts as the keys are punched and at the end shows the total. It seems to be counting precisely, but the cash register itself is not doing the calculating. It cannot help counting because its keys are being punched. Man is similar to this cash register. It seems that he is thinking about all kinds of things in minute detail, but actually he is nothing but a machine punched into action by the keys of circumstance.

The phrase "I have decided" means only that one is acting in accordance with the sum total of keypunched calculations from an infinite past. It is not that "I have decided" in such-and-such a way. The decision is an inevitable consequence of previous conditions.

Many find this truth worrying. "If that were so, man would lose all hope. Then what would you say? If circumstances were everything, it would be useless to talk of good or bad. Human society itself would go to pieces."

The fact is that for someone whose blood has become impure through wrong diet, and whose breathing is uneven from not practicing meditation, to try to comprehend this truth that Buddha found only after exerting himself to the utmost, is decidedly impossible. On the other hand, unless some kind of relationship is established, this truth will forever remain hidden from such people. Therefore I will try to explain it.

"Demonstrate to me, in any area whatever, that you have free will."

"I am now drinking tea, but not because circumstances force me to do so. Of my own free will, I stretched out my arm and brought the cup to my lips. As proof, I am also able to decide not to drink it."

"That's precisely the point. You are now going through all those motions and demonstrating to me because we had just discussed 'nonself.' If the subject had not been brought up, you would not have put on a demonstration. Likewise, you were able to drink the tea because it was served to you, and because you came here on business, we were able to have this conversation. If you had not come, the tea would not have been served, and if you had not had any business, you would not have visited me. All man's actions involve antecedent conditions. Impelled by them, he has to act. A flying bullet does not think, 'I am flying.' A moving car does not think, 'I am running.' Man is absolutely the same. The only difference is that he believes, 'I have free will.'"

"If man has no free will, then aren't court trials nonsense?"

"No, they aren't. A man is not punished because he has done wrong. A man is disciplined in the desire to provide a condition that will make him better. Likewise, with regard to others, an 'example' is shown, as a condition that will teach them not to commit crimes. In the world of human beings, there are no 'good' or 'bad' men. Only the distinction between good and bad behavior exists. Good behavior is a good thing, so we

should practice it. Bad behavior is bad, so we should avoid it. That's all there is to it."

"This 'doing' or 'not doing,' isn't it 'free will'?"

"No, it is not. It is a way of encouraging, and as such a new 'condition,' so that man will have a chance to improve."

"This 'trying to improve,' is it not free will?"

"No. Man, in his desire for happiness, is only saying 'I must do good.' A 'desire for happiness' is not free will. From the moment he is born a man, the desire is there, like an infant's instinctively grasping for his mother's breasts."

As the conversation progresses, the truth seems to become a little clearer. The majority of people seem to grasp a little of the truth of "nonsell" after such a conversation. I call the truth of nonsell the "truth of lamentation." Man has hope only when he has free will, and when confronted with the fact that there is no free will, he turns pale in shock. "Slave of conditions," what a tragic fact! Yesterday, head of a nation; today, a prisoner exposed to public scorn. This fate is not limited to Mussolini and Tojo alone. A law exists which makes this fate possible for anyone.

Value of the truth of no self in nonsell. This is the point at which there suddenly arises the disposition to "diligence." This diligence is not just ordinary effort. It is the unconsciously superhuman effort a man makes when trying to escape from a fire-engulfed home, that drives him to search frantically for a place of safety, that makes him try to escape even when told not to, or run even when told to stand still. This striving first appears in the form of seeking the truth, when man is forced to make a 180-degree turn in his way of life.

Next, a "loving nature" will be born. I am a pitiful slave of conditions and he too is a sad slave of conditions. How, then, can we hate one another? Perhaps he acted rude to me, but there was undoubtedly a condition that made him unable to do otherwise. One understands from the bottom of his heart what a fragile thing it is to be a "child of man." And from that realization there rushes forth an inexhaustible feeling of sympathy and love.

Next is the "sense of sinlessness." They say man is good or bad. But this is only said out of delusion. Just as a car is not at fault when it falls into a ditch, a man is not to be blamed even when he commits a crime. It is only that his "conditions" were bad. There may be some people living with the gnawing thought, "What I did at that time was wrong," but this is a misconception. Man does not possess the least power to commit wrong. "Man is sinless!" With this realization, a cry of rejoicing can be heard welling up from the bottom of one's heart.

Then comes the "sense of freedom." When man understands that he himself does not exist, he can confirm "Nirvana-nothingness." He discovers his true self, as free and unhindered as the wide blue sky. He grasps a self that possesses an absolute free will. The "false self" is replaced by a forever indestructible real self. This is the self we call "God."

Truth of no obscurity in nonsell. The foregoing has been a brief explanation of the truth of no self in nonsell. This truth contrasts with that of impermanence, whose virtues consist of exactly the same four items, "diligence," "love," "sinlessness" and "freedom."

Only when the law of impermanence and the law of nonself form a yin-yang connection will the multiplication principle be able to function, thus bringing to completion the four virtues of diligence, love, sinlessness and freedom.

We turn now to the study of the truth of no obscurity in nonself. This expression means "the non-deceptive truth of nonself." All things are always determined by "conditions." Just as water assumes a round shape when poured into a round container, or a square shape when poured into a square one, nothing remains unchanged when touched by "conditions." When a steering wheel is turned to the left, the wheels turn left, and when it is turned to the right, they turn right. The truth of the unobscurable nonself is obvious and never deceives. This idea is similar to that of "law" as used in science, but this law is a continuation of the truth of no self in nonself and a confirmation of the pliability one attains after attainment of freedom, as a result of which there springs up a strong feeling of hope. A picture is drawn according to the way paint and brush are used, so an artist concentrates on mastering them. But if the artist has no artistic talent, the best paint and brush in the world are of no value. In the same way, if a scientist knew the unobscurable nonself but did not possess freedom, his knowledge would be worthless.

Man always changes according to conditions. If he encounters good he becomes good, and if he comes in touch with bad he becomes bad. This pliability functions to elevate and increase the volition to create human life. Therefore, the truth of the unobscurable nonself is, in contrast to moment by moment impermanence, the giver of hope in the highest degree. Reduced to a concise formula, this is summarized in the expression "The world that changes, instant by instant, according to form." "Instant by instant" refers to moment by moment impermanence. "According to form" refers to the unobscurable nonself. (Space limitations prevent fuller explanation here. Readers are referred to my *Bannin no Bukkyō* [Buddhism for all people]).

LAW OF FREEDOM

Deity in Buddhism and other religions.

A flower blooming fragrantly today is gone tomorrow,
Nothing has durability in our world.
Pass over the ever-changing mountain today,
Never be attached to shallow dreams, nor intoxicated.

This ode is said to have been written by St. Kōbō. It expresses well the important truth, "All visible things are impermanent." Only when one understands impermanence will the desire arise to seek out and find the real, the permanent world.

There is no rain
That falls sideways of itself.
'Tis only the wind that beats
Against the window at midnight.

This verse was composed by St. Risshō. It teaches the important truth, "All phenomenal things have no self." When one understands that he is "selfless," that he is "a slave of condition," a desire arises within him to seek and find the Infinite Self.

Without a "seeking mind," there is no day of discovery. The original inhabitants of

Los Angeles had no means of discovering the rich supply of oil underground. They did not have a seeking mind. The truths of impermanence and nonself become one with the truth of yin-yang and give birth to a "truth-seeking mind" in man. From ancient times, the truth of dependent origination has always meant this truth of oneness. Another way of putting it is that the degree of truth-seeking mind one possesses is in direct proportion to the degree of his understanding of the truth of dependent origination. Those who personally experience the horrors of war are more earnest in their pursuance of world peace. A drunkard is not aware of the dangers of crossing an intersection. An alert person is aware of the dangers and crosses only when it is safe.

When a man seeks the truth in this manner, he discovers that beneath his feet there is an eternal and infinitely free world. Man abhors "death" only because there is "eternal life" existing somewhere. Man hates "restriction" because there is "free life" somewhere. A dance teacher keeps correcting and scolding her pupil's dancing because, in the teacher's mind, there exists a "world of perfect beauty." In all things "ugliness" is recognizable only because "beauty of the mind" exists. Man can recognize death and restriction as bad only because "eternity and freeness" actually exist in his mind. And this actual existence is, indeed, an "infinite reality."

"How much do you want eternal free life?"

"I want it unlimitedly."

This is a natural answer. This unlimited desire, which mankind as a whole possesses, is proof that an unlimited eternal free life actually exists. The reply "This much is sufficient" implies "there is a limit" and thus that the object in question cannot be said to actually exist, because anything that is limited must one day inevitably perish. Only the unlimited has reality.

From whatever angle you look at it, the phenomenal world is not a reality. A thing that is not a reality does not "really exist." That it does not "really exist" means that it "never really existed." Figures that are reflected on a movie screen do not "really exist," so they are "in themselves nonexistent." The phenomenal world is truly in itself nonexistent. This is the reason the law of Nirvana-nothingness was established.

The phenomenal world is, in itself, nothingness. In contrast, the "unlimited, eternal, free life" is, in itself, a reality. Here "God" manifests his whole countenance. "God," as spoken of in most religions, is the "God" reflected in the mind, and big or small, perfect or imperfect, the form that is manifested takes shape in a way that mirrors the receivers' state of mind. The uniqueness of the god of Buddhism lies in the absolute nonexistence of phenomenon, in the absolute nonexistence of sin and evil, yet nonetheless a subsequent manifestation of "unlimited, free and eternal life." For a picture drawn on a blackboard to be perfect, two conditions must coincide. First, the blackboard must be wiped clean, and second, the picture must be drawn well. The weakness of religions in general is that they have not gone through the procedure of erasing the blackboard clean.

"God created this world"

"Then why does created man commit sin?"

"That is because, because . . ." and as an exercise in logic, a conversation of this kind soon comes to an end. Because of this dormant weakness, it is difficult to attain strong

belief.

As for their cognition of the "unlimitedly eternal free life," people are limited by categories derived from the finite, leading them to speak of a god of the sun, a god of the wind, a god of thunder, etc. This is poles apart from the "unlimited" as meant in Buddhism. To seriously assert, for instance, that mankind has only one savior is proof that men holding that view look on God as finite. The Buddhist standpoint is that God is truly infinitely free and therefore provides an infinite number of saviors.

The God of Buddhism expresses both the cleanly-wiped blackboard and the well-drawn picture, so no other greater God can be found. Buddha called this "Nirvana." The discovery of this Nirvana is the content of the enlightenment he attained under the bodhi tree, bringing forth the enlightenment that led him to recognize himself as the "father of mankind."

Life as a shackle. "Hey, let's go out and have a drink after work tonight." On their way home from the office, two fellow workers drink away their frustrations and arrive home late, full of trepidation. This is a double loss. Many repeat this over and over again. Drinking liquor and getting intoxicated is one form of deliverance. The more he drinks, the more he becomes a conqueror of the realm and for some hours he is "delivered," but what awaits him is bad. What is the true objective of drinking? It is nothing else than the "feeling of freedom." It is only natural, in fact inevitable, that a man broken down by a "feeling of restraint" should instinctively reach out for a "feeling of freedom." Even a woman, when she feels irritated by a "feeling of restriction," will go out and buy a hat or dress, or if she doesn't have the money, will go window shopping and return home comforted with some degree of "freedom."

As a man, one cannot be happy if he is "shackled," yet no man can live without "shackles." By seeking a solution to this contradiction through liquor and vanity, man's life is only made more difficult. This is why man needs "the world of religion."

"I am in and of myself an eternally free God." When a man understands this, an unlimited "sense of freedom" rushes forth, and liquor and vanity become unnecessary. The more difficult life is, the more we must master "deliverance." With God, there is not a single problem that cannot be solved, for God is "unlimited freedom."

LAW OF EQUALITY

Dangers of an illogical doctrine of equality. When a man understands that he is a god, it might seem that all his problems are solved, but there is another, contrasting truth that needs to be considered. That is the "law of equality." Buddha's compassion, Confucius' humanism and Jesus' love were expressions of this law of equality. Even in governments, there is not a political slogan that does not praise equality. From birth, man desires and seeks "equality" as well as "freedom." "Freedom and love" are the whole countenance of man's desire. Nothing else is worthy to be called desire. Man's craving for fame and fortune, love and health, and all other wishes are, in the long run, merely cravings whereby to satisfy the two instinctive desires for "freedom and love." Therefore, when man is

overcome with a "feeling of unhappiness," this is nothing other than a lack of "freedom and love." This is the reason all the saints that have ever appeared, without exception, emphasized love or equality.

What is "equality"? First, an affirmation of the identity of one's self and others is necessary. The great value of the truth of no self in nonself is manifested here. Suppose it were possible for man to have free will. The question, why do some men incline toward the good and others toward evil, would then make it possible to infer the existence of good free will and bad free will. The conclusion to be drawn would then be that men are by nature not equal. If we start out from such an uncertain conception, no matter how much we chant "equality," in our minds we will be thinking, "Men are made unequal." The mouth and mind would be divided. This is the reason the "doctrine of equality" as usually conceived does not have the firm support of the general public.

"Our race is a God-chosen people, with a mission to unite the whole world." There are at least four groups of people who make this statement. They have fallen into this superstitious belief because of blind adherence to the teaching, "Man has free will." Made drunk by some slight superiority of past history, they willfully decide that the future will be the same. All this derives from the thought, "I" exist. For a politician to think thus can be left undiscussed, but for a religious leader to do so is a problem.

"In his great, divine providence, God first led the white people into his fold, then the Asians, and finally the blacks, and He is continuing His missionary work." This might seem a likely thing for a Caucasian minister to say, but actually it was a Japanese minister I heard preaching this with a serious look. It is proof there is no backbone in the "doctrine of equality" he preaches. This can happen when one becomes a captive of the free-will theory.

Man has by nature no free will. According to the principle of conditionedness, man only appears and disappears. When this is comprehended, the true equality of man is understood. A so-called good man is good only because what conditioned him was good; a bad man is bad only because what conditioned him was bad. There is no essential difference whatever. Even though past history may have been in one's favor, there is no guarantee that the future will be similarly propitious. Whether it be a race or an individual, when the conditions become bad, decline is inevitable. Therefore, one should deeply impress on one's mind the "law of dependent origination" and strive with diligence. This is the wisdom of the wise.

Sadaparibhuta Bodhisattva. Buddha's teaching about equality, since it is based on an understanding of the law of the universe, is in a completely different category from that of an opportunistic "doctrine of equality." Buddha, in becoming aware of the truth "I am a god," was at the same time enlightened to the truth "Everything is god," thus attaining the greatest love in the universe.

"I rob others, but so do you. All men are equal." The run-of-the-mill "doctrine of equality" is a means of justifying one's wrongdoings. Many lawyers and labor union leaders seem to fall into this category. Therefore, the people who need to be vindicated and laborers who need to be protected seem never to achieve happiness.

Buddha's doctrine of equality does not mean that men are equal in possessing a thievish nature, but that they are equal in "godliness." When a man becomes aware of his own "godliness," he sees the "godliness" in others; when he sees the "godliness" in others, he can see his own "godliness." He who thinks of himself as a thief will always suspect others of being thieves. Man can evaluate others only as highly as he evaluates himself. One who thinks of another as a thief may someday become a thief himself. This is the law of the unobscurable nonself. Everyone is influenced by and comes to resemble whatever he touches.

"Now, straighten your posture . . ." If the Yoga teacher thus instructing his pupil also has a warm prayer within him, "May his posture become straight," then the teacher's posture will have become straight before the pupil's.

If the teacher says "Stand up straight" while thinking "What a crooked back," not only will the pupils posture not become straight, but the teacher's posture will also slump. To truly respect another is none other than to truly respect one's self. Endeavouring to see the good in others is ultimately only a way of elevating one's own self.

The lotus was used as a simile very often by the Buddha when preaching. The lotus bears many meanings, and to explain them in detail would take us down many bypaths, but in the main the lotus is a symbol of equality. Even in a dirty swamp, the lotus blooms purely. No matter how ugly a man may look outwardly, he too has a pure Buddha nature. Do not be fooled by outward appearances and look down on others with contempt. This is the simile of the lotus. Many sutras have the word "lotus" in their title. This is due to Buddha's enlightenment regarding equality.

This does not mean that only our fellow men are "equals." Dogs and cats, cows and horses, worms and snails, pines and oaks and nameless grasses growing in the fields—they all, impartially, possess Buddha nature! This was the enlightenment of Buddha. Sadaparibhuta Bodhisattva, who deeply respected and praised everyone without any discrimination, is mentioned prominently in the Lotus Sutra. It is recorded that this Bodhisattva was a Buddha in a previous existence.

The Mind-Only Way

UNDERSTANDING THE MIND-ONLY WAY

The wonder of Buddhist psychology. Man's happiness is directly proportionate to the strength of his belief in what traditional Buddhist terminology means by "freedom and equality" and what in modern language is referred to as "freedom and love." Yet mere understanding and assent to this truth does not mean that one will instantly become happy. This is because "understanding" and "mind" occupy different spheres. Modern psychologists separate these two into "surface consciousness" and "subconsciousness," but they do not begin to come near the psychology preached by Buddha. Just as modern doctors have finally begun to understand the value of Yoga as a health way, modern

psychologists have just begun to be amazed at the thoroughness of Buddhist psychology. An outstanding psychologist was quoted in *Life* magazine as saying "Buddhist psychology should be researched first before entering into the study of modern psychology." All Buddhists know the term "five aggregates"; if a psychologist truly understood them, he would be an amazing psychologist.

The "material aggregate" means the "world allotted to us" at birth.

The "perception aggregate" refers to that dimension wherein we perceive this world with eyes, ears, nose, tongue, body, and mind.

The "conception aggregate" is that dimension where we decide how to interpret and render the "perceived world" and store it in the mind.

The "action aggregate" is the dimension of behavior. It rests on the inevitable reflex action that arises in relation to the "conceived world" stored within us.

The "subconscious aggregate" means that the actions of our body, words, and mind will be recorded without fail in our subconsciousness and never disappear. And this deep, many-layered subconsciousness, in accordance with its contents, will change the "allotted world."

This is only a brief explanation of the five aggregates. To explain them in detail, and to enable modern people to understand them correctly, would require a huge book.

The "mind" is infinitely deep. The ocean is said to be infinitely deep, too, but it has a bottom. The sky is said to be infinitely high, but the atmosphere is quite a thin layer. But the infinitude of the "mind" does not have limits like these. The consciousness is deep and many-layered, but there must be a limit somewhere—this is the standpoint of most modern psychologists. The popular impression is that psychologists have their patients lie down on a sofa and start talking of whatever comes into their minds. This is not meaningless, but my desire for them as professionals is that they delve deeper into their study of psychology. If one wanted to study and the materials were not available, there would be little he could do about it, but in this case the materials already exist—a Buddhist psychology which is very thoroughgoing.

Why was Buddhist psychology able to delve so deeply? It is because Buddhists grasped the principle of conditionedness. That man is what his conditions make him is a great truth in itself, but the truth of conditionedness inevitably leads one to think of "the conditions of a condition."

Infinite dependent origination. "When the wind blows, the cooper rejoices." This is the opening line of an old tale told by Buddhist preachers in Japan. When the wind blows, it raises dust. When the dust rises, blindness increases. When blindness increases, demand for the samisen (a three-stringed guitar-like instrument used by the blind for a living) increases. When the need for samisen (made from cat hide) increases, the cat population decreases. When cats become scarce, rats increase. When rats increase, they gnaw on tubs. When tubs are gnawed, the cooper rejoices. This may be difficult for the younger generation to understand, but older people will understand it readily. The preachers used this parable to teach the "principle of conditionedness" or, in an older phrase, "dependent origination." This parable ends with the cooper rejoicing, but actually the cooper's joy

will extend infinitely and spread throughout the world. This is the meaning of the Buddhist term "infinite dependent origination." For one thing to exist, every component in the world has to have interconnections with all the other components. This not only spreads out infinitely in space but in time as well, going back to the infinite past. Again, the existence of a thing means that it will have unlimited influence extending into an infinite future. This is the "principle of conditionedness."

There exists here a thing called "mind." When we consider it through the eyeglasses of the principle of conditionedness, we know that this mind has been affected by each and everything from the beginning of the universe and even from the remotest area of the universe. Accordingly, the treatment for the mind was quite different from that of present-day psychologists. Politicians and scholars frequently use the phrase, "The cause is . . .," but when Buddhist insight is brought into play, the idea of causation becomes much more profound. Listening to or reading news editorials, I have often thought, "What superficial thinking. The public is to be pitied." During the Pacific War, for example, many politicians said the cause was imperialistic aggression, but this was a result of something else. What we have to consider is why such aggression came about.

Wisdom of practice. Thus it was that Buddhism studied the mind in accordance with the principle of conditionedness, developed a clear and penetrating psychology, and established a great domain called "the study of consciousness-only." What this resulted in was a thoroughgoing method of introspective evaluation or self-reflection. Emphasis was laid not only on "understanding" but also on its counterpart, "practices for self-improvement." In consequence, the way of practice developed in all directions. How can it be that within one and the same Buddhism contradictory methods of practice are advocated? Some say we should seek enlightenment not in our own strength but in the strength of an Other, while other voices declare that we should do so not in the strength of an Other but in our own strength. Some say we should rely not on a mantra but on meditation, while others insist that the right way is not that of meditation but of the mantra. Some defend the centrality of the precepts and rules, others assign the chief role to meditation and intelligence. There is hardly any limit to the examples that could be given. That there should be such great contradictions within Buddhism makes Christian scholars cock their heads. Dr. Daisetz Suzuki explained in his fluent English the "identity of self-power and other-power," but it is doubtful that his students at Columbia University were able to grasp his meaning.

The reason such great contradictions arose in one and the same Buddhism is that the disciples were very thorough in their psychological self-reflection. All sorts of methods were discovered whereby to reconstruct the "deep, many-layered consciousness." In a way, man has a very pitiful existence. Because of this "deep, many-layered consciousness," he was born with an unlimited burden of karma. A relative may have been an alcoholic who repeatedly tried to stop drinking but could not, and consequently died young. Many say they tried hard to avoid a divorce for the sake of the children, but failed. This shows how fragile man's efforts are.

Freedom and love, when fully understood, hold real power to solve all life's problems.

But even that is relentlessly blown away by the principle of conditionedness that obtains in this phenomenal world. This is the reason for a new development, the "wisdom of practice." The point of this new development is to enable us to hold on to that freedom and love we once grasped. In other words, how can we let this freedom and love sink into our deep, many-layered consciousness?

The answer proposed here has four parts: the way of ideation only, the way of sub-consciousness only, the way of virtue, and the way of faith. The way of ideation only is to know the truth that happiness or unhappiness exists solely in inner feelings. The way of subconsciousness only is to know that happiness or unhappiness can be created only through one's self. The way of virtue is to discern the truth that "I have been a practitioner of freedom and love from the immutable past." The way of faith is to see the real existence of a superior virtuous Being who far surpasses my own virtuous self.

"Ideation only" and "subconsciousness only" come under the traditional "mind-only theory." "Virtue" and "faith" conform to the traditional "theory of Buddhahood." "Ideation only" and "subconsciousness only" constitute one yin-yang pair, and "virtue" and "faith" another. The relationship between the first pair and the second is also a yin-yang relation. Together, these sets form, in accordance with the principle of the four limbs, the comprehensive mind-only way.

WAY OF IDEATION ONLY

Dimension of the perception aggregate. However hard man may struggle, he cannot perceive the outer world directly. The only possible way for man to see the outer world is, without exception, through his sensory organs: his eyes, ears, nose, tongue, body, and mind.

One can say that the moon is beautiful, but it is the "moon in the mind" that is beautiful, and to a blind man, the bright moon does not exist. A piano tuner comes to adjust the piano keys. He hits the same key many times, apparently to correct its tone, but as for me, I cannot tell the difference. Man's ears can only detect sound waves between 30,000 and 16 decibels. If he cannot hear sounds outside this range, he is, from the standpoint of a dog or cat, partially deaf. Telescopes and microscopes have been developed to the point where we think the most distant and smallest objects have already been studied, but the truth is we do not yet know even 1/1,000,000th of the universe.

The outer world man senses is, in short, not the outer world itself but only whatever is reflected by his sensory organs. Consequently, the reflection can always differ according to the person. "I have some mushrooms I would like to share with you. Can I bring them over now?" "Thank you for the thought, but I have chronic sinusitis and cannot smell anything. It would be a waste to eat mushrooms without savoring their aroma, so please share them with someone who can really appreciate them." This was the answer I heard over the phone. I found myself unconsciously stroking my nose in appreciation of my sense of smell. If it were only a matter of the connection between nose and mushrooms, the problem would not amount to much, but in cases where feelings toward words are involved, the problem of sense can become one with momentous results. I was told

that in the Pacific War a Japanese communication replying to the Potsdam Proclamation contained the phrase "keep silent." But when received in America, this phrase was translated "ignore," which gave it a much stronger meaning than it had in the original. Because of that one word, it is said that President Truman decided to drop the atomic bomb. Because of an inadequacy in the "sense of what was intended," 200,000 people fell victims. A friend's son was interested in electronics, but did not qualify for the course when the college found out he was color-blind. This is a handicap because being able to distinguish the different colors of the wires is so important in electronics. There are many cases where man's fate is determined by the fitness or unfitness of his senses. This is what is indicated by the Buddhist term "perception aggregate."

Dimension of the conception aggregate. When something is reflected in a particular person's mind by the sensory organs, a response unique to that person is reached in regard to that reflection. For example, suppose there are three persons with about the same degree of ability to smell mushrooms. The instant they see the mushrooms, one may think, "Delicious mushroom," another, "Expensive mushroom," and still another, "Autumn mushroom." The impression always differs from person to person. Therefore, even as they look at the same mushroom, a "mind translation" takes place that is completely separate from sense-perception.

When you clap your hands, a serving girl appears, fish gather,
And birds fly away, at the Pond of Sarusawa.

When you clap your hands at the tourist attraction named Sarusawa Pond, a waitress will think she is being summoned, fish will think they are going to be fed, and birds think a gun is being fired.

There is only one sound, but its interpretations differ depending on the hearer. This difference brings about important results in man's life, for this "impression" is the deciding factor in man's happiness or unhappiness. War and peace supposedly make no difference in the flavor of the sweet potato, but many people who looked on it with gratitude during the food-scarce wartime now look down on it disdainfully. People are always happy when they have gratitude within them, and are always unhappy when they feel disdainful. There are many examples of a foolish mother-in-law despising her daughter-in-law and vice versa, but in both cases they are simply making themselves unhappy. Even if there should be a truly bad trait in one of them, the other, merely by thinking "She must have grown up in the midst of bad conditions; how pitiful!" will find a compassionate feeling arising from within. When you understand the truth, "I am a buddha, and all others are buddhas; to despise another is to despise myself," your face will become gentle, and the other party is sure to notice it. Without paying tuition, we are being taught the road to life's happiness. Without undergoing such trials, we cannot even correctly educate our children. For fifteen or twenty years after World War II, the chief demand of Japanese brides was that there be no mother-in-law under the same roof. What stupidity! Were they not aware that before they knew it, they would be in the same position? And something was wrong with the grooms, too. They should have declared, "I will not marry any girl who will not be good to my parents." Only when a woman can qualify for this, can she

become a good and loving wife.

Man's happiness or unhappiness is definitely not caused by the outer world. It can only be due to the ideas within our own minds. When this truth is understood, then we may be able to comprehend the value of the truth, "Revere the buddha nature of all things." But whether one can willingly think so depends on the person, because this is determined by the conditions that inhere in the deep, many-layered consciousness.

The surface-consciousness is like a seed and the deep, many-layered consciousness like the soil. Even when good seeds are planted, if the soil is bad, the seeds will not grow well. Though you pour in bright thoughts, if the subconsciousness is dark and murky, you cannot brighten it. Both seed and soil are important. Thus along with the knowledge that the distinction between happiness and unhappiness exists only in the mind, the knowledge that one must purify the deep, many-layered consciousness is also important. This is what Buddha taught as the "conception aggregate."

WAY OF SUBCONSCIOUSNESS ONLY

Children's education. As long as we remember to interpret everything with good faith, there are no problems involving human relations that cannot be solved. As long as we do not forget the principle of conditionedness, we can be truly sympathetic with anyone. There is good or bad in circumstances, but there is absolutely no good or bad in man. True, we do think, "Because he was bad, this happened." But this is the beginning of a mistake. When teaching a child, if you start out with the words, "You are wrong, so . . .," you cannot reason with him. You must first place complete trust in the child as a person, and then say, "This was wrong, let us correct it." Then he will understand. All men want to be respected by their fellow men. It does not come from a base desire such as vanity, but from the intuitive knowledge of man's essential preciousness.

We should understand that there is a great difference between thinking "bad man" and thinking "bad thing." When you think of another as a bad person, then even more quickly than the other person, your own face will take on a bad expression. But if you think of it as a "bad thing" on the premise that all men possess the precious buddha nature, then your countenance will not become bad. On the contrary, it will become a bright face beaming with good will. One cannot help but feel good will toward another who shows good will toward him. Even though you do not meet face to face, mind and mind will communicate. Something in the mind always shows in the action, so the other party is bound to feel it.

You are the one that receives the most benefit when you interpret things with an open mind and good faith. One could even go so far as to say that you do so not for others but for your own sake. That your blood starts to become impure the instant you think there is bad in the outer world, is already proven by scientific tests. There are many cases of sick people showing improvement when they are led to become reconciled with other. This is true not only in relationships between men but also in all aspects of human life. This does not mean we should be unaware of the existence of evil, but that we should not think of evil as a reality. In fact, as one's understanding of the principle of conditionedness becomes

clearer, one's understanding of bad habits, of man's shortcomings and the evils of society also becomes clearer, just as if seen through a microscope. But there is no reason one's own blood must be muddied because of that evil. To interpret with good faith does not mean we become unable to see evil. It means, rather, that we see more and more clearly as our mind becomes brighter and brighter.

Action aggregate and subconscious aggregate. When we bump up against something bad the encounter can become an opportunity to make our minds brighter. If there were no evil, there would be less chance of our having this blessed opportunity. When we learn to ski, the difficult slope develops our skill and gives us the joy of becoming more dexterous. If unpleasantness develops at the office between you and your superior or you and your fellow workers, making you want to resign, why not first test the power of the principle of conditionedness? Just imagine you have become a skier on the way of human life, and push off with a spirited yell. On the way home from the office, concentrate on "praying to the buddha nature." The next morning, when you arrive at the office, someone calls out, "Good morning." You turn toward the voice wondering who it is, and it turns out to be the associate you had thought of as the cause of bad feeling. Man seems to be stolid, but he is sensitive. It can be said that during the night, while you were sleeping, a wireless was connected to the other party and good intent has been accumulating in his storage battery. Praying to another first brightens one's self, then brightens the other party, and next reflects back on you, making you even brighter.

This feature of acting in relation to the reflection that enters one's mind from the outer world, thus creating a more livable world, Buddha called the "action aggregate." This refers to our physical actions, our deeds, and our thoughts—these three. It also implies that all such actions invariably attach themselves to the subconscious mind and become one's personal possession for eternity. This is the meaning of the "subconscious aggregate."

There is never any end to an action. Without fail, it becomes recorded in the mind and preserved forever. A piano teacher can play just as beautifully whether with eyes open or blindfolded. That practice makes perfect is proof that man's actions are stored in his mind. An acquaintance had a child that was acclaimed a violin virtuoso. Being an only child, the parents emptied their wallets to have him study under someone they thought was the best teacher, but he never reached the world's stages. Later, I heard that the teacher had formed a bad habit in the way he himself played and that the child had copied him. It is said that unless a canary is placed close to a canary that sings beautifully, he will never be of much value. Different parts of a country have different accents. Once this drawl or twang becomes a part of you, it is hard to get rid of.

Whether for good or ill, all actions become a part of you. If for the bad, this is unfortunate, but if for the good, nothing can be better. For if good becomes a part of you, then without any effort good will come out of you. Like money saved in a bank, you can use it later on.

Realizing that everything is a reflection of the mind. A man's actions not only directly improve life but become affixed to his subconscious, taking root and becoming the de-

terminative factor in his next actions. We can understand, therefore, that action and the subconscious are interrelated, having mutual control over each other. One knows he should interpret matters with good faith, but the next instant it changes to ill will. Knowing cigarettes are bad, he lights one the next instant—this is because of his subconsciousness. Buddha called this “karma.”

There must be many people who think or say, “It was because of you that this happened.” One might put to such people the question, “Will the problem be solved by placing the blame on the other party?”

“No, but this is because the other party does not think as I do.”

If this continues, a solution will never be found. The more one argues, the more difficult it will become.

“Are you sure you really want to solve the problem?”

“Of course, I’m sure.”

“Then why don’t you try to change your own self. If the other party will not change, then there is no way but for you to change.”

The reason for blaming someone else is that the subconscious does not want to have the problem solved. In other words, “self-hatred” has found lodging in the mind. One reason some sick persons never seem to improve is that they do not want to lose their extraterrestrial right of having others wait on them.

If man only has the will, he can produce as much power as he wants. This is because man by nature possesses “unlimited freedom.” When this is understood, there is no need to point the finger of blame at another. Instead, one will promptly change his own attitude. As a result of his decision to change “unlimited freedom” flows from his actions, becoming a power that cannot help but move the other. During a flood, even a huge object is easily washed away. The law of the mind is very similar to the law governing water flow. Being unable to influence another means that your resolution, “It is my fault,” is weak.

A problem that long seemed impossible to solve because another was blamed, suddenly starts to unravel the instant one understands and comes to the decision, “I was not making full use of my mind power. This was a reflection of my state of mind.”

A self awakening to man’s unlimited power, a self reflecting that its full potential has not been developed, is the basic reason for Buddha’s teaching of “mind-only,” meaning “Everything is a reflection of one’s own state of mind.” In short, when man comprehends “Everything is a reflection of my mind,” he becomes that much more a man. His mind is that much more at ease, and that much more true power surges forth, so there is no problem that cannot be solved.

WAY OF VIRTUE

How to love one’s wife. A human being consists, in effect, of two persons: his conscious person and his subconscious person. There are times when the subconscious agrees with the conscious, and times when the conscious must comply with the subconscious. To make the subconscious conform in all respects to the surface consciousness, the subconscious must be made pliant.

In the *Sujata Sutra* (*Singālovāda-sutta*), Buddha sets forth five ways of treating one's wife.

1. Respect your wife.
2. Love your wife.
3. Make your wife feel fulfilled as a woman.
4. Entrust the family finances to your wife.
5. Occasionally buy her gifts of clothes and jewelry.

That is the kind of man Buddha was! There is a thoroughness in these injunctions not even imaginable to bachelor saints. I am sure no woman will be offended by them, nor will any man complain. By always bearing these precepts in mind, a husband can certainly expect the full cooperation of his wife. But to make his own subconsciousness pliant, a similar endeavor is necessary.

1. Practice kindness toward others.
2. Make the body truly healthy.
3. Meditate.
4. Know that you are a god.
5. Have faith.

This is a modern version of the three approaches taught by Buddha as his "hard-and-fast rules for ascetic practice," namely, precept, meditation, and wisdom. To make the subconsciousness a pliant partner, these five injunctions must be practiced daily. Without cultivating a pliant subconscious, you cannot expect it to act according to your desires. Why does the subconscious become pliant when these five injunctions are practiced? Because it sings out in "self-blessing." A feeling of being happy with one's self springs forth, as a result of which the subconscious goes along happily with all the desires of consciousness.

When behavior running contrary to this is practiced, the subconscious falls into a state of "self-hatred." Dangerous feelings will permeate it, such as wanting to commit suicide. These dangerous feelings can also be classified under the heading of "self-punishment." The reason man has such difficulty in attaining the happiness he so desires is that he harbors this emotion of "self-punishment." Man tries to see the good points in others, but when he sums up what he says about them, the criticisms outweigh the rest. Man wants to think, "It is my fault," but this soon changes into, "It is your fault." These are all manifestations of the desire for self-punishment. The prime initiator of this desire to make one's self unhappy lodges in the subconscious.

The way to make truth a reality. If one wants to become happy, he must practice the five injunctions. A beginner's subconscious, however, will declare, "It is impossible to practice such a bothersome teaching." Yet the saints of old resolutely carried on the battle until victory was attained. Behind their success was hidden a secret, best expressed in the words of the *Lotus Sutra*, "The years since I attained Buddhahood are immeasurable and boundless."

Coming to the realization "I am forever a practitioner" is the secret to actualizing the truth. To be a practitioner of the truth means to have been a practitioner of the truth

from the infinite past. Consequently, no matter how unlimited the deep, many-layered consciousness may be, the virtues of practicing the truth have saturated it in every nook and cranny. Throughout the whole realm of the subconscious, a chorus of "self-blessing" resounds. We are self-blessed from the beginning. To awaken to this is to understand the wisdom of practice.

If you think something is going to be difficult, it proves difficult. If you think it will be easy, it becomes easy. When you climb a high cliff, the legs tremble and you think you might fall. The more you dwell on it, the more dangerous it gets. But as soon as you tell yourself "I am safe," strangely enough the legs stop trembling. In psychology this is called the power of suggestion. "I am forever a practitioner" is also a suggestion. It is "wisdom for practice" given to make difficult self-training easier. Buddha himself discovered this "wisdom of practice" and by putting it to use became the greatest practitioner in the world.

WAY OF FAITH

Oneness of seeking enlightenment in one's own strength and in the strength of an Other.

"I have been a virtuous person since the infinite past." Discovery of this truth blows away the auto-suggestion that this is "difficult to practice" and, like a great elephant walking imposingly across a field, it is the secret that can turn you into a composed practitioner. Just close your eyes and recite three times, "I am buddha from the eternal past." You will get an inkling of the taste of this actual power. And unknowingly, in reality, you may have become a practitioner. Just as the train you board carries you along at a comfortable speed without any special effort, you will speedily become a practitioner of the truth. And even if you do not go out of your way to add the auto-suggestion, "I am a buddha from the eternal past," you are bound to discover yourself naturally becoming so.

When you progress to this great state, a phantasmal thing may appear before your eyes. "Is it a phantom?" No, it is not. This "phantom" will gradually take on more distinct features and stand before you as vividly as your own palms. What is this? It is an experience I hope you can have, for without a personal experience, it is difficult to understand. But in a provisional way, I will describe my own experience.

In the beginning I used to engage in various self-training practices with the thought, "I am an eternal buddha." Then I became aware of another Buddha, far more beautiful than the eternal buddha pictured in my mind, walking in front of me. I had been confident that it would be impossible for a buddha more magnificent than the "Eternal Buddha" within my mind to exist in this universe, but the One before me was certainly much superior. I quickened my pace and approached that beautiful Buddha, and asked him who he was. Then that Buddha turned around, and looked gently but straight at me as if to tell me to look into his eyes.

"Father!" I cried out to my own surprise. I had found my own "Father" for the first time. The Father held my hand firmly in his own and spoke to me, saying, "You are a fine son."

Attaining the absolute power of an Other. They say that in the world of art the more one's skill increases, the more clearly an ideal image stands out clearly before the artist's eyes. One makes great progress, but he can never overtake the ideal image that so greatly surpasses his own state. As skill advances, the ideal image becomes so vivid, so faultless, that one becomes ashamed of his state, perhaps breaking his brush in two or smashing his violin. The death of Mr. Yasunari Kawabata, winner of the Nobel Prize for literature, seems similar to this.

The route we follow on Buddha's way is like this, too. The more one advances, the more visibly and vividly do we sense an ideal image in a far higher state of beauty and perfection than we have attained. For every forward step we take, we become conscious that the ideal image has advanced two steps. This is the point at which the world of *faith* suddenly develops. You encounter a "person altogether superior," and before him you feel impelled, against all inner resistance, to bow down. This, I believe, was St. Shinran's position when he affirmed the "absolute power of an Other."

No matter how magnificent your conscious-buddha may be, the more earnest you become, the more clearly you will understand the existence of an "infinitely higher Buddha" whom you cannot possibly equal. When you enter this mental state, then your "self buddha" is no longer a measure for comparison.

You cannot help thinking, "I believed I had opened the eyes of my mind and attained enlightenment by myself, but it was not so. Buddha, the Father, existed before me, and bestowed this enlightenment upon me."

"I walk with the Father Buddha leading me by the hand"—this is surely the sublime culmination of faith. When you come to this point, even as you say, "I am an eternal buddha," you become aware that you are only lip reading, reciting words that Buddha the Father is preaching. There is no effort here. Just as a child learns words by imitating his mother's sounds and lip movements, so we learn that all our enlightenment is a blessing granted to us by our Father Buddha.

Where there is strain, there is fatigue. If one holds a sword tightly, in no time at all he is spent. Someone once asked Shimizu Jirōchō, a famous Japanese swordsman, "You have engaged in over 200 battles, but haven't lost one yet. What is the secret of your strength?"

Jirōchō is said to have laughingly replied, "I am always careful to hold my sword loosely. I approach my opponent and feel out his sword tip with my own. If the tip of his sword is stiff and doesn't move, that's sign he is weaker than I; so I fight him. But if the tip of his sword is flexible and moves easily, I figure he is stronger, and I run away at full speed. Against weaker men I fight, but when it comes to stronger ones, I just glare at them and clear out. That is why I never lose."

If a man is stiff and rigid, he cannot last long. This is the reason for the birth of the expression, the "absolute power of an Other." Buddha too had faith in the absolute power of the Other. There was not an ounce of strain.

The Way of the Practice of Love

UNDERSTANDING THE WAY OF THE PRACTICE OF LOVE

Love the container, practice the contents. Man's happiness is in direct proportion to the "feeling of freedom and love." Consequently, people who want to become happy should pour these feelings into the subconscious. This is the reason for pairing "self-training" and "the practice of love for others." It is much like working hard in order to build up savings for a more secure life. This is what is meant by accumulating "merits."

There is a reason for taking the practice of love first and self-training later. The degree of one's awareness of the "self as buddha" determines the degree of love and respect one feels toward other men. In order to feel a high standard of love, the "degree of self-awareness" must be elevated. But in order to deepen the "degree of self-awareness," the practice of love must come first. If the practice of love is insufficient, the sense of "self-blessing" within the subconscious decreases, and when self-blessing becomes insufficient, whether one sits down to meditate or recite the mantra, whatever he does is ineffective. This is because "self-hatred" creeps into the subconscious and starts a rebellion against the self. Without love, man is instinctively unable to feel the sense of self-blessing. One practices love to perfect "self-awareness" and with the elevation of the degree of self-awareness, he learns the right way to practice love. This is why the sutra teaches: "Love is like a receptacle, practice like water."

Love will progress without self-training, but to train the self without love is to enter a dead end street. To put it in a nutshell, "A self-centered person can never attain enlightenment."

Four essentials in the quality of love. There are four aspects to consider in measuring the quality of love: loftiness, breadth, delicacy, and openness to the love others feel for you.

A lofty love is not like the love shown in stroking a cat's head, but is a love filled with respect. They say a couple must be loving, but if they have nothing but love for each other, their marriage will invariably end in failure. Buddha warned us about this, and taught that besides love, you must "respect your wife." No woman feels displeasure when shown respect. When a sprinkling of respect is expressed in the love, a wife's face will show the greatest satisfaction. Many books on how to make love have appeared in recent years, but love that does not contain respect will soon begin to rot. Buddha elevated this important respect to the highest degree and taught it as "adoration of the Buddha-nature."

To love broadly means to love not only all mankind but also all living and nonliving things, for each and every one possess equally the beautiful buddha-nature. And when they are all, without exception, loved and respected, Buddhism's love is fulfilled. There is not a man on earth who will not rejoice at the veneration of his buddha-nature. This applies not only to the human world but also to animals and even insects. When a dog is loved, he will wag his tail to show pleasure, but when respect is included, the tail will wag furiously in joy. Why not try it out? All animals can sense what is in man's mind. And not

only animals but plants as well. On the outskirts of San Francisco, there is a man known for his roses. He is famous for the many improved hybrids he has grown, one of which is a thornless rose. When asked the secret of his success, he answered, "I think it's because I talk to them. The thornless one, everyday I asked it to get rid of the thorns because they were painful." Every morning when he goes out to the garden, he greets all the roses with a cheery "Good morning! And how are you today?" Even roses have a heart. Yet it is not only living things that can sense man's feelings. Even objects considered inanimate by man, objects such as cars, furniture, brushes, and needles, can sense man's feelings. When you buy a car formerly owned by a restless person, the car runs erratically. When you visit a home where the couple is forever quarrelling, the furniture has an annoyed look. If you use a paint brush used by an unskilled person, the brush does not move smoothly; the same is true of needles. On the other hand, if one always expresses gratitude and respect toward cars and brushes, their attitude changes. They start working with the feeling, "I must not betray this master's expectations." The cars themselves will be on the alert, so there is less chance of an accident. In an earlier day in Japan, they built "brush mounds" and "needle mounds" and conducted memorial services for worn-out brushes and needles. This is not because they were primitive but because their instincts were sharp. If you find this hard to believe, conduct your own experiment. Pat your car on the hood and say, "Thank you." Hold an honest attitude like a scientist, and observe the car's reaction.

To love with delicacy means to start by loving those most important to you, leaving others for later. Even the sun, which is supposed to love all things equally, warms things closer to it more intensely, and things far away with less warmth. This is the nature of love. Without being able to love the members of your own family, who are supposedly the closest to you, how can you presume to have neighborly love, or any other kind of love for that matter? To make the excuse that love should be extended to all mankind is useless. Such a love would be of no more value than a shriveled potato. A couple's love is very important, but when compared to the love between parent and child, it has to be recognized as farther from the center. The love of a parent for its child is many times stronger than the love of a couple for one another. To betray the love between parent and child on the ground of love for one's wife or some other pretext would be quite wrong. This would be exactly as if a man were to forget his wife and become engrossed with mistresses. To love his wife, and with her full consent to have a mistress, is quite alright. In the same way, to love one's parents, and at their wish to establish a separate residence, is a true state of married love. One who cannot love his parents, whom he should love the most, can by no means truly love his wife. This would be like trying to construct a two-story building without a first floor.

To sense the love of others is essential because love by nature involves loving and being loved. The joys of love will not be fulfilled on a one-way street. A love that brings joy only to one and not to the other, will end in a break-up. The joy of loving is splendid, but it must go on and attain to the joy of being loved.

"I love all, and all love me." This is the ultimate of love. St. Dōgen called this "the state of being approved by everything." By revering the buddha-nature in each person

and thing in the universe, you find that they in turn simultaneously revere the buddha-nature in you. This is the state St. Dōgen was talking about. Not only loving others but discovering in addition that one is loved by others—this is the consummation of love.

I have divided the way of the practice of love into four parts; repentance, gratitude, self-restraint, and rendering love. When “I am sorry,” “Thank you,” “I will not,” and “I will help” all work together, the person involved may accumulate the merits of true love. Repentance and gratitude are inner acts, self-restraint and rendering love outer actions. The first two concern good and bad as they impinge on one from outside, and the latter two concern the good and bad that come from within. As before, this typology includes three yin-yang pairs and conforms to the “principle of the four limbs.”

REPENTANCE

Principle of forgiveness. Even when I was young, I thought the virtue of magnanimity very important.

Buddha said, “If you return malice with malice, malice will never end. If you return malice with forgiveness, malice will disappear and peace will be gained.”

Jesus too, in reply to a question about how often one should offer forgiveness, declared, “I do not say seven times; I say seventy times seven.”

How difficult it is to truly forgive. But when we comprehend, in accordance with the principle of conditionedness, that man does not act of his own free will but behaves as he does because of preceding conditions, then we see that it is easy to forgive others. This discovery so delighted me that I named the principle of conditionedness the “forgiveness principle” and taught it as such to others.

“When a car hits a telephone pole, it does no good to blame it, kick it, or hold a grudge against it.”

I explained how irrational it is to blame others. Some were quick to understand, and easily set aside grudges they had carried for years. There is no question that this truth saves those who forgive as well as those who are forgiven. But there is more to it than this.

Magnanimity not a virtue. Suppose that a man has been carrying around a burden of ill-will for many years. Even if he were now to forgive the other, the wound in his mind would not heal completely. Also, the person who incurred the ill-will comes off a loser. If the grudge was the result of a mistake, it might even become the basis of a claim for compensation. In many cases, misunderstandings give rise to grievances. So even though you may forgive someone in your heart, this does not solve the matter. That is why we need “repentance.” It is not “I forgive *him*” but “I am truly sorry. Without reason I felt bitter toward you and caused you unhappiness. Please forgive *me*.” This is repentance. “Forgetting that you possess buddha-nature, I held ill-will toward you. I feel truly repentant.” When you talk thus in your mind, true forgiveness is brought about, and the harm that resulted is done away with both in yourself and in the other party.

Illuminated by the rays of Buddha’s truth, the bearer of a grudge already sees that he is in the wrong, so it is easy for him to forgive. Unless, however, he repents of the mistaken

way of thinking he harbored for so long, he will continue to act contrary to the way of love. But when you say "I'm sorry" and repent when you do wrong, the other party feels happy, and there is less chance of your repeating the wrong. This is such a commonplace thing that there is no need to elaborate. But there is a tendency in society to regard as a virtue the magnanimity that leads to forgiveness. Such arrogance can by no means be considered a virtue. What is commonly considered the virtue of "magnanimity" toward other's wrongdoing is better described as a virtue when it is called "penitence."

GRATITUDE

One cause of bizarre social movements. Love is not complete without the combined feelings of loving and being loved. Many are so absorbed in helping others that they are not aware of the love given to them. They are lacking in feeling.

When I was still a student, there was a dog named Hachiko always sitting in front of Shibuya Station in Tokyo. It seems that his master had passed away suddenly, and Hachiko, unable to understand this, waited many years for his master to come through the ticket gate. After a long and lonely wait, he died in front of the station. The deeply touched station employees and commuters built a statue in memory of "Hachiko the Loyal Dog." If there had not been a strong reason for doing so, a dog, whose nature it is to run and frisk about, could not possibly sit in one spot for years, sometimes even forgetting to eat. In other words, he could not have endured the hardship and agony without a certain "joy" in doing it. This is the joy of "sensing the love of another." In days gone by, it used to be called the "debt of gratitude." Gratitude should be part of us at all times, but it seems to be a word lost on the present generation.

Children who grow up without learning to be grateful are certainly to be pitied. They suffer from a severe "love deficiency," and from an instinctive desire to compensate for it may wind up insane or throw themselves into radical social movements. Man is an animal that cannot live without love. Therefore, when he feels a lack of it, he unconsciously seeks substitute. A social movement may be a wonderful thing, but if it erupts fitfully from a "love deficiency," then it is not good. A man who has gone without food for two weeks and is starving will devour food the instant he sees it. This is human nature, but a life lived fitfully usually ends tragically.

Four objects of gratitude : parents, country, society, and the Three Treasures. When Buddha teaches indebtedness, he lifts up four main points: the gratitude we owe our parents, the gratitude we owe our country, the gratitude we owe society, and the gratitude we owe for the Three Treasures. The sequence takes us from the small to the large, but as a means for bringing the entire panorama of gratitude into view, these four aspects are invaluable.

A mother's love is always at work, even when we are unaware of it. As an example of constant, never-ending love, there is nothing to surpass it. But the value of a parent's love goes deeper, for it is an "absolutely trusting love." Even though she knows her child has done wrong, the mother will trust him. She separates the incident from the person com-

pletely, and trusts to the very end in what is beautiful and good in him. This is a natural instinct, but this motherly instinct is of exactly the same nature as that of Buddha's act of "adoring the buddha-nature." Therein lies hidden the indestructible value of parental love. A child who grows up receiving this parental love cannot help but sense it at some time or another. Despite the dissoluteness of this world, man has surprisingly retained his humanity. I believe this is largely due to the power of parental instinct in trusting children unconditionally.

In recent years, many homes do not trouble to fly the national flag. This must be remedied. How many hundreds and thousands of precious lives have been sacrificed for this country? To be unable to feel this invaluable love is a pitiful thing. It is because of the many thousands of people who, in times past, worked daily for the sake of this country that we now live in peace. This treasure is not something found lying by chance on the roadside. To be so insensitive as to treat it with neglect would be to cut off one means of knowing man's kindness. What would be left, even though it might look human, would be like making the mind live in the dark solitary cell of a prison. "Love deficiency symptoms" will arise within the subconscious and eventually lead to alcohol, smoking, drugs, and other forms of self-deception.

A teacher once told me he does not raise the stars and stripes because a strong spirit of nationalism will lead to war. Does he think a strong family consciousness makes a person a bad member of society? The stronger one's family consciousness, the deeper his respect for other families. As one's spirit of appreciation for his country increases, will it not create a deeper regard for other nations? We must not overlook the social law: "Only he who respects himself can respect others."

At any rate, on national holidays let us raise the flag and express our appreciation to past leaders of the nation. Let us respect and cherish the flag, remembering the many who died for it. If the next generation were to grow up beholding the beautiful sight of a flag fluttering from every housetop, they would become children deeply rooted in love. It is not just Buddha or Christ we should be thankful for. Without a country, of what purpose is Buddha or Christ?

That we are able to live with such a high standard of free and cultured life is a blessing we owe mankind. We can ride on a bus and go visit a friend only because the bus exists and the road is there. The bus or the road did not just happen to be there. They are gifts to us, results of man's efforts. "That's mutual," someone may say. Indeed it is. So why don't we mutually say, "Thank you"?

One fellow thinks, "I work to earn money," and looks at other people the same way. What stupidity! When jobs are there as situations from which we can help each other, it is demeaning to think of them as money-making opportunities. If we have to work anyway, why not work with a good feeling? "That's true," I'm sure you will reply. Then why can't you think, "I am being given the opportunity to work to help others." It is a sociological fact that man is always working for others. A baker bakes goodies not so he himself can eat them but so others can eat them. Any work, without exception, follows this "law of mutual help." If this is a scientific truth, there is no reason we should not say "Thank you" to each other. If only the seller said, "Thank you," and the buyer took it

for granted that he should be thanked, this would be a form of mental illness, for such thinking is topsy-turvy.

If you work all day with the feeling that you are serving others, the work premises become a "place of love." What a pleasant feeling! Just try it. And as a result, work efficiency will climb and income increase. If the prayer "May everyone who uses this product become happy" is included and shipped out to the markets, the consumers will be wrapped in that love melody and will become happy. All objects receive and store the melody and will become happy. All objects receive and store the mind waves of man. The beauty of a Japanese sword is not simply in its craftsmanship. Its beauty derives from the fact that the forge is first purified, and the sword forged with fervent repetitions of the prayer "Peace on earth." All objects possess a mind befitting their form. All objects are alive.

Gratitude for the Three Treasures means gratitude for Buddha's love, for the love of the universe, and for the love of the person who teaches us of them. Because of the appearance of great saints, man can live as he should, in peace. If religion had not come to exist in this world, it might have become a world of wild beasts. It is due to the efforts and sufferings of the saints that men have learned how to become human, how to live without fighting tooth and claw. Those born as men must be aware of this important fact. When a man understands the love of the saints, then for the first time he can comprehend the highest love. And indeed, by being embraced in this never-ending love, his "hunger and thirst for love" should be completely satisfied.

Universal love is represented by the sun, air, water, and earth. When heaven and earth are made the two determinative categories, sun and air are considered heaven, and water and soil are considered earth. These four comprise the fundamental conditions that must be present for life to exist. If even one of them is lacking, instant death is inevitable. Everyone seems to know the great importance of these elements, but how many sense that they are expressions of "love"? One youth said, "My parents brought me into this world quite arbitrarily and raised me on their own. I don't owe them a thing." This is true, but "My parents are always concerned about me" is also true. Then which of these should I adopt in order to become happy? Let us think honestly. There is no doubt that heaven and earth exist naturally. From this perspective there is no need to feel appreciation. On the other hand, everytime we look at the sun, we give thanks. Whenever we drink water, we feel gratitude. Which makes for a happier life, to live feeling this love every second, or to live without feeling it? I think that for establishing a place for the practice of love, nothing is more thorough than to look at the way of the universe. The sun keeps sending us warm rays, and the air, water, and soil also, though polluted by man, continuously keep up the effort of purifying themselves and serve mankind. This diligent effort cannot be equaled by anyone. A polluted heaven and earth purifies itself to protect mankind. Keeping that thought in mind and living with gratitude costs nothing. Why not, then, offer your feeling of appreciation to the sun and water? Then the effect of the sun's rays on you will change. The way the water you drink works as it goes through your body from mouth to stomach and intestines will change. This is not merely because of the change in your way of feeling. Practice and experience it.

In this manner, you will begin to understand that these four aspects symbolize God in his permeation of the universe—and that you are enfolded and protected right in the midst of it. I worship these four as messengers of God.

Spirit of flower arrangement. In a flower arrangement there are traditionally three main stems: the tallest, called "heaven," the shortest, called "earth," and the one in the middle, called "man." Man, enfolded between heaven, with its sun and air, and earth, with its water and soil, is loved and protected by them. If there are any teachers who have forgotten this important point, I wish they would pause here and consider anew the true spirit of flower arrangement. A flower symbolizes in a single form the accumulated blessings of heaven and earth. To look at a flower is to see one's self. We arrange flowers, indeed, to attain the enlightenment that our true aspect is as beautiful as the flower. Therefore, just before we begin an arrangement, we must think that we are about to receive Buddha's teaching, and bow our heads. This is equally true of the tea ceremony.

It is only natural that we should express gratitude to those people who teach us of the blessings of Buddha, and also of heaven and earth. Prince Shotoku said, "The Three Treasures are the Buddha, the dharma, and the masters." For men they are, literally, three treasures.

SELF-RESTRAINT

Spirit of the five precepts. Buddha taught, as something that all should observe, the Five Precepts: do not kill, do not steal, do not commit adultery, do not tell lies, and do not drink intoxicants. These five were subdivided in minute detail and exactness. First there was an increase from 5 to 10, then from 10 to 250, later from 250 to 500—until now we have a voluminous sutra full of precepts. But it all boils down to one sentence: "Do not cause trouble for others." "Do not" may sound very rigid to some people, but when you understand the sentence to mean "you are not to bother other people," it becomes a simple and clear teaching.

There are today more than a few people who strive to help others through charity projects and social movements, but there is one thing I cannot understand about them. At a gathering where a charity project was being discussed, some sat coolly smoking cigarettes. Their attitude was so haughty I could not help but say, "Your charitableness is appreciated, but please stop smoking in public." It is common knowledge now that there are quite a few who are disturbed by or even allergic to cigarette smoke.

A word to young people participating in social movements. Some young people are so brazen as to declare, "In order to bring about social reform, we must place time bombs in the Capitol." Such people are no different from the aforementioned charity workers. They seem to be imitating the idea that guides a doctor when he performs surgery, "For the sake of the whole, we have to cut away a part."

"But do you realize," you who hold this idea, "that to do something to another is to have something done to yourself?" Have you ever considered that any person can be

"one's self" and that one's self can be "another"? You have your own standpoint and reasons, and so does the other person. You do not respect others because you can not respect your own self. When you respect yourself, then you will always respect others. When a person who cannot even respect himself talks of social reform, society suffers. First elevate yourself to a state where you can truly respect yourself. That is where correct social reform begins.

"Why do you say I do not respect myself?"

"Your breathing is shallow. People who have respect for themselves breathe deeply. Your chin juts out, your pelvic bones jut forward, and your shoulder is twisted. People who are not confident of their self-worth are all the same."

"Then what can I do to be able to respect myself?"

"First of all, be kind to your parents. Do things that will make your parents happy and grateful. Extend your kindness to the rest of the family, then to the neighbors. Small kindnesses are quite alright. Do things that will make others want to thank you. In addition, if your blood is impure, your thinking won't be straight, so be careful of your diet. Eat foods that contain varieties of vitamins and minerals, especially calcium. Practice "meditation" and correct your posture and breathing. Then study the truth of the universe. Come to my place for one week, and at the end of that time you will notice a complete change in your posture and facial expression. Your head will become clear and lucid, and you will be able to tell the best way to reform society."

Young people who have no consideration for others always have crooked backs. This affects the brain, and they become so absorbed in criticizing society that their brain is weakened to the point where they cannot criticize themselves. When the leaders of a nation become aware of the truth that men's thoughts are decided by breathing, food, and posture, then their ideas for producing worthy people will be on the right track.

BESTOWING LOVE

Kindness from within. Buddha teaches that the way of helping others involves helpfulness of four kinds: from the mind, through our words, through our deeds, and through our work. When these four are combined, the way of helping others is brought to fulfillment. The degree to which one practices the way of love determines the degree of one's self-blessing. The degree of one's self-blessing determines the effectiveness of his self-training. Consequently, it is necessary to attend carefully to what perfect practice of the way of love entails.

Kindness from within and kindness through words both belong to mental kindness, while kindness through deeds and kindness through occupation have to do with physical kindness. Even to help one's self, one necessarily relies on both the mental and physical. So too when we assist someone else, both mental and physical kindness must be present if it is to be kindness worth the name.

To help with the mind means to lend a helping hand for the sake of another's happiness with prayer. When a child is riding unsteadily on a bicycle, you think "Don't get hurt." This is a prayer. Or in accordance with the law of the mind, you concentrate your strength

in the *tanden* and pray, "He will not get hurt." This is more effective. Mind and mind always sense each other.

There are times when a man desires a small kindness, and times when he wants a big kindness. Even when driving on a busy street, you can tell clearly which cars are being driven by kind persons and which are not. The kindnesses exhibited in this situation are usually small kindnesses, but when one is driving on a lonely country road and the car breaks down, then a big kindness becomes necessary. In any case a kindness is a kindness, whether big or small, so let us never overlook the small kindnesses.

Kindness in word and proper giving. There are many ways of expressing kindness through words. Saying "Good morning" to a stranger on the street, telling jokes to make people laugh, or praising a person's good points behind his back. Big or small, opportunities for kindness in word exist everywhere.

Yet even though opportunities for inner kindnesses and verbal kindnesses, big and small, are found every moment, whatever the form of a kindness, its ultimate end should be to "manifest the buddha-nature." When a kindness is based on the prayer that peoples' buddha-nature will become manifest, then it can indeed be called a "genuine kindness." It must not be mere "pampering kindness" or "annoying kindness." Indulgent love or pampering affection is most frequent among parents, and annoying love is found most often among religious professionals.

Buddha's compassion is still felt deeply in our hearts today because his was a kindness to reveal our buddha-natures. No kindness in the world is more precious than the sublime kindness of revealing the buddha-nature. As long as one lives conscious of his buddha-nature, he need never feel impoverished at any time or any place. Just as Aladdin's lamp brought forth treasure after treasure, so one who lives in awareness of his buddha-nature will find that all things necessary to life are his. So whatever sort of kindness you may do, make certain that a prayer for "revealing the buddha-nature" is always included. Even a parent's love for a child, if not accompanied by some manifestation of buddha-nature, can only be described as a poor love. If a parent prays for continued happiness for the child even after he is gone, this, more than anything else, will teach the child the preciousness of buddha-nature.

This holds true for anyone, and sincere practice of the way of love will always develop into a concrete form of action to reveal the buddha-nature. Even today packages intended for Buddhist priests have written on them the word "offering," meaning that they are offered as a form of action for the revealing of the buddha-nature. To request the services of a full-time Buddhist disciple in the hope of accumulating great merit in the practice of love is like investing in good stocks in the hope of reaping a great profit. One must first ascertain the quality of the priest; otherwise he may suffer great damage instead of earning great merit.

Physical kindness and kindness through one's occupation. Physical practice of the way of love contrasts with helping others from within. Buddha simply divided this into love as practiced through bodily movement and love as practiced through one's work, but these

two must be practiced together as a complementary pair. Acts of love, such as picking up dangerous articles you find lying on the ground, may at times be stopped in mid-course because of an aching back. To prevent this kind of thing from stopping you, I shall make two suggestions. The first is to learn Yoga exercises in such a way that when you bend over to pick things up, you will bend so as to bring about improvement in your back. Those who think they are too busy to spare the time to pick up an object, can make up the time through the Yoga exercise of "long strides." When massaging or pounding another's stiff shoulders, learn to utilize that motion to relax your own. Yoga exercise teaches such body carriage. The other suggestion is to think of yourself as a third person watching yourself perform acts of love. Try to listen to a voice praising you and saying, "You are accumulating secret virtue." When you start to think in this manner, surprisingly enough, good acts that once seemed irksome become easy to do.

Practice of love through one's occupation means that regardless of what your work may be, there is always something you can do through it to increase man's happiness. While earning money, practice the way of love and earn "virtue." This is double profit, so the work becomes more enjoyable. People who think, "How can I be of more help to others," have such happy faces that others always sense something. So one is impressed with "that store," with "that company," or with "that teacher." They say "service is the best trademark." Anyone can readily discover the truth of this motto.

In the practice of love through one's occupation there is yet another important point. This is the practice of love in the use of money. "I am able to work like this because of many people's kindness. Because I am enfolded in their love, I am able to work profitably. I must offer part of that profit, whenever an opportunity arises, for the sake of man's happiness." That is it in a nutshell. There are some pitiful people too tight to give away even the dust that gets into their eyes. The purpose of a fortune is simply to satisfy man's instinctive desire for freedom. If "freedom" has been attained, it is better not to have a fortune. Life's journey is more enjoyable when your body is light. As long as you have enough for necessities, it is better not to have more. "I have diabetes. Poor people can't have this sickness." I heard these words from the lips of an arrogant man. "For protection I have two German shepherds and in every room a gun." Thus he bragged, but at fifty-six he had a stroke, and after being bedridden for seven years, he passed away. The lighter the load on your shoulders, the happier is life's journey. When one is able to discern this simple rule, he has learned the most important thing.

This concludes the foregoing brief explanation of the way of the practice of love. Have you forgotten to express repentance or appreciation? Do you unwittingly cause trouble to others? Do you give true help to others? The four parts of the explanation are intended solely to help you understand the meaning of perfect love and bring forth the fruit of self-blessing.