

Shushōgi: What is Truly Meant by Training and Enlightenment



(1) Introduction: The Reason For Training

The most important question for all | Buddhists
is how to understand birth and death com | pletely
For then, | should you be able to find the Buddha within | birth and death,
They both | vanish.

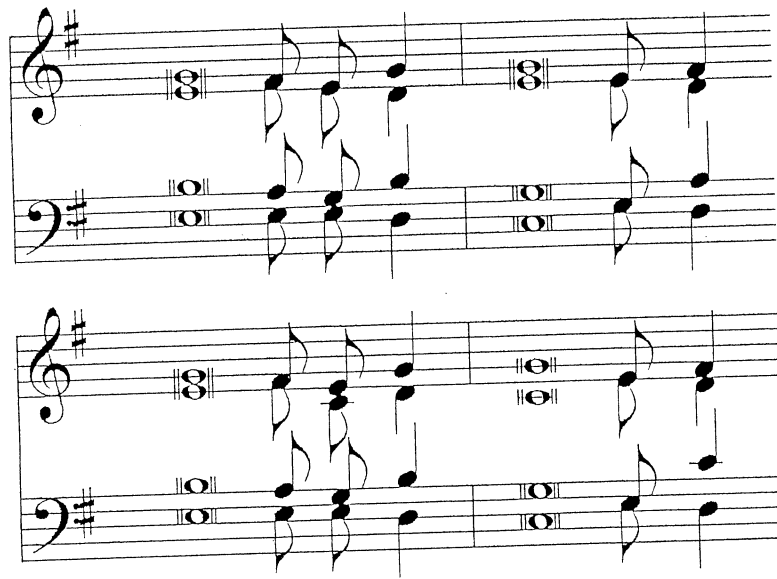
All you have to do is realize that birth and death, | as such, | should not be a | voided
And they will cease to exist for then, | if you can under | stand
That birth and death are Nirvana itself, | there is not only no necessity to a | void them
But also nothing to search for that is called Nir | vana.

The understanding of the a | bove breaks
The chains that bind one to birth | and death
Therefore this problem, | which is the greatest in all | Buddhism,
Must be completely un | derstood.

It is very difficult to be born as a human being | and equally difficult to find | Buddhism
However, | because of the good karma that we have accumu | lated,
We have received the exceptional gift of a human | body
And are able to hear the Truths of Bud | dhism:

We therefore have the greatest possibility of a full life | within the limits of | birth and death.
It would be criminal to waste such an opportu | nity
By leaving this weak life of our exposed to im | permanence
Through lack of faith and com | mitment.

Impermanence offers no permanent | succour.
On what weeds by the road-side will the dew of our | life fall?
At this very minute this body is | not my own.
Life, | which is controlled by time, | never ceases even for an | instant;



Youth vanishes forever once | it is gone.
 It is impossible to bring back the | p^äst
 When one suddenly comes | face to face
 With imper | manence

And it is impossible to look for assistance from kings, | statesmen, | relatives, | | s^ärvants,
 Wife or children, | let alone wealth and | treasure.
 The kingdom of death must be entered by oneself | älone
 With nothing for company but our own good and bad | karma.

Avoid the company of those who are deluded and | ignorant
 With regard to the Truth of karmic con | s^äquence,
 The three states of ex | istence
 And good and | evil.

It is obvious that the law of cause and effect is not answerable to my | p^äsonal will
 For, | without fail, | evil is vanquished and good pre | v^äils;
 If it were not so, | Buddhism would never | have äpp^äred
 And Bodhidharma would never have come from the | w^äst.

There are three periods into which the karmic consequences of good and | evil fall;
 One is the consequence experienced in this present | w^ärd,
 The second is consequence experienced in the | n^äxt world
 And the third consequence experienced in a world after the | n^äxt one;

One must understand this very | cl^ärl^äy
 Before undertaking any training in the way of the Buddhas and An | c^ästors,
 Otherwise mistakes will be made by many | and they will fall into | heresy;
 In addition to this, | their lives will become evil and their suffering will be | p^ärolonged.

None of us have more than one body during this | l^ätf^äme,
 Therefore it is indeed tragic to lead a life of evil as a result of he | r^äsy
 For it is impossible to escape from karmic consequence if we do | ävil
 On the assumption that, | by not recognizing an act as evil, | no bad karma can accrue | to us.