



(5) Putting the Teachings into Practice and Showing Gratitude

The Buddha Nature should be thus simply a | wakened
 In all living things within | this world
 For their desire to be born herein has | been fulfilled;
 As this is so why should they not be grateful to Shakyamuni | Buddha?

If the Truth had not spread throughout the en | tire world
 It would have been impossible for us to have | found it,
 Even should we have been willing to give our very | lives for it:
 We should think deeply upon | this:

How fortunate have we been to be born now when it is possible to | see the Truth.
 Remember the Bud dha's | words,
 "When you meet a Zen Master who teaches | the Truth
 Do not consider his caste, | his appearance, | shortcomings or be | havior.

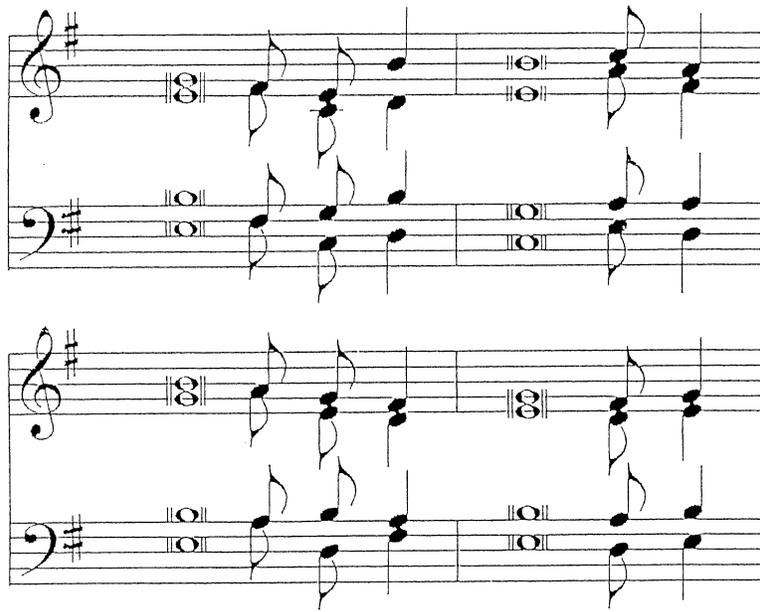
Bow be | fore him
 Out of respect for his great | wisdom
 And do nothing | whatsoever
 To wor | ry him."

Because of consideration for others on the part of the Buddhas and | Ancestors,
 We are enabled to see the Buddha even now and hear his | teachings:
 Had the Buddhas and Ancestors not truly Transmitted | the Truth
 It could never have been heard at this particular | time.

Even only so much as a short phrase or section of the | teaching
 Should be deeply appreci | ated.
 What alternative have we but to be utterly | grateful
 For the great compassion exhibited in this highest of all | teachings

* **Which is the very eye and treasury of the | truth?**

The sick sparrow never forgot the kindness | shown to it,
 Rewarding it with the ring belonging to the three great mi | nisters,
 And the unfortunate tortoise remembered too showing its gratitude with the seal of | Yofu:
 If animals can show gratitude surely man can do the | same?



You need no further teachings than the above in order to show | gratitude, ..
 And you must show it truly, | in the only real way, | in your daily | life;
 Our daily life should be spent constantly in selfless ac | tivity
 With no waste of time whatso | ever.

Time flies quicker than an | arrow
 And life passes with greater transience | than dew.
 However skillful | you may be,
 How can you ever recall a single day of the | past?

Should you live for a hundred years just wasting | your time,
 Every day and month will be filled with | sorrow;
 Should you drift as the slave of your senses for a | hundred years
 And yet live truly for only so much as a sin | gle day,

You will, | in that one day, | not only live a hundred | years of life
 But also save a hundred years of your fu | ture life.
 The life of this one day, | today, | is absolutely | vital life;
 Your body is deeply signi | ficant.

Both your life and your body deserve love | and respect
 For it is by their agency that Truth is practiced | and the Buddha's power exhibit | ed:
 The seed of all Buddhist activity, | and of all | Buddhahood,
 Is the true practice of Preceptual | Truth.

All the Buddhas are within the one Buddha Shākya | muni
 And all Buddhas of past, | present and | future
 Become Shakyamuni | Buddha
 When they reach Buddha | hood.

This Buddha Nature is itself the | Buddha
 And, | should you awaken to a complete understanding | thereof
 Your gratitude to the | Buddhas
 Will know no | bounds.