

## 坦雪填古井

Yuki o ninatte kosei o uzumu

**They haul snow to fill the old well**

These words express a world of making wasted efforts, of doing work with no possibility of fruition, of liberating all sentient beings.

In the Flower Garland Sutra, the monk Zenzai decides to visit fifty-three wise Zen masters, beginning with Tokuun. He has heard that Tokuun never leaves the peak of Myobucho, which represents his state of mind of enlightenment. Within Tokuun's mind, there is no speck of self or other, so how could he meet someone else? While Zenzai doesn't meet Tokuun on Myobucho, he does meet him on an entirely different mountain. For the sake of Zenzai, Tokuun rolls all the past, present, and future into one moment, the moment where all the Buddhas have their truth. For the sake of liberating all beings, Tokuun comes down from the mountain of form called Myobucho, but every place he goes is still that state of mind of Myobucho. Thus, in the midst of this awakened Mind, he liberates others.

No matter how much snow we put into a well, it won't fill up. We all know that. To leave our seamless world of oneness, going into the world of discriminating thought in order to liberate confused and deluded people, would seem as useless as putting snow down a well. Nevertheless, it must be done. "Sentient beings are numberless, I vow to liberate them." This is our vow.

There can be no Dharma essence without satori, but once we realize satori, we have to throw it away and, like a simple fool, dive into society. We must be exactly like Tokuun, remaining firmly in that place where no speck can settle, yet entering into society and manifesting this Mind. Otherwise, the Buddhadharma will be allowed to die and there will be no liberation of people in the world.