

Minwa Fu Hokekyo Dowa
(Volume 6 of 30 Volumes)
Glorious Rain for Grasses and Trees

by Rev. Kōge Matsumoto
Translated by Rev. Shokai Kanai

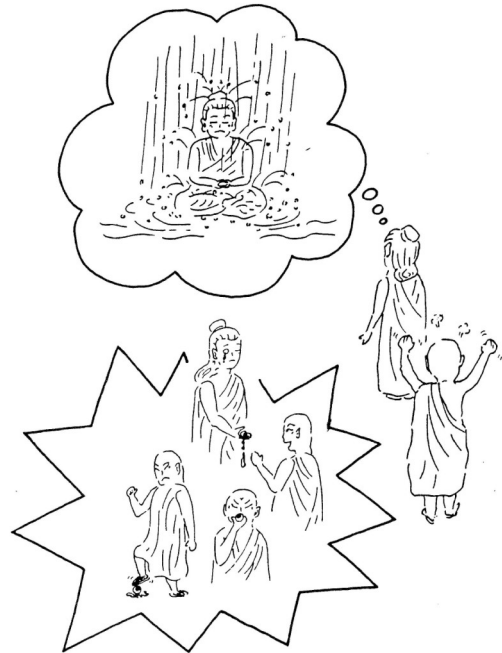
Glorious Rain for Grasses and Trees

(Chapter 5 of the Lotus Sutra: The Smile of Herbs)

Chapter 1

Past, Present, and Future of One's Soul

Do you remember the story in the last volume? It was about Sariputra's past, present and future lives. He had already reached the stage of a bodhisattva in his previous existence, hadn't he? But he was very upset by the dreadful and hateful behavior of a Brahman monk who envied him becoming a Buddha, so Sariputra went deep into a mountain, did not see anyone and practiced ascetics all by himself. What kind of a person was he born this time? Do you recall? Yes, that is right! Sari-



Chapter 2

Cause and Effect Come Around

Do you understand that “The causes in the past are the result of the present?” You should also understand that “The ways you behave in the present will affect the future,” right? Therefore, a lucky person should not be puffed up with pride, and an unlucky person should not be too sad.

That’s because everything is the result of the causes of the past! If you brace yourself up, be obedient and compassionate, you will have good results in the future for sure. This was proved by Sariputra, who was a Brahman monk re-born to become one of Sakyamuni Buddha’s disciples with the Buddha’s compassion. Sariputra received the assurance of becoming a Buddha, Flower-Light Tathagata, before any of the other disciples because he was very obedient, more than anyone else and the wisest among Buddha’s disciples.



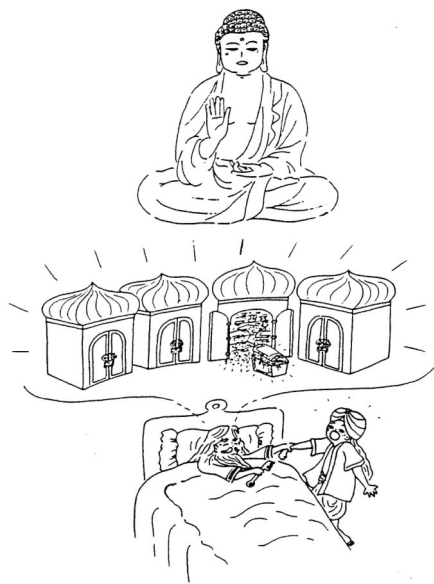
Chapter 3

Attain Righteously

In the preceding volume the Sravakas such as Maudgalyayana and Kasyapa joyfully revealed the parable of “A Wealthy Father and His Poor Son.” They talked about the story after they watched their best friend, Sariputra, given the Buddha Name to assure him of becoming a Buddha. The parable was told to Sakyamuni Buddha in order to express their joyful feeling, wasn’t it?

With His compassionate eyes half-opened, the Buddha listened to the four Sravakas’ story told in the previous volume with a smile on his face and was satisfied.

The Buddha was extremely satisfied by giving the Buddha Name, “Flower-Light Tathagata” to Sariputra, the number one wisdom disciple, and by listening to the parable from the four Sravakas representing 12,000 of Buddha’s disciples. Why was He so happy? The Buddha realized now the four Sravakas were pure minded and understood his true teachings correctly.



In return the Buddha revealed the parable, “Three Herbs and Two Trees,” explaining Buddha’s equal compassion to the four senior disciples and to all His congregations.

Chapter 4

A Parable of Three Herbs and Two Trees

1) The Gentle and the Strict

Sakyamuni Buddha told the four senior disciples:

“Kasyapa, Maudgalyayana, Subhuti, and Katyana! You have practiced very well! The parable, ‘A Wealthy Father and His Poor Son,’ that you have told reveals Buddha’s compassion in depth and greatness. There is no mistake in the parable.”

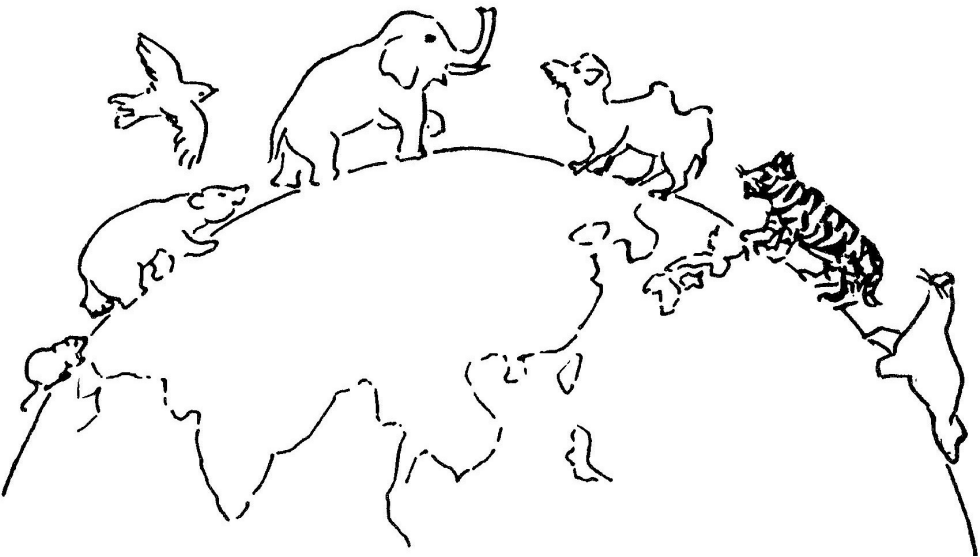
“However, the real compassion and virtue of the Buddha are much more profound and wide. You cannot explain them even if you try to do so for billions of years because they are beyond any explanation,” said the Buddha gently and strictly.

2) Buddha as the Lord, Master, and Father

That is right!

Sakyamuni Buddha is the Lord of all living beings on this earth including insects, snakes, eagles, cows, lions, and others. Moreover He is our Father and Master for all human beings. He has the virtues of the Lord, Master and Father. He is the Buddha possessing three virtues, not like Jesus

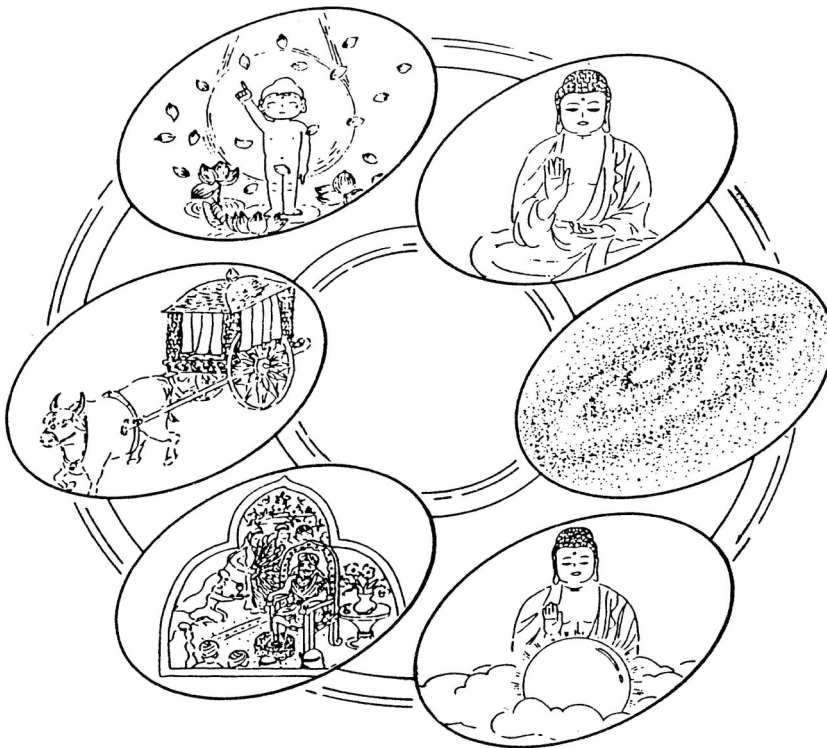
as the Lord or Amida Buddha as the Master in the far west Buddha Land.
Sakyamuni is the Buddha born in this Saha-World.



3) Real Parent Who Saves Dear Children

Remember when He was born in the Lumbini Garden, He declared, “From heaven to the earth I am alone the most honored one. The triple worlds (*the worlds of those who have feeling, those who do not have feeling, and those in the spiritual realms*) are full of suffering, but I alone am able to be free from these sufferings.” Therefore, if we try to explain the size of His virtue, the depth of His compassion and the wideness of His blessing, we cannot explain it enough. It is beyond explanation of words!

First of all, Sakyamuni Buddha is the real parent for all human beings regardless of their skin color and whether they are good or bad. He promised, “I alone am able to save all His children to be free from sufferings.”

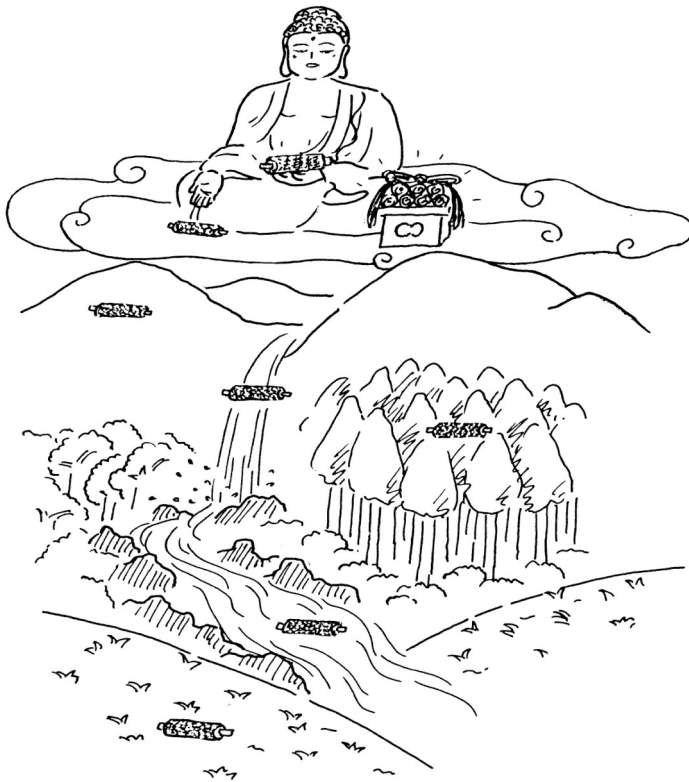


T h e
Buddha said to
Kasyapa, the leader
of the four Sravakas:

4) King of All Dharma

“Kasyapa, Please understand the teachings well! I am the king of all Dharma on this earth. There are various teachings. They are all useful. I revealed all teachings as they are able to understand them depending on each individual’s level of understanding. I taught this way to this person and that way to that person at my will depending on each individual’s level of understanding and capability of accepting my teachings.”

“Listen, Kasyapa! See that there are countless numbers of mountains, rivers and streams on this earth. There are also forests covered with vast numbers of trees, valleys and cliffs with rocks, vast wide green fields, ponds and swamps, deserts without trees. This earth is formed with various



shapes and forms. Trees and plants and flowers and grasses all have different shapes and colors. They are large, medium or small in size. Some trees spread out their branches and are very tall, looking like they could reach heaven, while others are frail and barely rooted in the ground. Some of the trees are thick while others are thin.

Some grasses are medicinal herbs while others are poison,” told the Buddha in one breath.

The four great Sravakas listened very carefully so as not to miss a word. They listened to what he was trying to say.

Sakyamuni Buddha continued to talk:



5) True Dharma

“As you see, various plants and various living beings are living on this earth with the benefit of water. However, droughts occur. The roots of the trees and ground in the forest ran out of their precious water which had once been soaked by the streams and rivers that enrich plants and grasses in the fields. And the water in the reservoirs and rivers are about to dry up. A prayer to request rain to these mountains, rivers, trees, and plants reaches the heavens. Suddenly a huge black cloud spreads all over the sky. Lightning and thunder glisten from far away and the rain falls from the sky.”

The black cloud could cover the glaring sun as it cools off the heated ground. Withered plants and grasses take a break. At that time rain drops are coming down to the earth.



6) Slowly, Slowly and Little by Little

Compassionate rain begins to fall drop by drop and changes to drizzle on the mountains, rivers, forests, fields and everywhere equally. The rain water soaks slowly into the ground.

“Kasyapa! Do you think the rain discriminated in the amount of falling rain based on differences in the heights of the mountains, depths of the forests, size of the rivers, thickness of the trees and thinness of the grasses? Does rain drop more water on higher and bigger mountains that have more trees or more amounts to water falls and big rivers? Did the rain discriminate just give small amounts of water to the tiny grasses?” Thus, the Buddha asked him.

What do YOU think?

Kasyapa could not answer because he understood what the Buddha was trying to say. Sakyamuni Buddha is really great, because it is said that God saves only the good people while hardly saving the bad.

However, Buddha is different. How does He differ from God? The Buddha clearly mentions “The good people and the bad people are all my children.” He also said as follows:

7) Tadpoles Become Frogs

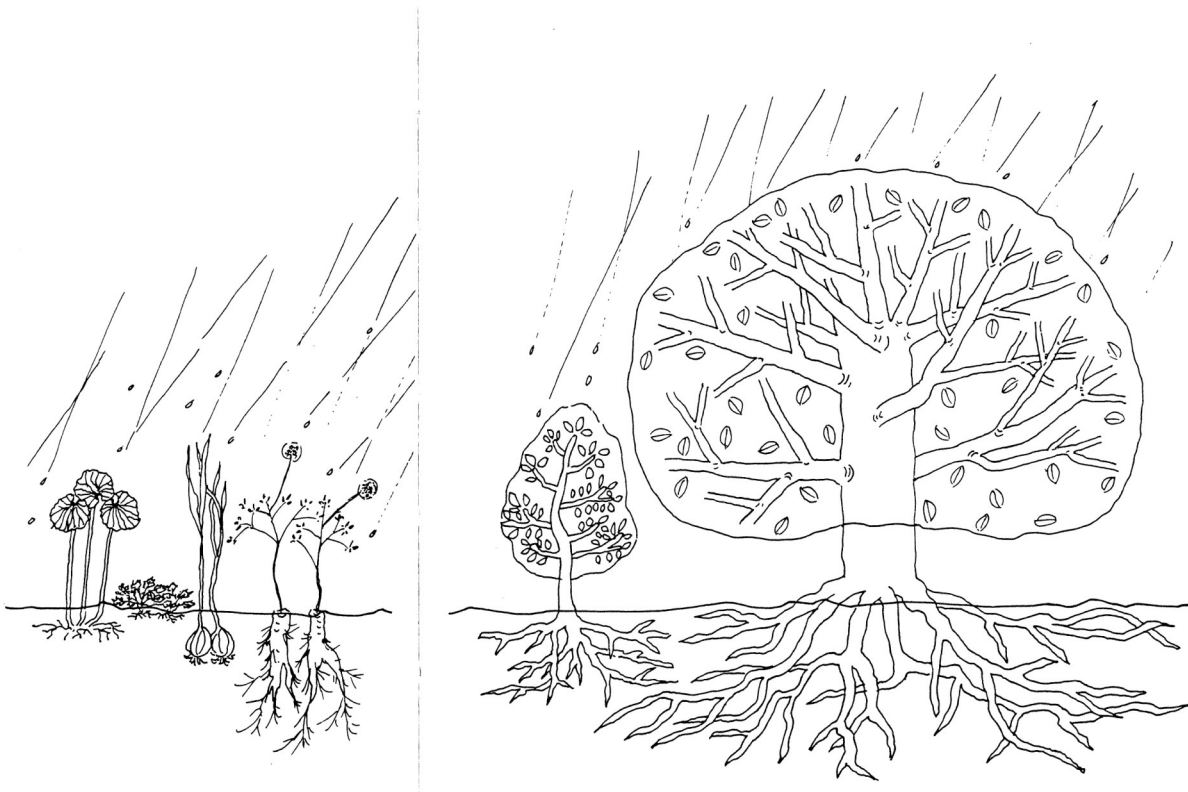
“The calf becomes a cow but does not become a lion. The son of a human being becomes a person but not a cow. The Buddha’s children surely become Buddhas after shining his or her Buddha nature.” How courageous are His words!

“I am a real child of Sakyamuni Buddha,” therefore; I will be able to become a Buddha if I practice the teachings of the Buddha and shine the Buddha nature. We are not abandoned or shaken off with a riddle. The good and bad people are all Buddha’s children just like his own only son. This is a real peace of mind!



8) The Compassionate Rain Falls Equally

Sakyamuni Buddha gazed upon Kasyapa with compassionate eyes and said, “The rain coming from the compassionate black cloud that covered the entire land gave moisture equally to the grounds of the mountains, the rivers, the forests, the valleys, the fields, the trees, grasses and flowers. From the moisture in the ground, small grasses and big trees soak up just enough water, then bloom their special flowers and bear special fruits according to their species.



9) Receive Accordingly

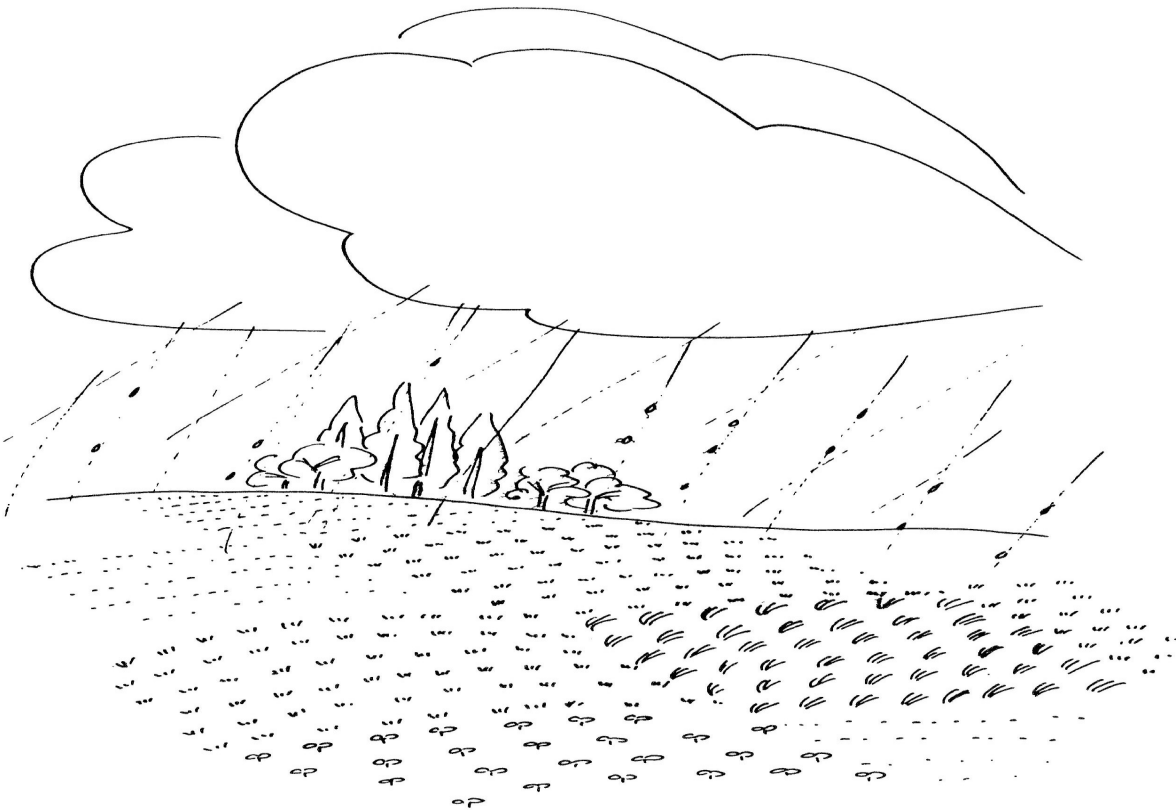
“The compassionate rain falls equally but the trees and grasses receive the rain water as needed. The amount of water received differs by each plant.”

“Know well, Kasyapa! It is just like my teachings. Over the last 40 years, I have taught various teachings temporarily according to people’s capacities of understanding just like plants in the pots, flowers in the gardens, trees in the yards and parks, plants in fruits fields and farm lands. However, it is now time for the ground and people’s Buddha nature to receive the compassionate rain. I can see it; therefore, I am thinking of creating the compassionate rain cloud and to drop compassionate rain onto you.”

Chapter 5

The Compassionate Rain Is the Lotus Sutra

“Do you know why? I know everything, and I am able to foresee everything. I know the way for people to live and am able to open the way for the truth for people to live. I am also able to teach the way to the obedient people equally and spare no pains. Therefore, please everyone around the world, come to me and listen to “the compassionate rain of the Lotus Sutra.”



“I shall remove the sufferings for those who could not get out of sufferings.”

“I shall teach the way to live for those who do not understand the logical reasons of how to live.”

“I shall give peace of mind for those who afraid of what might happen in the future.”

“I shall teach the past, present, and future of the soul of a person who attaches themselves to status, fame, property, family, and his own life, and let him cross the river of life and death after living majestically throughout his life on this earth.”

By the way, as you know thousands and thousands of people around the world gathered at Mt. Sacred Eagle because the Buddha is teaching the Only One Truth in the universe, the Lotus Sutra, to make it possible for people to become Buddhas, the teachings that nobody had ever heard. But there are some idle people who cannot understand Sakyamuni Buddha's teachings. The Buddha sees their minds through His Buddha's Eyes, so He leveled up their minds with His supernatural power. The idle people felt something strange and were so delighted. They were saved by listening to the four vows of the Buddha.



Chapter 6

Sufferings Changed to Peace of Mind without Doubt

Listening to the story of compassionate rain from the Buddha, people who suffered before had less suffering, as if there were no suffering any more. People who hardly understood His teachings before, as if they are now able to understand them easier. People who had feared before became peaceful, as if they had been dreaming.

Although people used to be afraid of death before, they realized that death comes to everyone, so they behaved as Buddha's children, so that they could cross the river to the spiritual realm on the other shore.

Then, Sakyamuni Buddha said, "By listening to my talk, you have no more suffering, you have understood my teachings, your heart became pure, you have no fear, and you have realized the past, the present and the future of your own soul. All of you are able to enter into the way of righteousness."



Chapter 7

The Infant and the Delinquent

This is just like telling a story to infants who do not understand what is good and what is bad or telling the story to delinquent children who always behave badly. A compassionate person like the Buddha appeared and worried how to make these children behave properly and tell them, “Do not do it!” and “Do not do that!” The infants and the delinquent children who follow the Buddha’s words then clear their minds, and they behave well little by little. They understand what is good and what is bad, and they behave right without realizing it.



Chapter 8

Be Obedient

By the way, suppose a gentle but strict person like the Buddha says, “Do it!” and “Do that!” So you become obedient and follow what he says. Then you will become happy as you have never felt before. Your heart leaps up with a strange feeling, and tears come out by itself. You are so happy and want to say, “Thank You!” to the people, trees, plants, flowers, birds, even to the wind, and everything around you! It is wonderful if you are able to say, “Thank You!” to the grasses, the trees, the flowers, the birds, the water, and everything around you.

If you become obedient like that, you have nothing to be afraid of. All human beings are the Buddha’s children. You will probably receive a Buddha name soon. Oh, we are side tracked. Let’s get back to the story. Buddha continuously said as follows:



Chapter 9

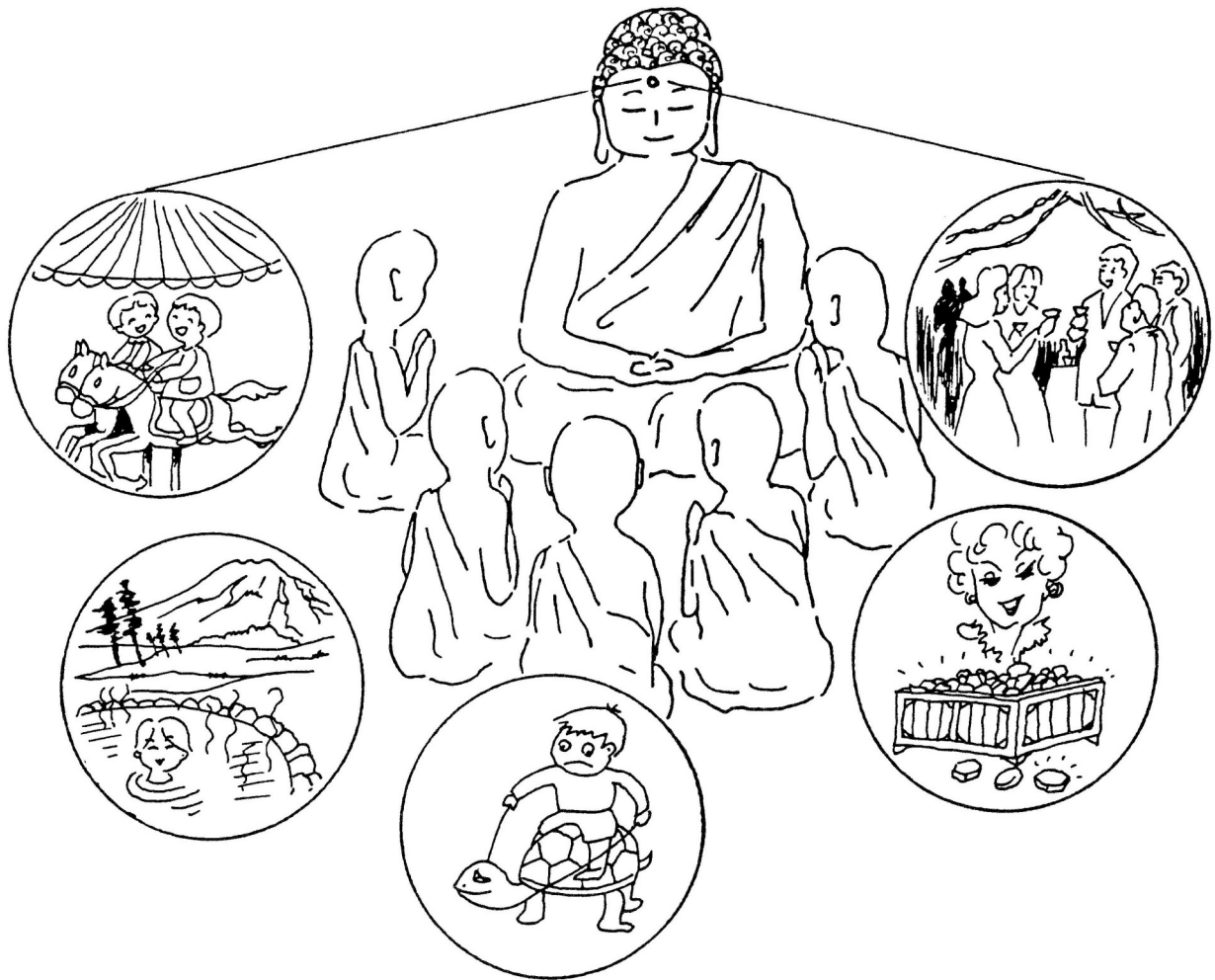
Expound always the Only One Truth

“All Buddhas say the same thing always to everyone. The Buddhas are able to look through everyone’s character and knowledge, what he wishes, what he intends to do, why he wishes that, why he thinks that way, and why he intends to do it. The Buddhas are able to look through the causes of why he is trying to do it. The people do not know what the result is, but the Buddhas know the result of all causes. Therefore, in order to prevent suffering as the result, The Buddhas teach the right teaching so as not to suffer.”

For those who were able to get out of sufferings, the Buddha makes the people do courageously good things and let them forget their bad past. If you plant a lot of good deeds, people will trust you and praise you. Then, you will even forget that you used to have sufferings.

Furthermore, you may not think about suffering or you may not realize that you have gotten out of the sufferings. It does not matter whether you are suffering or not suffering. You are able to realize that Everything Depends on Others.”





Chapter10

Pure at One's Birth

What the Buddha says are all true! All human beings are heavenly beings at their birth, their souls are shining and their bodies are just like pure treasures with no stains. They wear no decoration, no expensive dresses, no cosmetics and no permanent hairs. They are really pure and untainted. The pure heavenly stark-naked baby is not really able to explain with words. The eyes are serene; the hands are cute like small beautiful maple leaves. Newborn babies in the rich family and newborn babies in the poor family are all the same at birth: pure with nothing to hide.



However, while the babies are growing, some of them grow healthy while others are raised with families who have attachments to objects and money, and then they suffer. A baby from a rich family is not always healthy while a baby in a poor family may not be attached to money and material matters.

This is generally speaking, of course, and many cases may be the opposite. Fortunately all of you are able to meet the true teachings of the Lotus Sutra, the Only One Truth in the universe. Just as the trees and grasses in the mountains, forests, the rivers, valleys, and fields grow healthy with the compassionate rain, you will also grow healthy without any worry nor suffering if you behave right with an obedient mind and trust the Lotus Sutra.

Chapter 11

The Four Sravakas whom the Buddha Praised

Sakyamuni Buddha said to Kasyapa:

“Kasyapa and all of you! The purpose of my preaching is always to reveal the Only One Truth, whenever I talk, wherever I talk at, and whomever I talk to. That is to make all of you just like me. In order for all of you to become Buddhas, I explain many parables. It is very rare for people like you; Kasyapa, Maudgalyayana, Subhuti, and Katyayana who understand correctly my teachings in the depths of my heart.

Thus, the Buddha highly praised the four Sravakas. Even though they are

「じゃから
てほめら
した！」

「信じ
解して
！
『ほん
とう
か』



called the four great Sravakas, they are human beings. They were so excited and pleased, with tears welling in their eyes because the Buddha who is everyone’s Father, the Lord of all living beings, and the Master of the practitioners of Buddhism addressed them directly, “You really understood my preaching well!” They were so delighted with Buddha’s words.

Chapter 12

The Lotus Sutra Enriches Everyone's Mind

Sakyamuni Buddha who was watching these obedient Sravakas was satisfied enough and began to tell the same story in poem again to make the entire congregation understand. Please listen attentively to the story too as if you were listening to the Buddha directly at Mt. Sacred Eagle:

The King of Dharma, who saves people from suffering, appeared on this earth, and gave various messages according to the listeners' desires and wishes. He is the Buddha who attained Enlightenment. I had not revealed the True Dharma until the people's defiled minds cleared and became obedient.

Why is that? If I had revealed The true teaching, Everyone Becomes a Buddha at first, few would understand, those who are defiled in their minds would doubt me and would close and lock the doors of their minds.

Therefore, Kasyapa, listen to me carefully! I am able to see through everyone's mind, character, knowledge, suffering and everything else. I began to talk with easy teachings step by step and little by little in order for them to understand just like the rain wet the dry land of their dry minds and later enrich the lands (their minds). Then later they are able to believe the true Dharma with their obedient minds.



Chapter 13

The Compassionate Cloud Appeared and Brought Cool Air

“Kasyapa! Listen carefully! Suppose a huge compassionate cloud appeared here and soon covered up the entire earth just as I told you before. The cloud blocked the sunshine, cool wind started to blow, lightning and thunder appeared far away. Rainfall comes soon.”

“The rain drops here and there. The compassionate rain falls equally to the rivers, the mountains, the steep valleys, and the plains. The drizzle wets the trees and the grasses equally and without discrimination. The rain moistens the dry lands, huge trees and small trees, and all sizes of the grasses.”



Chapter 14

Enriched Ground with the Compassionate Rain

“The rain started with the compassionate cloud that enriched the earth, with each individual plant absorbing water according to size; big trees received huge amounts of water while small grasses get just enough water. Thus, the roots, the stems, the branches, the leaves, flowers, and fruits grow.”

“I appeared on this earth just like the compassionate cloud and as the father to save all my children on this earth.”

“At first I blocked the heat of the sun to give cool peace to the dry minds of the people. I taught many different teachings one by one in order to enrich their dry hearts. Later I revealed various stories of cause and effect and also parables in order to save the people from sufferings. Lastly I am preaching the One and Only True Teaching in order to make all people attain Buddhahood.”

“Are you all right? All of you gathered here at Mount Sacred Eagle, listen well!”

Chapter 15

Watching with Compassionate Eyes

“I have continuously been watching you in order to make the people peaceful, to make them realize the existence of the eternity of the souls. I am watching all people without any difference with the people living on this earth and those who are finished living on this earth, the good people and the bad people. There is no difference with love or hate. I always talk equally without any difference.”

“No difference with the young and the old, the male and the female, I have preached just like talking to a person. I always talk while sitting, walking, and even while crying. I preach to the people who are obedient and make good judgments and also to the people who have dirty minds and make wrong judgments. I preach to the wise, the odd, the rich and the poor equally just like the compassionate rain.”

“How much of the rain (the Dharma) people accept are different depending on each individual’s capacity of understanding.”



Chapter 16

Three Kinds of Herbs

1) Small Size Herbs

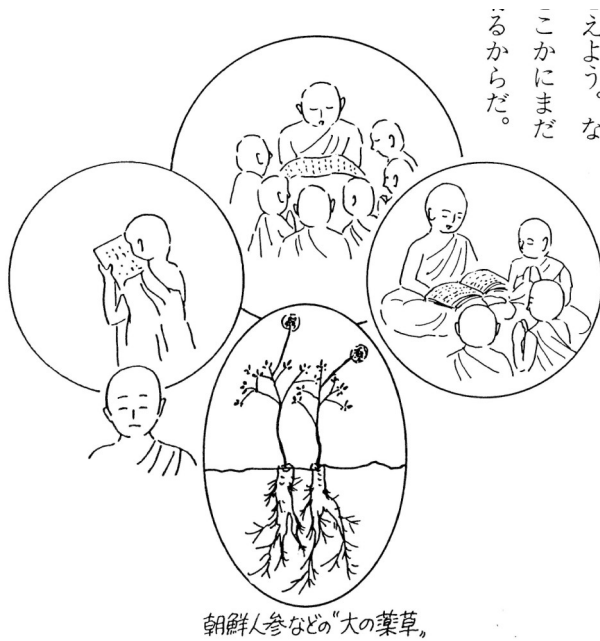
Let us assume the small herbs are people without any criminal acts, the rulers of countries, and deities sent by higher heavenly beings. Why is that? This is because there are many small herbs on this earth, so there are many human beings and heavenly beings on this earth.



ふき、よもぎなどの“小の薬草”

2) Middle Size Herbs

Let us assume the middle herbs are pure monks who meditate by themselves in the deep mountains, keeping away from ordinary lives and enlighten the Law of Dependent Origination. Why is that? This is because he or she thinks for one's own salvation only.



えよう。な
ここにまだ
るからだ。

3) Large Size Herbs

Let us assume the large herbs are Sravakas who practice Buddha's various teachings by listening to Him and try to become Buddhas. Why is that? This is because he or she still has self-ego within them.

Chapter 17

Two Trees

1) Small Trees

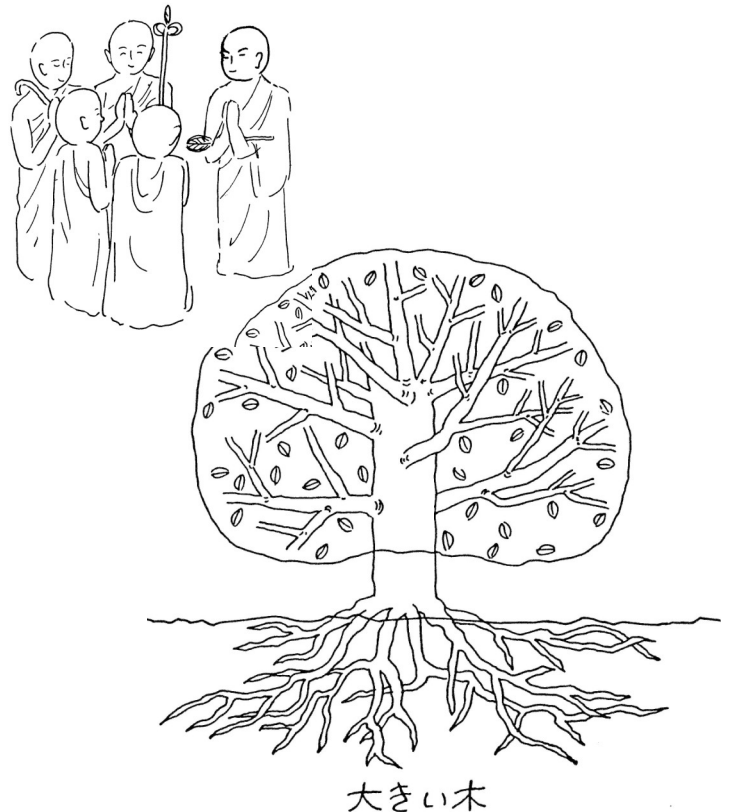
“Let us assume small trees are ordinary Bodhisattvas who have trusted themselves to become Buddhas and have peace of mind. Why is that? This is because there are many small trees that keep a small amount of water and produce a small amount of oxygen and there are many Bodhisattvas seeking Enlightenment.”



小さい木

2) Big Trees

“Let us assume big trees are great Bodhisattvas who save suffering people, even those who try to sacrifice their lives. There are so many suffering people who lost their confidence, are disappointed and try to give up their lives. There are many people who are influenced by evil thoughts and actions and who are just about to fall into the hell stage. For these suffering people the Bodhisattvas preach the teaching of the Lotus Sutra and try to free them from sufferings and encourage them by telling them, “All people are Buddha’s children and able to become Buddhas for sure if they trust the Buddha Dharma and behave accordingly.” Why is that? This is because if there were no big trees, there would not be enough water and not enough oxygen to be produced. Without them many living beings are not able to survive. Big trees and great Bodhisattvas are very important!”



“Therefore, Listen Kasyapa! The parable, “A Wealthy Father and His Poor Son,” you shared with us are like the big trees. It is a wonderful dharma.”

“Kasyapa, Maudgalyayana, Subhuti, and Katyayana! You are really great Bodhisattvas who mastered the way of the great Bodhisattvas.”

Thus, Sakyamuni Buddha solemnly talked word by word clearly to make sure the entire congregation fully understood the story well and finished the parable of *Three Herbs and Two Trees*.

Chapter 18

Which One of Them Are You?

How about you?

Which one are you, “A big herb, middle herb, or small herb?”

Which one are you, “A big tree or small tree?”

You will become the big tree, when you can say, “Thank you!” to many people around you, to your parents, to your siblings, to your teachers, to your friends, to the sun, to the moon, to the stars, to the grasses, to the flowers, to the wind, to the running water, to flying birds, and everything. When you can say sincerely, “Thank you very much” to everyone and everything, your soul will be purified, and you will become the great Bodhisattva like the big trees.



Chapter 19

Say, “Thank You” Loudly

Everyone! Try to say loudly:

“Thank you, father and mother!”

“Thank you, teachers and friends!”

“Thank you, the sun and the moon!”

“Thank you, the clouds and the rain!”

“Thank you, the birds and the flowers!”

“Thank you, everyone and everything!”

“Thank you, Sakyamuni Buddha!”

How about that?

Do you feel better?

You must be happy, don't you?

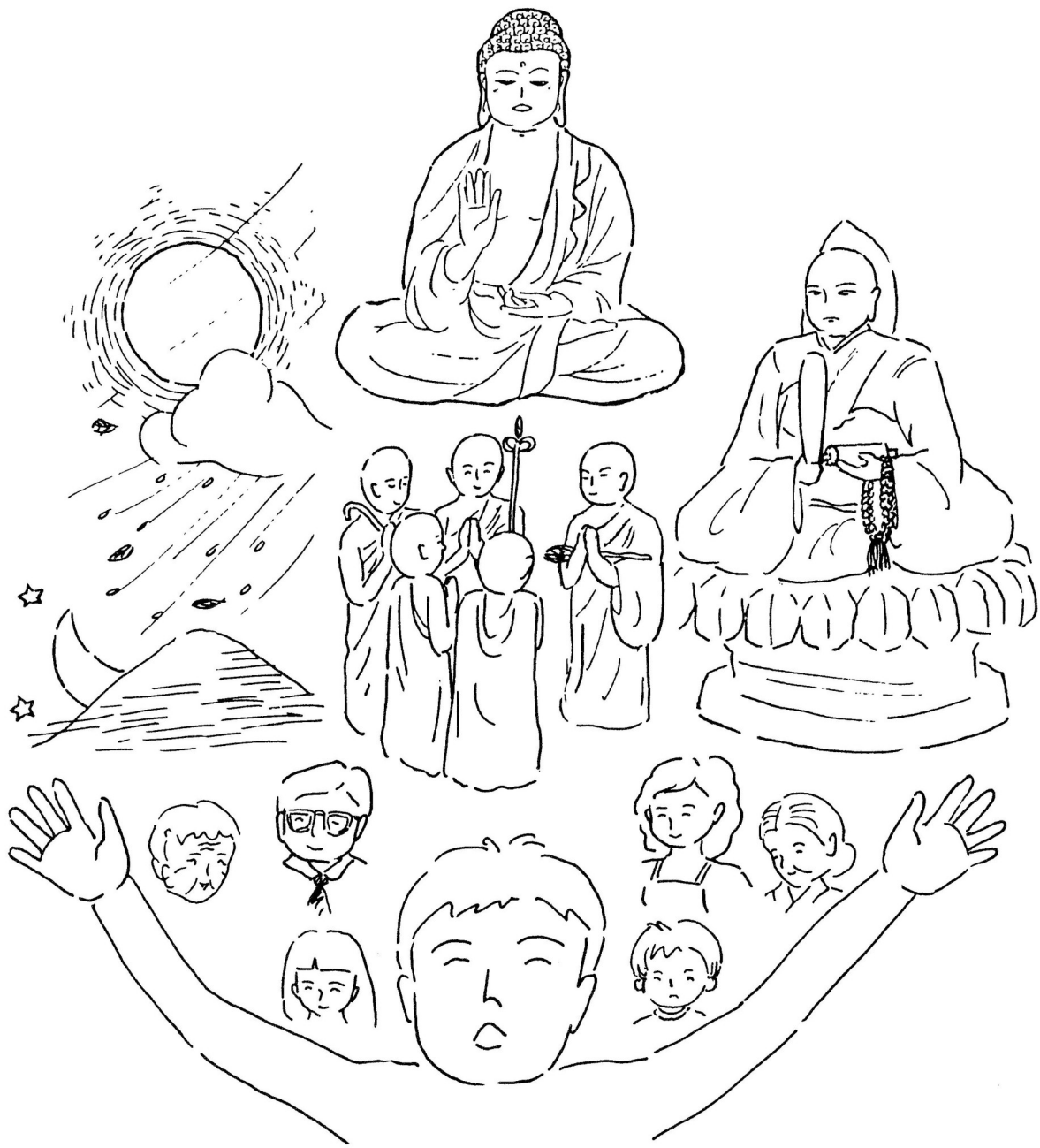
Well, the next volume is “Assurance of Buddhahood.” Assurance means that they will become Buddhas in their future lives. The Buddha will give Buddha Names to each one of the four great Bodhisattvas. I wonder what kinds of names will be given to them. Isn't it exciting?

“Thank you, everyone!”

“Thank you, all of you!”

“Thank you, Buddha!”

Say those words always!



Thank you very much!