

The Diamond Sutra

Opening Poem

The Diamond Sutra is from the origin without form.
All is filled sitting all ten directions.
No truth to be found in the body and words.
Everything thrown away from there it opens up.
An awakening to the true mind happens.

We are now reading the 26th chapter of the Diamond Sutra. The son of the Emperor Ryo, Shomyo Taishi, was the one who divided the Diamond Sutra into 32 sections to make it easier for us to understand the teachings. This Chapter 26, is about the body of truth has no mark. Sometimes people bow in front of a Buddha statue. They are thankful to the statue and hope to see a true Buddha. There are beautiful Buddha statues around, of course, but just by looking at them, our minds can become quiet and pure. The unclear parts of our minds are being stripped off. We feel calm just looking at a beautiful statue.

Our Buddha statues are made from an imagination. They're cut out of wood. And if there are those statues that were made a thousand years ago and can still touch nowadays the heart and mind of people, then they have true value. But what the people see with their eyes, easily they believe that that is where the Buddha is. Or what we hear in the sutras, that that is where the Buddha is to be found. They are only expedient means. And easily we believe that by seeing and hearing this, that we understand. That is creating further confusion.

Like in Afghanistan, the Taliban, who would destroy the stone statues of 60 to 100 meter of height. They were also saying it was not good to pray to a statue. So, if we leave form behind, then this can happen, if there are people around who destroy it so to not create confusion. To bow to a Buddha statue or to destroy a Buddha statue both depend on attachment to the outer signs. That is what this chapter is about. To clarify this misunderstanding that the truth cannot be found in the form.

A true Buddha has no form. Taking away this confusion of people and clarifying this aspect, that is what this chapter is about. The best scholar under the disciples of the Buddha was Subhuti. He was the one who the Buddha chose for the Diamond Sutra to be the other person in the dialogue. If the Buddha had talked to a beginner, then he would have needed to explain everything. But, Subhuti already knew and his mind had already been open, so from there the dialogue could start.

What we are thankful for, we easily make the mistake to find it outside of ourselves. This imagination, these statues, the ideas about this, all have to be taken

away. In this way, the Buddha asks Subhuti, “Subhuti, what do you think? May the Tathagatha be perceived by the 32 marks of a great man?” Subhuti answered, “Yes, certainly, the Tathagatha may be perceived thereby.”

The Buddha statue carved from special wood is expressing those 32 marks of the Buddha and his special abilities. A Buddha is seen as someone with high abilities. But, here, the Buddha is asking Subhuti, do we need to look upon the Buddha as being someone special? And Subhuti answered, but with people in society in his mind, who need to be guided to what's the truth, he was not simply giving an answer that was based on his own understanding. But he was thinking of all the people in society. And that's the answer, “Yes, certainly, the Tathagatha may be perceived thereby.”

It is because people in society do need to see those special marks. They don't want to work as hard if it is not an inspiration to them. If it is said that the Buddha has no extraneous thoughts, that he might live forever, but we have a life that might be a hundred years long, then we are inspired to choose and walk this path as well. The Buddha is perfect in its ways, while we have many flaws, the limit to our beings. So, we search a path where we can find that absolute. Or else people wouldn't choose this path. That's why Subhuti answered, “Yes, certainly, the Tathagatha, may be perceived by the 32 marks of the special person.”

A pure mind of the Buddha, this is the way that we choose. We can receive them in those 32 special marks. A Buddha that would live forever, this is what our inspiration. Even though the Buddha asked Subhuti, “Do we need to see the Buddha as someone special?” Subhuti was sure that we do need to point out those 32 special marks of the Buddha.

When the Buddha hears the answer of Subhuti saying, “Yes, those 32 special marks is what people in society do search for,” then he adds a further line saying, “If this purity of the Buddha, the eternity and clarity of the Buddha, if that is what people search for, then if a ruler appears, who has the same marks, is he then also a Buddha?”

This is because, India was set at that time when people in the society were suffering, that a ruler would appear who could solve all these problems. In this way, the Buddha added the line of, “If someone appeared with similar abilities, is he then also a Buddha?” Then someone who has similar marks like a Buddha, would he also then have the same state of mind? If someone who does a job, perfectly, is he a Buddha? Or someone who has a beautiful voice, is he thus a Buddha? Are movie stars Buddhas as well?

Subhuti hears these words of the Buddha and says, “Before, I did say that the 32 marks would give people belief and the path, but now that I hear the Buddha say that

the 32 marks cannot show the true understanding, the true awakening of the Buddha, I, thus, agree this high state of mind cannot be found in a perfect body, in a perfect mind. This the Buddha pointed out now where the truth can be found. I realized that I cannot look for the 32 marks in a special voice, in a special appearance, that is not where the truth of the Buddha can be found. The outcome of walking the path are not to be found in those 32 marks.”

Subhuti says, “The truth of the Buddha cannot be seen with our eyes. We can't seek the Buddha elsewhere.” To realize the state of mind of the Buddha, we do need to let go of our eyes and our ears that can perceive still the world outside. Only when we let go completely, from there the true experience of the Buddha can come forth. We cannot be stuck on our body, neither on our thoughts or any understanding. It is the place where myself and the world become one. It has to be an experience like that or else it is not the true awakening. It is not meeting the true Buddha.

As long as there are ideas about good and bad, we have to keep letting go, keep shaving all that away. Or else the world appears still as being something real. We have to go beyond that, beyond the world, where the source of the Universe is. And experience the source of the Universe. That is where the Buddhas come from. As long as we have awareness of our body, we can't realize it. All has to be let go of.

Subhuti with his words, he understood what the Buddha was teaching and that it was only about the experience, that the Buddha could not be found anywhere else. No dualism of a self and a world can reach the place where the truth is. That is the awakening of the Buddha. I am the Heavens. I am the Universe and the Universe is me. That we need to experience it. And when we do that, for the first time we can meet a true Buddha.

Even if we live for a long time, we might just get one hundred years old, we might be a man or a woman, healthy or sick, because of the height of our body as well, we have had different experiences of the past, we speak different languages, our way of thinking is different, even our style of daily living as well. Even amongst friends, even amongst siblings, it is not the same. Born from the same parents, yet, we are different due to the circumstances. There is nothing that is actually the same if we look at it from this level.

We have to go beyond the culture, beyond all these ideas, where we all have the six billion cells in the same body, or we all smell and hear and taste in the same way. We have eyes and we all have ears. On top of that, the base which is the same, that's where the differences are. On the planet, all humans are from the base homo sapiens. We all come from the same source. Yet, through evolution, we have developed in different ways, but human beings are in the base the same. We need to go beyond all those differences, and that is where we can find again the place where

we are at one with all the plants and animals as well. That is the true mind within all of us.

It is not only humans that exist, but becoming the existence of everything that there is, of mountains, of trees, of animals, of plants, from there we can touch the same life energy in everything. The forms that are being expressed are unending. Science would agree with it and see it in the same way. Our minds can go beyond our body and that is what we need to realize. So, the first time when we go there, from when we can see from the true base, we actually for the first time meet a Buddha. We meet the Buddha within. Or else we keep fighting because of our differences of mind and difference of understanding of things.

We cannot stay on the level of the culture, the experiences and the knowledge. We need to go beyond to find our true being. On the physical and mental level, we appear in our body with our personal expression, but that is just the form. We have a vow to realize that which can go beyond. The base of our mind going beyond the forms, to awaken to that, that is why we sit zazen. And that is where we find the Buddha.

The deep way of seeing, where we can see from there, where we can receive everything in the same way as the Buddha did and then it is for that, to awaken to this depth of mind. We do not need to search for anything. And neither do we need to protect ourselves. We have a body, yet, at the same time we can go beyond that. We can realize that deep state of mind. It cannot be touched by anything outside, neither by time in our busy lives.

We have taken the time now for the sesshin to dive deeply into this, following the path and working and realizing that for ourselves. It is the place where we have a form and a body and a self. And we sit to realize the place of no form. It cannot be done with our head, but we actually have to walk this path in actuality. No imagination will get us there.

We do zazen, but we also do not stop there. We cannot get stuck on doing zazen. We do kinhin, yet, also we let go of that. We read the sutras and don't get stopped there either. We eat and at the same time, let go of the awareness of eating. We need to see or else our eyes would be useless. But we can also not get stuck on that which we see. We hear, but we also cannot get stuck on that what we hear.

We cannot get stuck on anything that we perceive through our senses. Or we take what the body feels, maybe pain, maybe hot or cold, at the same time as we perceive it we need to let go of it, not to get stuck on any aspect of it. We use zazen for this clarification or else we would get stuck on all these different appearances that the world comfortably brings to us. The Buddha's awakening can only be from there, which is where we can go beyond. And that is the never ending freedom.

To let go of the ego completely is impossible for us as human beings. We all have an ego. Yet, is the ego tying us down or not? That is where the difference is. If we are stuck on our ego, we only see from our own position. But when we can let go of that way of seeing things, we feel the pain and sorrow of each person and our own. If we are still tied down by our ego, we can see the pain and the suffering of others, but do not perceive it as our own. We see it as something outside.

When we let go of our self-centered view and see from a higher level of wisdom, then we do not get stuck on the small mindedness anymore. And the wisdom keeps coming forth naturally. We call that a true Buddha, Buddhanature or true wisdom. We see ourselves as separate beings, and we express ourselves in different ways. But it is that wisdom and compassion for others where we can find our common ground again.

The ego separates, yet the place where there is no form, that is where we can see through everything and again unite. That is the truth of the Buddha. The true awakening of the Buddha. We all have separate bodies, yet, to go beyond that, that is the experience of our zazen. Since it is not easy to do so, even when we sit to let go of the self-awareness completely, we use our sossokan, we use our koans. And from there we found the place where the wisdom connects us all again.

The face of the person then changes, the daily life changes. You can see that the ego doesn't have hold of them anymore. The face that was tight before becomes soft and filled with compassion. If we live only based on our own ideas, then the action and our way of life do show that. In that way, Subhuti says that the 32 marks of a Buddha, through them, we can perceive the true awakening of the Buddha.

While we have this wide state of mind, we easily get stuck on a small self in all differences in our lives. There is someone who said that life is like being on the stage. And someone else who said that life is like an opera. Of course, we cannot ignore the historical background we come from, the different positions we have right now. We do need to take responsibility for them.

Why are we born at this particular time? Why are we at this particular place, right now? This is the aspect. This is not fixed, yet, that is coming towards us to which we need to respond, to which we need to take responsibility for. When we are on stage and the play is Macbeth, we do need to play Macbeth. And when it's Hamlet, we need to play Hamlet. We need to play our roles, whether we like it or not. That is the meaning of our life actually. When we are on stage we have our roles, but when we get off, we can't be Hamlet forever, wherever we go.

Thanks to a wonderful play, we had a great time. That is how we can feel when we come off stage. Drinking tea with others, having a good time, going shopping together. We can't play that role of the play forever. We have the responsibility of

that position while we are on stage, but when we come down, we are all equal. We do it completely while we are on stage, it doesn't mean that we are superior or lower. We just need to do our job. But when we get off, we are still with the same joy and in harmony with everybody else. That is the experience of awakening to Buddha nature. When we have the position, we simply fulfill it with responsibility, but when we get off, we are all the same, filled with simple thankfulness. That is how society works. We are of no form, while taking responsibility for having a form.

“Subhuti, what do you think? May the Tathagata be perceived by the 32 marks of the great man?” Subhuti answered, “Yes, certainly, the Tathagata may be perceived thereby.” Then Buddha said, “Subhuti, if the Tathagata may be perceived by such marks any great imperial ruler is the same as the Tathagata.” Subhuti then said to Buddha, “World-honoured One, as I understand the meaning of Buddha's words the Tathagata may not be perceived by the thirty-two marks.” Whereupon the World-honoured One uttered this verse:

Who sees Me by form, Who seeks Me in sound, Perverted are his footsteps upon the Way; For he cannot perceive the Tathagata.

The Buddha asked Subhuti, “The 32 marks, can they show us who is a Buddha?” Subhuti answered, “Yes that is how it is. That is how you can recognize a Buddha.” But he hadn't finished giving his answer when the Buddha kept asking him, “Does it mean that anyone who does a good deed is awakened? “ Just by doing good things like, nowadays, maybe volunteers in society, working for others, does it mean because they give their life to suffering people that they are awakened? Do they simply just by doing those deeds become enlightened? Then everyone doing something good would be enlightened.

In society, people live according to fulfilling their own happiness. So, these people who do good deeds seem of very high moral values. If those people working within those situations, the efforts that they are doing, they are still looking for a result from that, then they feel easily cornered and frustrated if the results don't come forth as they were hoping. And they start to wonder what their work was worth.

This state of mind can be found anywhere in society. Yet these 32 marks, they can be found in people in society as well. But are they all enlightened? This is what the Buddha is pointing out here to Subhuti because, of course, Subhuti knows that is not how it is. That is why the Buddha is stressing this point. Its truth cannot be realized just by doing good deeds. Subhuti knows the truth has to be found somewhere else.

Subhuti then said to Buddha, “World-honoured One, as I understand the meaning of Buddha's words, the Tathagata may not be perceived by the thirty-two marks.” This is important to be mentioned for people in later times so that they might not be confused. All people who work for others do have the feeling of wanting to help. Yet,

they're still confused in their mind. The ego is not totally stripped off. They might easily feel satisfied by having done those good deeds, but that can easily turn around and become melancholy and meaningless. Don't stop there, just by doing good deeds, working for others. We need to continue to purify our minds.

This is a high vow to work for others, but we can't stop polishing our minds at the same time. We cannot simply forget and put that aside. We easily get high on doing good deeds and then become indulgent with our own state of mind. Keep polishing while you're giving and working for others. This has to happen at the same time. It should be like that for all of us, that we work for others, but we also need to polish our minds, forgetting what we are doing at the same time. Purifying our minds. Letting go that we have done anything good at all.

We are born in this world and we receive constantly great from this world. We are supported by society and thus we can exist. It seems that we are separate beings, but we can't ignore that we are part of the Universe. We breathe air. We drink water. We eat. These are all materials that support our lives. And thanks to the work of many in society, our lives are being supported. Like the Five Reflections we read before each meal:

First, let us reflect deeply on our true efforts and the efforts of those we brought us this food. Second, may we live in a way that makes us worthy to receive it. Third, what is most essential is the practice of mindfulness, which helps us transcend greed, anger and delusion. Fourth, we appreciate this food, which sustains the good health of our body and mind. Fifth, we accept this food to complete the awakening of the pure minds of all beings.

We read these words before each meal to review our life energy connections. We give to society. That is nothing special. It would be something special, means that it should be natural for all of us or else a society would not be able to exist. We have an ego and this ego is what works in society. And because we leave the shadow of the ego behind, that is why it becomes complicated.

We have a body and thanks to that body we can do good deeds. Without a body, we can't do anything good. We need a healthy, a real, actual body to be able to do good. This is why Subhuti answered, "If these 32 marks are needed to be able to act like a Buddha, they may be needed to be found here." We can't ignore that we have a body or else we can't express this good.

Zazen is not about raising an ego, but to let go of the shadow of that ego. We want to be a better person, so we start to sit. But the ego easily creates a self-centered view. And that shadow of the ego has to be let go off. That is our practice of zazen. We cannot leave any self-awareness behind. And suddenly, when we keep letting go of that ego, then suddenly the self-awareness of our body falls away.

Zazen cannot be an interpretation. From there we can't realize what we need to do in society. Sitting zazen is only a small aspect of our life, one way of going about it. We need to be able to do the same self-forgetting in society as well. That is what a sportsman does. Or an artist. They forget themselves completely. They become completely the picture they are drawing, the music they are playing. There cannot be any self left there whatsoever.

We do have an ego. Yet, the ego becomes one with society. It becomes one with the sport we are doing. It becomes one with the picture. And from there, when the shadow has fallen away, the true ability can be expressed naturally. We cannot sit zazen with the self-awareness still remaining.

If we sit zazen, and just from the outside look peaceful, if our minds hardly within, that is of no worth whatsoever. We need to experience that movable state of mind with not a shadow left whatsoever. We might feel that our zazen is not good enough yet, but that is only so because that judging self-awareness is still there.

In society, we need to do the same kind of work. We do good for others, but at the same time we need to forget that we are doing good for others. We need to melt completely into that situation. Become one with society. And from there, the true good action for others come forth. We work, yet because it is not natural to us yet, that is why we expect to be praised for what we're doing. Or we're waiting to be thanked for our good deeds. That is because the ego is still behind doing those deeds. And it is not completely let go of the shadow of the ego yet. We work and when we feel thankful for having received the chance to be able to polish our state of mind in the midst of doing that work, that is how zazen in action can be experienced.

We have responsibilities, ability to choose. We have our own way of thinking and of hearing things. And we believe without these we are not a true human being. But we need to reflect on what we actually should be like as a human being. We only need to see society and from there, naturally, the actions that are needed will come forth. We only need to respond. There's no complicated thinking that is necessary. When we have nothing in our minds and we're simply at one with the situation, then we can move in accordance with what is actually needed.

This state of mind is very difficult to realize in the midst of society. And that is why we sit zazen. Yet, zazen is not the purpose of our practice. We sit to realize the truth of being at one with society. Because we are too self-centered in our view, the body is sitting and right away it shows us resistance of the sitting. It seems that our body is the greatest enemy. Every part of it starts to hurt, but actually it is not our body that is our great enemy. We are, ourselves, our great enemy. And that body is showing us how complicated our minds can make it. So, we need to sit even more.

When the legs hurt and emotions seem to overwhelm us, then we need to also open our mind to this huge state again, where everything can fall away. The legs might be hurting, but when we stand up again the pain is gone. The emotions might be strong, but in the next moment they are gone again. This is how to see what's happening inside of us from the eye of wisdom. We get to know ourselves more and more like this. And then when we sit and the pain comes again, we can simply say, "Oh, there it comes again." We know that is not all that we are. We're not surprised anymore when the legs start to hurt then. We do not add any further pressure on ourselves in that moment. And then the pain can almost stop.

The same is with emotions. When we do not add any further energy to them, then naturally they go and become quiet. This is not some high state of mind that we are working for. It is only that place where there is nothing left. And from there we can see things as they are. It is not about becoming someone special. But it is right there within us, the original wisdom. We only need to see the world straight as it is and from there the unending ability to work for others are being shown to us. We do not need to think about this complicatedly. But just being like a mirror, our state of mind becomes huge and wide. From there we do not need to fight in our zazen anymore, but can simply open to our original wisdom, letting it come forth.

These emotions, the body, we keep fighting where there actually is nothing whatsoever. Once we realize that we have this huge ability within us, we can perceive everything differently. We do not see things as obstructions anymore. But this original wisdom, learns to use the body, learns to use the mind and the emotions. The society, nowadays, is not based on this wisdom, but the wisdom of society, which is about good and bad, which is about spring being spring, summer being summer, a cat being a cat, a dog being a dog, that wisdom of society we can use.

But, nowadays, people have lost sight of their original wisdom and that is why our way of seeing things has become so shallow. We need to return to this original wisdom and from there, use the wisdom of society, not to be used by it, but to actually know how to use it. That is kensho. When from that empty state of mind, we know how to use the wisdom of society. Not stopping where we still have that self-awareness, but to keep shaving all of that away.

In the Soto-shu, there was Tozan Osho, who had a student asking him, "The legs are hurting so badly and I feel completely stuck in my body. The motions are completely irritating me. Is there a place where all of this doesn't reach?" Tozan Osho answered, "Why don't you just go to that place where you do not feel irritated and where you do not feel the pain?" And the monk asks, "If there is a place, please teach me about that." And Tozan said again, "When you feel the pain in your legs, just completely

become that pain. And when you feel completely irritated in your mind, just be that Mu.”

When we are still searching for a place that is quiet and peaceful in our mind, where we have no pain in our legs, that is completely besides the point. When we are feeling irritated, to completely become that irritation by going into it with that one straight Mu. There's no other place, but right here and now, where we can experience that, to completely drink down all your irritations, all your emotions, and all the pain in your body. The point of zazen is not to sit, but to face our true source. This realization is what we need in order to break through the suffering. And from there we can use the wisdom of the practice of zazen.

Zazen is not only when we are sitting. We realize this in every part of our life. When we are sitting, when we are standing, we need to constantly stay with that life energy, 24 hours of the day. And not only a small time, only one sitting period making effort, but we have to completely focus on the life energy. And then leg pain becomes that Mu. And emotions in our body as well, everything becomes Mu and then suddenly all that disappears. And nothing remains. This is the same experience of that of the Buddha. The Buddha and patriarchs were not someone special. But they were those who didn't stop in the middle. They went all the way to the very end. We have to see this clearly for ourselves.

“Subhuti, do the 32 marks show a Buddha?” This is how Subhuti answered, “Yes, they do show who is a Buddha.” But after the Buddha pointed out that then all people doing good deeds were a Buddha, then Subhuti realized that, actually, the 32 marks do not show who is a Buddha. Whereupon the World-honoured One uttered this verse:

Who sees Me by form, Who seeks Me in sound, Perverted are his footsteps upon the Way; For he cannot perceive the Tathagata.

Seeing, right in front of us, the form is being a Buddha, that someone we should be thankful for, that is only looking at a shadow of the true Buddha and thinking it is real. This is how koans work. And this is how the Diamond Sutra over and over again, expresses this point that we do need to melt into it, or else the shadow will not disappear. We have to choose over and over again. That is how a gatha works and how a koan works as well.

These are words that are formed in a certain way that they speak with us. That we need to chew them over and over, until these words bring us to the awakening of truth. We look at them over and over again and at the same time we can forget our body because our concentration is on this gatha, on this koan. Forgetting the body and the surrounding and becoming this straightforward life energy. No intellectual

understanding can get us there. Only the straightforward approach towards our own true mind.

We have to become it with our flesh and bones. And from there, all unclarity falls away. All ideas are blown away and the clarity is right in front of us. We can see the truth right there. In that way, we have to throw our small selves away. And that's how the Buddha expressed his enlightenment experience. In Heaven and Earth there is only me. He wasn't talking about an "I" there, but about that experience of completely melting into oneness with everything around. This is where we can experience the truth. As long as there are any doubts, we are still looking for something outside. Then it's simply returning us to that true straightforward awareness.

As long as we're looking for an image to be thankful for, we are sitting and waiting for something to appear. But zazen has to bring all senses into oneness. No ideas about this perception can be left whatsoever. We keep chewing and chewing it. And from there it can melt into oneness. Sussokan is a straight forward approach to going straight to the source. Koan Muji can cut right through everything. Clapping sound of one hand is the cutting edge right to our true wisdom.

We need to touch our true life energy and work creatively on letting go of that shadow. We can experience the life energy when we are standing, when we are walking. We are one with the Universe. We are one with the Universe when we are walking and we are sitting. We can become this and throw ourselves completely into it. Nothing left whatsoever. There's no need to understand anything, if you don't add a shadow of explanation.

Returning to the simple life energy, that is what we are using our precious time for. Don't play around with intellectual ideas, but walk straight towards this real experience. Using all the 360 small bones, all 84,000 hair pores, and fill them with this Mu. We need to do it with our whole body, our whole being. And from there we can reach the truth.

We are coming up now to Chapter 27, "It is Erroneous to Affirm that All Things are Ever Extinguished." "Subhuti, if you should conceive the idea that the Tathagata attained the Consummation of Incomparable Enlightenment by reason of His perfect form, do not countenance such thoughts. The Tathagata`s attainment was not by reason of His perfect form. On the other hand, Subhuti, if you should conceive the idea that anyone in whom dawns the Consummation of Incomparable Enlightenment declares that all manifest standards are ended and extinguished, do not countenance such thoughts. Wherefore? Because the man in whom the Consummation of Incomparable Enlightenment dawns does not affirm concerning any formula that it is finally extinguished."

In Buddhism, it is important to have our view corrected and to perceive things from a right view and to parse out those erroneous views. Like also, how Rinzai talks about the right view and right action. If we do not make efforts in the right way, then they are of no use. For example, if we want to go to the East, and we by mistake get on the train that goes to the West. However many efforts we make, we get even further and further away from the goal to the East.

It's not just about making any kind of effort. It has to be done with the correct view and the correct perception. This is what this chapter is pointing out. The Buddha was also very strict about the wrong kinds of views that are possible. There is the view to believe that this world will exist forever, that we are souls traveling through lifetimes and that we never lose this soul in unending expression. This is the kind of view that the Buddha completely disliked.

Then there is also the view that everything will disappear after our death, so it doesn't really matter what we do in this lifetime. Both ways of seeing things are wrong and what the Buddha was very strict about. We constantly are in change. Everything is changing. Nothing stays in its present form. That is the truth. But it does not completely disappear, it just changes. If we were to believe that all would disappear, that is nihilism. It's not the same, but it does not disappear. We need to correct this wrong view.

The Buddha view is the same as how science sees it nowadays. That our existence is constantly changing. The world, the situation of the Universe, and the life constantly coming forth on this planet, all that happens according to karmic connection. And when these karmic connections are finished, they return to their original source. That is how science also would agree to it today that appearances are constantly changing.

Like looking at our bodies, we are 6 billion cells in our body, and in just one second, 3 million of them die and also 3 million of them are being reborn. In seven years, except some cells in our brain, all cells have been renewed. We seem the same, our body does not seem to change much, if all cells are constantly in change. This is what the Buddha taught 2,500 years ago. And that constant change is still that which is happening now, which science also recognizes. And that is where the truth can be found, in the constantly changing expression of it.

It is empty, while not based on that emptiness. This world can pierce through all times and over and over again, bringing forth different appearances, bringing forth different forms. Nothing is there that stays forever. The Universe is like an ocean of appearances. And from the karmic connections, from the ocean of appearances, they come forth for some time and then again return to that base.

To believe that there were a soul traveling through these lifetimes, searching for a body after its last death again, or to believe that something will disappear forever, these are the erroneous views the Buddha would strictly always correct. It pierces through all times. It will never disappear, but always returns to the true source, which is even behind the Universe, bringing it forth over and over again, in new form. To believe in nihilism or that something special does exist, both of these views are wrong.

The Buddha taught in the last chapter that the true Buddha cannot be perceived through sound or form. If you see the form of a body or the sound of a voice that is not where you can find the Buddha. The Buddha was not stuck on seeing things through their form or the sound of them. So that is why he could experience awakening. But just as they need to take away the form and the perceiving of the sound, are we simply awakened by doing that? This is what the Buddha is clarifying in the next chapter.

“Subhuti, if you should conceive the idea that the Tathagata attained the Consummation of Incomparable Enlightenment by reason of His perfect form, do not countenance such thoughts. The Tathagata`s attainment was not by reason of His perfect form.” The Buddha did not pay attention to form or sound so that he could become enlightened, but that cannot be misunderstood.

It is like Bodhidharma when he was meeting the Emperor Ryo. He was asked, “I have built a few thousand monasteries. I have supported over ten thousand monks. And many more sutras have been translated. What is my merit from doing all of these?” And Bodhidharma simply answered, “No merit.” It doesn't mean that there is no meaning in gathering any merit, that has nothing to do with our enlightenment as such. But if we understand it like that, that we need the merit for our enlightenment, that is a wrong view.”

We cannot ignore our high ability that does not open for us the way to enlightenment. That is what the Buddha was teaching. Also, he himself was born over and over again, before he actually became the Buddha, gathering merit in as many lifetimes before. Yet he was not stuck on having done those good deeds. Like the Buddha also said, “We cannot keep thinking that we have done so many efforts. That is not the way for us to really find the truth.” Emperor Ryo was still carrying this awareness about his many good deeds around and that was his mistake.

Like it says in the Bible as well, “Do not let the right hand know what the left hand did.” If you did something and just simply keep repeating the deed, then there is no meaning in that. We simply do it just because it is right in front of us. But we do not leave behind any traces of having done it.

Like it says in the Dhammapada, “Kill your father, kill your mother, and bring forth Buddhanature from there.” How can the Buddha say something like that, that to kill someone would be bringing forth our Buddhanature? It is a huge crime to kill someone. But he's talking about letting go of those many ideas about things that are stuck in our minds. And those ideas are the origin of crimes originated in society.

When we are born we don't have that self-awareness yet. But with sixteen months of age we can perceive one. And with twenty-three months of age, we can perceive two. So, it takes almost two years for our self-awareness to become formed. And before that there was none of that there. We learn through habits, through repetition. And our self becomes hardened and formed. To think that that is all to us though, and we feel this in a precious building up based on our own ideas. From there we create a difficult mind and that is where criminals emerge from.

“To kill your father. To kill your mother.” “Killing your father” means to kill the dark ignorance. Our awareness brings forth the thoughts, without awakening, that is based on that ignorance. And from there, nothing of wisdom can come forth. Because we cannot see the whole picture yet, we only see based on our own small awareness. And when we feel these strong thoughts, then we need to act upon them and from there unclarity is being expressed. We cannot see the whole situation without awakening. And we do terrible things from there, mistaken actions happen from there. This is what it means to “kill the father,” to kill the dark ignorance within us.

When we are hungry, we simply don't just go to fulfill our desire, but we need to be more calm. We need to see when the moment is right to fulfill our hunger. That is to kill our self-centeredness. And to “kill the mother” means to kill that attached love to things. A mother easily believes that it is only her child that is the most wonderful. Only protecting one's own child, attached love easily arises from there, protecting only out of our own self-love and that love for our only child. That is a mistaken view.

Like it says in, The Diamond Sutra, letting go of the ego entity, the personality, the being and the separated individuality. The ego has no self-existence because when we were born we didn't have an ego yet. An ego is only gathered information, gathered habits. A personality, to say that a human being is the highest developed being. When we look at the situation nowadays, it is actually humans who polluted this nature and who created poisons that still linger on this planet. How can we say that we are the highest developed beings? And to say that we are just a being, just like an animal, then we can just live according to our own desires, we need to let go of that mistaken view as well.

To believe that we have a separated individuality is just like how the Tibetan Buddhists see it, that we will be reborn in a good place next lifetime and that we

simply need to pray for that now. That is negating the truth of us being alive right here and now. We need to take responsibility for our actions and for our being right here and now.

We need to have a broader view that includes all beings or else this planet cannot live on. We can develop ourselves. We need to take that ego and turn it into something that can take in everyone. From there we can start to see in a healthy way. Taking responsibility for ourselves and protecting also the planet for the next generation.

We cannot just simply keep taking from this planet or else it will come to an end. This is what the Buddha is pointing out in the Dhammapada. By needing to let go of the ego entity, the personality, the being and the separate individuality, to let go of the small perspective of them and use them in a much huger way. That is what we need to use our wisdom for. And from there we can include all life on the planet.

“Subhuti, what do you think? Can the Buddha be perceived by noticing the 32 marks?” Through form and sound we cannot perceive the truth. We cannot perceive the Buddha. We need to let go of all of the awareness of even having seen, of even having heard. That is why the Buddha could experience enlightenment. Opening our minds is of the utmost importance. But then we can easily misunderstand that all the other efforts, all the merits gathering, all the work of Samadhi are of no meaning.

Like it says in the sutras, the Buddha in many lifetimes, gathered merits, amazing effort and then on Dantoku mountain, he stayed for six years practicing the practice of sitting to not think. That was his training at the time. He was making huge efforts but he didn't leave any awareness of having done so behind. It doesn't mean that we do not need to do zazen, but not to leave that awareness about it behind.

When Dogen Zenji went to Tendozan in China, it was a monastery with about 500 to 1,000 monks at the time. In the summer heat, the tenzo, the old monk, over 80 years of age already, was in the burning heat, turning shitake mushrooms over so they can dry on both sides well. Dogen Zenji went to him and said, “There are 20 young cooks in the kitchen. Why, you being already 80 years over age? Why don't you let the young ones do the job?” And the old monk just turned to him and said to him, “You really don't understand what training is all about.” Dogen had no clue what the old man was talking about. But then he continued, and the old man said, “I am using my Buddhanature. Only I can use it. No one can do this for me. One day of work is one day of eating.”

Our Buddhanature is not only when we sit in the zendo and when we study about Buddhism. This is what Dogen Zenji noticed in that moment, that his view of training had become very shallow. It became clear to him in that moment. Our Buddhanature is present in the 24 hours of the day. It is not only when we sit and when we read the sutras, but also when we work. Right there, we can find our

Buddhanature. This is what Dogen Zenji realized that awakening can be found in each and every moment. Yet not to be stuck on that what we noticed, not to be stuck on the form, and the sounds. It doesn't mean neither that these are not necessary. This is how the Buddha is teaching Subhuti here in this chapter. It doesn't mean that we do not need training, that we do not need zazen, that we do not need our efforts, that it is only all about awakening. But it means do not leave any awareness of having done this left behind. That's the important point here. In each and every moment, when we are working it is Buddhanature, when we are sleeping it is Buddhanature, when we are studying it is Buddhanature. 24 hours from morning until night, it is always Buddhanature being expressed.

We only get serious when we sit and then we get up and look here and there, think about this and that. What's the meaning of doing such training that makes our lives actually more complicated? We have to stay with it for 24 hours of the day. And that is why we have the rules of the dojo, of a place of training. So that we do not lose track of our point of focus. This is what Chozenokeishi was saying, that we do need to work hard for our understanding, but it is not about up and down and being ignorant and not ignorant and understanding and not understanding.

We get moved around by outer circumstances so we believe that there is an up and down and working hard and not working hard, but actually it is going beyond that, where we have to do our training. It is like putting a pot on hot fire. If we take it off just before it boils and then put it on again later, we never bring it to a full boil. This kind of training is of no meaning.

All day long we have to stay with a settled state of mind. We have to keep fostering it until it comes forth naturally. That is how we can continue our training. Our focus has to be clear, always on this very point. This is our state of mind becoming more and more stable naturally if we simply stay with it all day long, not getting stuck by sound or form.

By not leaving any awareness of having done this either, then we can work without leaving awareness behind and then we can teach without leaving awareness behind. It is that state of mind that brings us to this great experience of truth. It is not that we do not need the form of training. This is what the Buddha is clarifying in chapter 27 here, so that chapter 26 is not being misunderstood. It is not about not needing the form or the sound, but not getting stuck on the sound and the form.

If we want to awaken to our true human mind, we do need to make these efforts like it says in the Zazengi text. You need to align your body. You need to align your breathing and your mind. If we do not make these efforts, then even if you want to awaken without these efforts, awakening is not possible. Like Dogen Zenji said, when we are born we are just a red lump of flesh. We have this animalistic nature. And from there we need to study ourselves, need to align our being and from there we can

perceive the teaching for the first time. If we do not align our body, then from there the true wisdom cannot come forth, which again is the base for our correct action.

We sit zazen to experience Buddhanature, the same state of mind of the Buddha. We need to sit for that, but if our posture is not correct, no awakening is possible. In the Zazengi it says so in detail explanation. Also, if our breathing is not aligned in the correct way, it is not possible to awaken to our true nature. How would it be possible if we are still being moved around emotionally inside, that we awaken to Buddhanature? We need to settle our state of mind.

In Sogen-ji it takes maybe two or three years that people simply work on their breathing so that they know how to use the breath and align it in any situation of the day. This is how we need to align our being or else no awakening is possible.

Hakuin was also very strict about teaching about the aligning of our breath. In the Rohatsu Jishu text, the first four days he talks about the breathing. How it should be used in our training. In detail, he describes how it can support our practice. If we do not have a deep and aligned breathing, how could it be possible that we awaken? We need to also find a steady state of mind, not being moved around by our emotions or else awakening is not possible. This is clearly pointed out as to how we need to go about our training.

Chapter 28 is the “Attachment to Rewards of Merit.” “Subhuti, if one Bodhisattva bestows in charity sufficient of the seven treasures to fill as many worlds as there be sand-grains in the river Ganges, and another, realizing that all things are egoless, attains perfection through patient forbearance, the merit of the latter will far exceed that of the former. Why is this, Subhuti? It is because all Bodhisattvas are insentient as to the rewards of merit.” Then Subhuti said to Buddha, “What is this saying, World-honoured One, that Bodhisattvas are insentient as to rewards of merit?” And Buddha answered, “Subhuti, Bodhisattvas who achieve merit should not be fettered with desire for rewards. Thus it is said that rewards of merit are not received.”

In the last chapter, Chapter 27, “It is Erroneous to Affirm that All Things are Ever Extinguished,” it was taught that the Tathagatha doesn't get the merit and through that state of mind he realized awakening, but it would be a misunderstanding to believe that not gathering merit is the past. That is what was clarified in the chapter before.

The base of that being the Chapter 26, where we learned about a body and the form and the sound, not showing us the path to the realization of the Buddha. We all have a body, and our life will come to an end one day. This body, as long as we have received this and once these karmic connections know the way, then it come to an end. But to believe that this body is all that we are, then we experience ourselves as being a limited experience.

We are not like animals, who spend all day long simply searching for their food to be able to survive, but we can spend a major part of our day to polish our mind, so that we can also reach others in society and share that same experience and create a world filled with happiness. We can also spend time on studying the different tasks that also support this path towards wisdom. We are not this body alone, but we can also use this body while not being stuck on it. This is the true realization of Buddhanature.

We can raise to a higher state of mind, but the efforts have to be kept going. We can see beyond our body why we cannot ignore it and not be stuck in this either. This was what Rinzai was saying when he said, "In this red lump of flesh, there is a true person without rank going in and out. If you haven't seen him now, look, look." We have the whole Universe within our mind and that is not about our happiness alone, but from there we can work for all society. That is what we can offer to society. That's the point that Rinzai is making here.

In Chapter 28, "The Attachment to Rewards of Merit," is being talked about. Once we've realized true nature, which is without form, we can use our body freely. But to simply fulfill the needs of our body, then we work only for that in society. We need to not only depend on these physical desires, but to awaken to this higher state of mind that is without form. And from there our huge action can come forth. Then it easily also becomes too intellectual once we get stuck on that awakening again. And when we lose track of the ground under our feet from there, that awakening is gone. We have to be able to bow to a three year old child from the simple heart. That is the true expression of Buddhanature. We cannot lose the ground right under our feet or we lose sight of that what is the truth. We cannot get stuck on the idea about our awakening. This is what this chapter is all about.

We need to take actual steps with our body in our daily life, not wasting a single moment and not creating confusion for others either. It has to be like that that people see us in society and say, "If I see that person, I feel inspired to reflect upon my own life." That is how we have to live, expressing the truth in each and every moment. And how that shows, that is what the next chapter is about.

In this world, we see with our eyes, we hear with our ears, we smell with our nose and taste with our mouths. We feel with our body, cold, hot and pain. But if we see from a small self in a self-centered way, then the experience of the past, that has been stored in our self-awareness, is mixed in. We see the flower blooming, then the knowledge about the flower makes us take an intellectual approach to that flower. Of course, it is not always like that. There are also some moments, when we see the flower, but because we are thinking about something else and we have an unclear focus on that flower, we actually do not perceive that it is right there. That is how our awareness is changing.

Usually when we hear something, we notice it is a dog barking. We recognize that that must be a dog somewhere. We understand the sounds, the forms, yet our mind gets carried towards them. We hear and right away the awareness comes up, "What is that?" Our recognition is at work there. We perceive the world through our awareness, but if we don't add any dualism and that means that we can go beyond dualism. Right then, we are in the state of Samadhi. That is what we practice in zazen. That is why we sit.

When we become riper, we meet the world, yet do not get stuck on the world. That is what this chapter is all about. That is the highest teaching of the Buddha. We never know what will happen on this planet. The world is constantly changing. Last year, in the northeastern part of Japan, a huge earthquake with a 9.3 magnitude happened. A tsunami of 38 meters high, which moved 4 kilometers into the land. 20,000 people died and 2,000 people are still missing today. This is what can happen because the planet is alive. We never know what will happen next.

We cannot simply say, "Well, that is just how it is." If it is you whose friends died and family disappeared, you cannot simply say it like that because it is very sad and melancholic. One year after the event, there are still so many people who have not recovered from that shock because of that extreme experience and they cannot see things in a simple and clear way anymore. Easily, we feel the meaninglessness of life then and we get drowned by that small personal view of things. From that shock, we lose the hope for a good future, but if we can see that we are just part of this planet, then it is easier for us to take a wider viewpoint and see that this is actually more unusual that it hasn't happened to us before.

These continents are constantly moving. They were together once, like the Himalayas that arose from continents pressing together. It is, of course, a painful and sad situation, but this is how the planet is because it is alive. We never know how it will change. And from there we have again that feeling that we want to pray for those who have died. We still have our lives, it was saved for us. But we have to take that life of those people who died and live for them. That is the experience that we can take from there. This is how our minds open up. We can live for all humanity, but it cannot be intellectual. It actually has to be walked. That is the highest way of seeing life, how the Buddha is teaching. Only from that place where nothing is left whatsoever, can we perceive everything like a mirror, clearly and sharp as it is right in front of us.

Like Ryokan said, "When a crisis happens, it's a crisis and that is fine. When we are dying, then we are dying and that is fine. And when we are suffering, we are suffering and that is fine as well." That is a very high, sharp state of mind. It doesn't simply mean to give into the situation, but to see that there is a hugeness around that experience right now. We can reflect it whether it is good or whether it is bad. We do not choose. We just take it as it is.

Like a just born baby that can do it naturally. It has no ability of its own. It was not born through its own efforts, but because of how it was set for the baby to be born. When it's being born, it doesn't worry about being able to survive in this world, but it is simply an expression of this life energy. With sixteen months of age it can understand one. And with twenty three months of age, the self-awareness has been formed. From there responsibility for its own life is formed. And these are our human qualities. Yet, those also can become our obstruction.

Looking at nature, when it rains, it is not the sun that becomes upset because it is raining so much. It is not the responsibility of the sun or the rain or of this planet. It is about how we actually can deal with each and every moment. This base of our true mind can be found in the emptiness. It doesn't mean that we get stuck on this form, but that we can always comfortably go beyond that.

The Buddha said to Subhuti, "If the Bodhisattva were to have as many treasures as the sands of grains of the Ganges and would give them as an offering to society, how huge would be the merit?" Of course, all of us are not that rich, but if there were someone that rich and he were to give all of his wealth to society, if he were to give every little bit of that away, even having given everything away there cannot be a speck of awareness left that he did something of meaning.

If there was someone else realizing that all things are egoless and if he attains perfection through patient forbearance, who's merit will be huger? And how about someone who is actually able to forget himself? He almost has no possession of his own, but when he sees someone poor he feels completely upset because he feels himself in that suffering. The suffering of the other person and he are completely one. It is not for his own satisfaction that he wants to give, but because he feels the pain of the suffering person.

There was a very rich person, Chudatsu Chojia who had great wealth and who would keep giving everything away. He would give to old people who had no children. He would give to children who had lost their parents. He would give everything to anybody in need. But because he was giving material offerings, there is a limit to those and his wealth became less and less. From the beginning he had about 100 workers in the house, but then he couldn't pay them anymore and he had to ask them to leave. Soon all the storehouses were empty, but he still kept giving away the little bit he had. He was thankful for his daily life energy that he wasn't sick and he wasn't worried about the future. His wife could feel his joy. And because he was happy, she wanted to do anything to support him and just join in giving away.

There was a moment when there was nothing left whatsoever. And the takuhatsu rounds were coming by. There was Mokuren Sonja who just knocked on the door for takuhatsu. He checked all the storehouses again. Then he found a scale to measure rice. He thought if I sell that I could get some rice for that. Maybe that would last me

for a week. So he bought rice, and when Mokuren Sonja came by, he gave him three cups of that rice. Yet a moment later, Sharihotsu also came by. He also received three cups of rice. Then he thought to himself, "Well, now I have about for two to three more days of rice to eat." Yet at that very moment the Buddha came and he gave the last bit of rice to the Buddha.

Yet after he had given everything away, he said, "Oh wait a moment, what am I going to eat tonight? There is nothing left that I could sell. There's nothing left that I could eat. But maybe I'll just skip the meal tonight. It doesn't really matter it's all about just giving and gathering merit." He thought to himself, "Well, let's go and check the storehouses once more." But the doors wouldn't open. He would need to force them open. And when he finally got them open, he saw that all the storehouses were filled with original treasures.

Of course, it is not about the form of treasures, but about his mind being filled with those treasures. He had been gathering merit. He wasn't even thinking about gathering that merit anymore, but he just kept giving everything to anybody who came by. If there is someone like that, then he is truly expressing that deep understanding of the Buddha.

The Buddha said we do good deeds, but as long as you think they are good deeds, as long as that awareness keeps coming up, we are not the true Bodhisattva who has completely let go of his own self-awareness. A Bodhisattva does not get merit because he does get of it the awareness and thoughts about having done good deeds. To not hold onto anything in our minds, and from there we can give the true offering to others. That is the highest state of mind, forgetting ourselves because we don't receive the rewards of the merits.

"Why is this, Subhuti? It is because all Bodhisattvas are insentient as to the rewards of merit." Then Subhuti said to Buddha, "What is this saying, World-honoured One, that Bodhisattvas are insentient as to rewards of merit?" Even if we give as many treasures as the sands of the Ganges river, as long as there is any awareness left about having done anything good, then we only stay in our own suffering. We do it because we cannot stand someone being sad, someone suffering, and that is why we simply act upon that. And from there the true action comes forth.

It is also the same for our zazen. If we see we have done so many efforts and why does our mind not open, why don't we realize awakening? That is not the true way about going about our zazen. It is not according to how many efforts we make that actually happened, but we have to sit not only for our own happiness, but for all of society, for the liberation of all. If we only sit for our own happiness, then of course, the pain in our legs are unbearable and we want to give up.

If we are stuck on that ego, like people in society who easily become confused and unsettled, and for those people who are able to guide them, that is why we have to work on our own state of mind. And we feel that need intensely and that's why we sit. From there the mind comes forth that we want to sit even more. We want to make even more efforts. The body might be in pain. We might feel tense, but all of that is not standing in our way anymore. It is a big misunderstanding if we see that the Buddha's path is only being understood by going through that. Because if we sit for ourselves alone, then the true Bodhisattva state of mind cannot arise. We need to think about everyone and from there, sit in our zazen.

It is like we are sitting and we are thinking to ourselves, "Well, it is getting really quiet here, now Samadhi should about start." It is like a piano player being on stage saying, "Well this went really well, the applause is coming about right now, but nothing is happening, what a difficult audience it is." But what a pitiful pianist that is even more. Or like a soccer player, maybe he got a goal in and then wants to be praised by others. But that is not really teamwork if he only thinks about his part of the game. It has to be for the happiness and the joy of the whole team that he got the goal in. It doesn't even matter whether he got a goal in or not. It's about simply sharing the joy together.

It is not easy to strip off the ego. The past experience always gets mixed in. We feel that we are slightly better than others, that we make more efforts than others, and we also all think that humans are quite a character. But that is all only ego. If we get stuck on that, we lose our huge heart and we start to think from the small point of view. And from there we cannot jump right into that which is right in front of us because our mind is unsettled. We do make efforts, but we also need to resolve this challenge of the ego. That is our practice of zazen, but it is so hard to take that ego away.

When there is still that awareness left, then it is not real zazen yet. Like it says in the Heart Sutra, we do need to experience this in actual zazen. As long as there is still awareness of our sitting remaining, the zazen is still based on effort. There is always two parts then still there. There's always someone still watching. Zazen is that state of mind where no understanding is needed, where we simply are just straight beyond that dualism. Burn everything away. No idea is needed there whatsoever. Whether we are eating, or standing, or walking. It is all right there smack in front of us. We need to do it to that degree. If there is still someone in us watching, then there is still that duality left.

We have to sit until we forget the zendo, we forget our body, we forget our efforts and it becomes riper and riper. Our state of mind becomes simpler. It is also not about entering darkness without essence. We stay with it, from morning until night, melting into each and every moment. Inside and outside become one. We do not

make any gaps. It is like fish eggs laid upon each other, not a single gap possible. If we only stay with this tanden energy, from there it is possible. The head does not help us there at all. The purpose is to realize this refreshed state of mind. Our body is this red lump of flesh, yet, our huge state of mind can be found within there. We make efforts and right there all of this falls away.

The guest keeps disappearing and we simply enter more and more the state of mind that is purified, where all ideas in dualism have been taken off with this tanden energy. It is this tanden energy we need for developing Samadhi. It is like what Hakuin clearly said in the Sound of Zazen, this Samadhi is what helps us go beyond our body. We cannot do this from our head, only this tanden energy can open up to receive the energy of the Universe. Keep the energy always low, once it comes up, all's lost anyway. Not only making efforts, not getting stuck on those efforts, but just keep going. Keep going with it until your body disappears, until you melt into oneness with Heaven and Earth. And then our zazen ripens more and more. Of course, we can pretend to be doing zazen, but that is of no point at all. Then our eyes become more simple and we can perceive in the slight energy just as it is. And nothing stays behind. We simply reflect that what we need. And it is not about interpretation either. Because we do not leave a trace behind, it is very sharp.

We do not gather that merit received from our efforts because that is just a cheap way of receiving rewards. We are pure gold in our true minds and that is what we need to touch. No imitation is of any worth there. The pure mind without any awareness left. No gaps. It is that sharp straightforward perception.

“Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many? Subhuti replied, “Many indeed, World-honoured One! Wherefore? Because if such were really minute particles Buddha would not have spoken of them as minute particles. For as to this, Buddha has declared that they are not really such. Minute particles is just the name given to them. Also, World-honoured One, when the Tathagata speaks of galaxies of worlds these are not worlds; for if reality could be predicted of a world it would be a self-existent cosmos and the Tathagata teaches that there is really no such thing. ‘Cosmos’ is merely a figure of speech. Then Buddha said, “Subhuti, words cannot explain the real nature of a cosmos. Only common people fettered with desire make use of this arbitrary method.”

We're coming now to the later chapters of the Diamond Sutra. The Diamond Sutra was divided by the son of Emperor Ryo, Shomyo Taishi, with other scholars and they decided to divide it into 32 sections. We are coming now to Chapter 30. It is all about the Bodhisattvas raising the Bodhisattva vows. How can they live from there? What wisdom should they use as the base of their lives. Of course, they do not live only for their happiness, but they live to bring this to society. How can we expect

this state of mind. This is what Subhuti is asking the Buddha here. He was the one among the ten main disciples who understood ancientness the best.

The Buddha said that we cannot hear this wisdom straight. The Bodhisattvas having realized this vow, how then can they actually live from there. The Buddha teaches us to use this wisdom here in chapter 30 and how a Bodhisattva can experience this. Wisdom is not the same as the knowledge wisdom gathered by life in society, which is based on the workings of society. There is no one who doesn't have this true wisdom from the origin. There are no exceptions. Everyone has this deeply within.

The knowledge within society of course, is different. He's depending on what the person studied. That person might have learned to be a salesman, or a scientist or an artist. They all have learned just the wisdom of society. Yet what the Buddha calls wisdom, that is the same in all beings. Yet, nowadays, it gets mixed in with this knowledge of society and that's why we cannot recognize our original wisdom anymore. We have lost sight of it. So the Buddha speaks from his own experience, how this true wisdom can be experienced.

We have from the origin, yet we don't know how to find it anymore because this knowledge of society seems to be more important to us, the ability to have gathered there. So, while we have this original wisdom, the gathered knowledge lays itself upon that and so we cannot see our true mind anymore. And that is why we sit, to let go of this knowledge of society. We cannot try to understand what we are sitting for and not even search for anything when we sit. Or else, we again, hold onto something and practice in a mistaken way. We have to let go of all understanding and judgments. Even though it is our original wisdom, we don't know how to return to it. That is why we practice zazen. But then again, we try to understand something in our zazen and try to approach it with a dualistic approach. For it becoming more or less and then it again becomes divided. We can't realize this true wisdom which is the source the whole Universe. Only from there can the true mind be found. This is what chapter 30 is all about. The Buddha asked Subhuti, "If a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?" A good man and a good woman, they are those Bodhisattvas who have purified their minds. It is not the knowledge of society that they have gathered. They are not looking at this world from this dividing stand point anymore. Like when we see a flower, we see it is red, it is a rose and then we start going on about it, what a rose is. It's all about our gathered knowledge when we see a simple flower. We cannot see it in that one instant anymore because we have this habit of adding explanations to what we perceive. Dualism is added right away to the reality we perceive and from there we divide, explaining what we perceive. We see and whether we add the dualistic idea or not, that is where the big difference is.

We hear all the same way. We have all sounds coming into our ears and whether we add this explanation that this is a good song, this is a dog barking, from there it divides. We all see and hear in the same way, but whether we can simply stay with that experience, with that perception, or whether we add the dualistic explanation, that is where our minds get stuck or can't keep flowing. Because of us adding this dualistic way of perceiving that is actually why we don't see it, that we are seeing. We're not being touched by what we perceive. We can see and hear and smell and taste and touch the world just as it is. From this open state of mind we can let everything in completely as it is. All can simply be perceived.

Yet, we live with this dualistic habit and we don't notice it anymore. That is why it is so heady when we perceive things. But to keep letting go of that and staying with the straight experience, that is our practice. It is a different approach, whether we look at things dualistically or whether we can straightforwardly dive into it. Someone who does not add this dualistic explanation to what he perceives, is often called a fool in society. But he might be the one, who actually knows better.

We see, but we do not even know that we see at times. And we hear and aren't even aware of hearing at times. That is because our awareness can only perceive that which we have knowledge about. So, if it's something we do not know about we simply will not be able to perceive sharply and ignore that. This is showing us clearly, that our awareness is based on the knowledge of society. And that is the source of today's problems. We don't perceive things just the way they are and that is where it turns strange.

The Buddha said here, "If a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?" Those galaxies, they are the whole Universe. Everything included and crushed into powder. This is the state of mind returning to the origin, taking everything, the sun, the moon, the stars, and crushing all that together. Just if you look at it, from this morning when you woke up until after lunch now, maybe six or seven hours that you have been perceiving, how many things you actually have been perceiving that you aren't even aware of that. How many sounds, smells and tastes have you actually perceived in all these many hours? We meet reality as it is.

Today society is far developed and they can perceive the minute details, but in the olden days when they still have the film, to present one minute, one moment of this film, you needed twenty-four pictures to make up this film, which we perceive as a flowing film. So, if we believe that one moment is made up of twenty-four pictures, just think about how many things from waking up this morning, we have perceived. It is not only about the things we have seen to make up one moment, take being 24 pictures, but it is also what we hear through our nose, our mouth, our body, our awareness, these six ways of perceiving. From there we can take in all these

impressions and how many there are unperceivable, how much input we are getting constantly. To be able to really take that in, for that we need this fresh and open state of mind or else we stay with the details of it all and cannot perceive the whole picture.

“Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?” Subhuti replied, “Many indeed, World-honoured One!” Subhuti already knew what the Buddha was pointing at here and that is answered in the way that there were many indeed. Why are there many? If we look at it from morning until night, we hear, smell, see, taste and think so many different things. Uncountable worlds we encounter in every moment. They're existing right in front of that. That is what the Buddha is pointing out here. But not to get stuck on what we see and hear.

Huge amounts of this information is just passing by in front of us. But if we hold onto that then our minds becomes heavy. That is the mysterious workings of our eyes. Our small eyes can perceive something as huge as Mount Everest. It can perceive the night sky with all the stars. These huge worlds can enter our eyes. The same with all the sounds that can enter our ears. In that way we can perceive these huge worlds outside with our small body and not feeling that it is small at the same time. If you add the description of it though, of what you were seeing, hearing and tasting, then all of that gets mixed with the experience and it is not sound straightforwardly. And from there we can easily feel small and stuck in our perception.

It is like someone going to the library asking, “How many books are there here?” Well, we have about 500,000. “Well, then I can't read them.” That is like a fool saying, “Why not starting with just reading one book of them?” That is how we perceive. We constantly have unending perceptions entering our senses but it is not that we get stuck with any one of them. We see, hear, smell, taste, and our awareness perceives all of that, but we do not stop there. And thus we can take it in unendingly and simultaneously, if we don't add dualism to that. If we perceive things through our dualistic filter, from there things become complicated. We easily get stuck on that which we have seen. That is why, for example, wars that are still happening nowadays have their source of problems 2,000 years ago, which is really strange that we still hold onto that which made us upset so long ago. That is where the confusion of society originates.

“Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?” Many indeed. We can perceive them as many indeed, that is the strange working of our mind. It is a healthy state of mind that can keep flowing with these many things which we perceive constantly. If we get stuck on any of them in our minds, and also our eyes and ears

become unclear from that. These unending worlds are coexisting, they are not colliding either. There is enough space for all of it. This is the wisdom of prajna. When we see a man, we see a man. When we see a woman, we see a woman. A sick person is simply sick and a child is a child. That is how our awareness functions in its natural healthy way.

And then we sit zazen and we think that true practice is about being empty in mind. So, we sit and try not to see, to hear, not to perceive anything, but that is a big mistake. If we have eyes, and don't see, we basically negate our ability to be able to see. And how is it that we have ears and can hear and don't perceive what we hear. And the same is for all the other senses. Our awareness is simply perceiving and to hear what we hear just as it is. That is the practice of zazen. But to say that we should not be seeing and hearing, that is a big mistake and a misunderstanding of what zazen is all about.

It is not about not thinking either, but not to get moved around by thoughts. Like Rinzai said, "To not add a second thought to the one thought occurring. That is worth more than ten years of pilgrimage." That awareness of ours doesn't get pulled along with what we perceive. Leave it as it is, don't add anything further. To see and don't add the thinking of, "What is it that I am seeing?" And then also giving yourself the answer to that question. We add these dualistic explanations constantly, while we should be sitting quietly. We travel the world, we go home, we go to work and we're busy inside.

Or we sit and it's just like a blackout. That is also just a form of sitting. To see and to leave it at that. To perceive and just leave it at that. To think and just leave it at that. Because we cannot just leave it at that, because our habit of adding is so strong, that is why we are being told to follow the breathing. And that we can distract us of this habit. Sussokan is like that. At the beginning we are being given this medicine of the sussokan, like going to the hospital. But once it is working, we don't need it anymore. It helps us to be more concentrated. To say honestly, it takes 3 to 5 years to realign your habits. If you are really bad at it, it takes ten years to do so. One sesshin is just one small step on this path to return to our pure awareness.

Like the sixth patriarch said, "No thought about not thinking. It doesn't mean not to think, but to leave things as they are. To leave it at this first mind moment occurring and not adding on further explanations to that." That blackout or this pile of extraneous thinking, they are both the wrong way of practice.

We are coming now to the next chapter, Perfect Tranquility. "Subhuti, if anyone should say that the Tathagata comes or goes or sits or reclines, he fails to understand my teaching. Why? Because Tathagata has neither whence nor whither, therefore is He called 'Tathagata'." The chapter today is based on the chapter before, saying that we have the body, being this lump of red flesh. We might live 70 or 80 years. We are

being born with this body in this world, and this body will decay. Even scientists would agree with this that this climate was born 4.6 billion years ago and that this whole memory is still stored within our cells.

Life, itself, the first cells came forth 1 billion years ago and from there the amoeba changing and evolving into what we are today. This planet did not support this life easily because the planet itself was very close to destruction many times. And just by chance we survived and evolved. It was not an easy path and we can't look at our own life as being any separate from that history as well. We are being born in a family. We do have parents that bring forth this child. And we might live maybe 100 years if we live a long life. But we cannot look at our life being separate from what is around us.

We actually are also a part of this past. We carry this 4.6 billion years within us, that cannot be ignored. We are not separate from this history. Actually looking at where the true base is, then we have to go even to the birth of the Universe. We carry this whole history within us. That is the Buddha nature bringing forth this ever-changing life. Our personality is not stuck in this one body. Neither can it exist without it. We see the world, we hear the sounds of this world, hear the situation around us and we can see unendingly. That high state of mind is what we call Buddha nature. And this is what connects us all.

Our awareness is even more refined than that. We can analyze the human character and the past and how life has evolved. There are many texts written about that, even though it is hard to point at this changing character of humans. We have this body, but we are not only this body. We have to see that even our minds have been evolving over the ages. This is what the Buddha is teaching, that we need to see this from the eye of wisdom.

And from there we can actually see beyond our life. We can see how our lives were before we were born and even how it will be after we die. This is not just an image about past lives or heaven somewhere, but it is actually our true way of seeing this. If we sit and dig deeply into our beings, from there we can see clearly where we came from. This is not some simple idea or image, but if we really sit and from that deep place, we can also see the true source of the Universe and also where we will be after we die.

From the true space, from there, we can see our true nature. And that is what the Buddha calls Buddha nature. It is not an image that he is talking about here, but it is the real wisdom that goes beyond our own life that can continue after death. That Universe is being expressed throughout. This is what these chapters have been clarifying, chapters 26 and 27 were talking about how Buddhanature relates to us having a body. And now we go to the next chapter, Perfect Tranquility.

“Subhuti, if anyone should say that the Tathagata comes or goes or sits or reclines, he fails to understand my teaching . Why? Because Tathagata has neither whence nor whither, therefore is He called ‘Tathagata’.” We need to open this eye of wisdom and for that we make efforts. So that we can see beyond that or we could see as being our body. It is about our daily life as well, these attachments that we face in our daily lives. When we stop there then we make a big mistake. It is the Universe where our true source is to be found. It is not about our actions, about how we feel, or what we do all day long. We have to go beyond and see beyond that.

“Subhuti, if anyone should say that the Tathagata comes or goes or sits or reclines, he fails to understand my teaching.” When the Buddha goes and comes and sits and lies down, just the same way we do when we sit and we walk and we lie. We cannot believe that that is all there is to our truth. Tathagata translated means being and is. It is about this state of mind that does not judge, that does not calculate or plan. We carry nothing in our minds and in that moment, we experience the truth.

Yet, we have the awareness about our daily lives. In each day we know what is planned for that day but we actually never know what will happen on that day. This is called, in Japanese, the path of awareness that is guiding us through our day. We plan our day according to that. A person will have already planned their day, but when they get older, it will be harder for them to follow this path of awareness through their day. Even this can happen to a young person that in that very instant they forget what they were about to do. Even a professor or someone of high intelligence can use this ability of following their path of awareness through a whole day. But it doesn't mean because we lose this ability that we also lose our humanness by losing this clarity in our path of awareness. Because it becomes unclear, that is why our life is being expressed in a different way.

We, like it was said before, experience three types of time. There is the general view of time, the past, the present and the future. And most people believe that this is true time. But that is not all that time is. We have, for example, a planned day in the future and that planned day comes closer and closer to us. In that way, time also moves towards us, that is the second way of experiencing time. And then the third way is, like Dogen Zenji would always stress, being in time are one. It is not about the time, the actual time that it is right now, to ask what time and what hour it is, that would just be an image of it. But to be completely in that moment.

There is someone who might be sitting filled with joy and for them just one period of sitting is gone in an instant. And someone sitting with pain and being irritated, time can be extremely long. In that way, time can be experienced in different ways. And we use it just by habit. So, time can move fast or slow, but it doesn't have a character of its own. Nowadays, we have satellites that give us time to the last second. And we need that for our society to work so there are times to go to work, or for zazen. That

is how society is organized. And we make clocks so we could use this time, while this time actually does not exist. If time were to exist, it can only be being. And this is what the Buddha is saying here. When you are sitting, when you are standing, when you are lying down, to believe that that is all that you are, that is a big mistake.

What time we worked, what time zazen started, if we have all of these images about our day, then we cannot perceive our life energy in this very moment. Our habits are to make plans for the day, but that's not how it works because we never know what will happen. It might only be a guideline. But our life is only right here and now. We, of course, need schedules and plans in order to organize our life and to live together with others. But to believe that that is all there is, then the true life energy cannot be touched by us. We get stuck in what we believe time is. We start to see things in an upside down view and don't even notice that we are being used by this time. So, nowadays, almost everybody feels that they don't have enough time. They feel pressured. They feel so busy. They don't feel that they have enough time to finish their jobs and they are under constant pressure also to finish their work. We perceive time as being real because we are being used by this and aren't even aware of it. So, we always feel busy. We lose sight of our true self within that.

We keep walking, just for the purpose of walking. We sit just for the purpose of sitting. Not to add a what or why. And we eat just for the purpose of eating. Returning back to that simple experience. But the habits are that we keep being pushed around by this time. We get too intellectual and actually lose more and more of those moments where we can enjoy life truly.

A friend of Roshi's, was part of the team that developed the high speed shinkansen train in Japan. It goes from Kyushu to Hokkaido within just a few hours. Up to speeds of 300 and 400 kilometers/hour. He was part of the science/physics team who developed the shinkansen. He was inviting his father up to the shinkansen to go on a train ride, which usually take 12 hours, but now with the new train it only takes 4 hours.

The father agreed to join because his son had worked hard on the development of the shinkansen. When they arrived already, after 4 hours, he asked his son, "How much did you pay for this?" The ticket was 10,000 yen. "That is a lot of money. For a 12 hour train ride I pay a tenth of that ticket price and I have more time on the train. Why is it more expensive to go on a fast train where the joy of being on the train actually is being made shorter. It was always my joy to be on this train 12 hours and at each stop of the train to buy some snacks and look at the scenery with a lot of leisure. This is a really strange kind of calculation, to pay more for getting less." You can actually wonder, who is the one who is right here?

Nowadays, people feel that the meaning is in arriving earlier. There is another friend of the Roshi who said, "The shinkansen actually is taking the joy of my past trips. I'm

the boss of many companies in Japan and I need to travel to them and observe what they are doing. But before, I would take the train and then I could stay overnight, drink some sake that the company pays for. There was the joy of being the boss. But now, with the shinkansen, I'm back home in two hours. I have to write the report on the train right back, where has the joy of that life really gone?"

And that is just one aspect. We are stuck with this time. We wake up and we sit. We're always busy in our minds. We feel that we must be doing more efforts and that we are always late somehow. We have lost this huge leisure state of mind. It has disappeared. And how sad is that? We're actually humans who walk about 4 kilometers/hour. We use our senses when we walk along the path. We can feel the flowers blooming, we can greet the people and have a little chat when we walk by. Noting the stones in the side path and by watching them we know how we have walked.

And then we go on a bicycle. Then we are already on a speed of 10 km/hour, which we can still say hello to someone passing by, but once we get in a car there is no chance at all anymore to look around. Or we will cause an accident. There's no way to greet people as well, when we are in a car driving 50km/hour or faster and the surroundings disappear. The same is when you are on the shinkansen. You can maybe see the mountains in the distance, but what is passing by right in front of you is too fast for you to be able to perceive. That is losing the joy of noticing your life energy in each and every step. And that is our trap.

We lose this feeling of the life energy in our feet and our hands, it goes further and further away. We might have the knowledge about what we want to do during this one day, but we actually do not feel it in our hands and feet anymore. When we are sitting, it is the whole Universe sitting. When we are working, it is the whole Universe working. The life energy becoming one. Everything is burned up completely. The base of the Universe, that is our truth right there. Of course, we have a position and take responsibility for our lives. But to believe that the truth is to be found in those changes, that is a big mistake. When we are walking, when we are sitting, it is this completely still Universe, sitting right there. If we easily get irritated, and believe there is still somewhere further to go. Each and every moment, right in front of us is this complete life energy. To work on this truth that is what this chapter is all about.

Whether we are coming or going, as long as we get stuck to the form outside, that is not the true Buddha nature. We know maybe the schedule for the day, but while following only the schedule, we lose track of our own life energy, of the feeling for ourselves. And that is why we sit, to see ourselves from this idea of time. And to again find our own alive truth, not the idea of about being and hearing but the true state of mind, really experience in each moment.

In the Vimalakirti Sutras, there is the chapter where the Buddha is requesting Monju Bosatsu to go and visit the sick Vimalakirti. Vimalakirti already perceived that Monju Bosatsu would be coming so he cleans the small room. Then Monju Bosatsu comes and Vimalakirti says to him, "You are coming without the face of having come. And you are leaving without the face of leaving." Easily, when we go and visit someone who is sick, we feel awkward because we don't really know what to say, especially if the person is really sick. And that sick person can see that in our face. That heaviness of the sickness shows in the face of the other person. We have to go and meet a sick person just as a friend, not putting the sickness in between, but with bright eyes, sharing that bright energy even with a sick person. And if we have these thoughts of, "Oh I shouldn't stay too long it might be too tiring, I should leave right away." Then also these thoughts are standing in the way of a true encounter. And then we wonder whether we really came for greeting or for hurting the other person. We have to come with an open warm heart and not the form of that, but to really come with this empty face.

Vimalakirti said to Monju Bosatsu, "You came without a face of coming. And you're leaving without a face of coming." And Monju answered, "There is no face of coming and no face of going. That is the truth in each and every moment. No complicated ideas added to whether we are coming or going or what we are doing. Everything is completely forgotten because we can move straight from this Universal energy. And that is how we sit zazen, not adding any ideas about the future, but we are the full expression of the life energy right now. Whether we are going or whether we are staying, however busy people might be around us, however noisy it might be, if we are in this state of mind, we stay completely tranquil.

"Subhuti, if anyone should say that the Tathagata comes or goes or sits or reclines, he fails to understand my teaching ." This doesn't mean that we are not moving, but there is no idea of moving left. Simply sitting completely. Not being pushed around by ideas about having to make more efforts or being busy somewhere. Like Joshu said "People nowadays, are being moved around by the 24 hours. They're being used by the 24 hours. Yet, I can use the 24 hours." If we plan our days only according to the schedule, then we cannot touch the truth.

When we eat, only eat. When we sit, only sit. Becoming one with this life energy in each moment. The true way of our mind is the Universe. And the Universe, where does it go and come from anyway? Do not get moved around by this expression of the Universe. In zazen, naturally we enter the state of mind, it doesn't need efforts to get there. As long as we believe, we still have to go further or change ourselves somehow then we get busy again in our minds. The truth can only be found in this one step that we take. Everything actually comes from there towards us. Of course, we are taking steps with our body, but the experience is our mind completely stable. And from there, things come towards us. If there is no shadow left within our mind, then

we can perceive it like that. That is Samadhi in each and every moment. That is the state of mind which we can take into every part of our daily life.

“Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?” Subhuti replied, “Many indeed, World-honoured One! Wherefore? Because if such were really minute particles Buddha would not have spoken of them as minute particles.” We perceive it and it goes by and that is why our mind doesn't get full and can stay constantly fresh. We let it all go in each and every moment. That is the simple state of mind.

“Wherefore? Because if such were really minute particles Buddha would not have spoken of them as minute particles.” For this, Buddha has declared that they are not really touched. Minute particles is just the name given to them. There are many means and we do easily get stuck on them. When we return everything to these particles, that is the true base where everything is existing from. But this is how we can experience it all day long, but not getting stuck with any of these. We do not have to analyze this world. What is this? What is that? The dualistic way of seeing. That is taking away our pure perception of this life energy.

We do things according to our satisfaction, calling our desires and happiness. But by that we cannot see the true base of our minds anymore. That is the mistaken view. And thus we need to return this world, crush it to its true base. Like Joshu said, “Does a dog have Buddhanature?” So, this is how we sit zazen. We sit with this Mu. The mountain is a mountain, yet we call it Mu. Why do we say Mu? Everything around us is called Mu to free ourselves from this habit of constantly explaining things. The flower is Mu, that is the way of our practice. We do it and we take a break in between, that is why it doesn't become riper. We might be doing it in the zendo, but then we leave and it is all gone again.

We need to do it, and if we do it we might as well do it completely. We see and then it is only that Mu. We hear and it is only that Mu. Not stopping at what we are perceiving. And then in our sleep it is only that Mu coming forth. If we do it like that and our whole life energy is melting into oneness with this Mu and from there no dualist ideas are possible anymore. We do not feel the need or the constant ability to understand anything anymore. In our eyes, ears, nose, mouth and our awareness, everything is simply just Mu. It becomes riper and riper, and we have no clue of what is what and where we are and what we are supposed to be doing.

Once we need to go through this state of mind, to let go of our habits of explaining constantly or else we see and hear and it is sort of somewhere far away in the sky. That state of mind has to be cut through. And then we get touched by this joy of our life energy. That is then. However much we understand about Zen that is of no

worth without this experience. We need to forget it all and then our awareness can grasp life as it is. We have to pass through this state of mind where everything is melted away, and from there the real experience can come forth. It is that clear, fresh state of mind that we can experience. And that is the one the Buddha is talking about here in this chapter.

It is that state of mind when we perceive a man, it is a man and yet it is not a man. It is a river and it is not a river, yet it is a river. We perceive a woman and it is not a woman, but it is a woman. It is a reborn awareness of seeing things just as they are. And this is what the Buddha is expressing here. If we then say, “Oh I've had this great experience, I'm enlightened,” and keep carrying this experience around like a fool, then we are cutting ourselves off from society and not living from this warm state of mind that can include all beings. That is what our true mind is all about. That we can walk this path with everyone. We might as well cut, but only a fool will be the one who carries around this experience because the experience carried around would twist our view again. Buddhism is not about this way of perceiving the experience, but about constantly staying fresh.

“When the Tathagata speaks of galaxies of worlds these are not worlds; for if reality could be predicted of a world it would be a self-existent cosmos and the Tathagata teaches that there is really no such thing. ‘Cosmos’ is merely a figure of speech.” Then Buddha said, “Subhuti, words cannot explain the real nature of a cosmos. Only common people fettered with desire make use of this arbitrary method.” Buddha is saying this clearly here, that we shouldn't add our habits to the experience. We need to strip off this habit of constantly adding on. This experience then cannot be expressed in words because it cannot be put into words, it cannot be perceived through understanding. We need to free ourselves constantly from this habit.

The Buddha, when he saw the morning star, he was amazed. He was filled with joy, but this joy cannot be explained in words, it cannot be expressed words. That amazement has to be experienced. Only someone who's had a similar experience will understand what that was like. Words are not the way to reach the depth of Buddhism. We see and to simply stay with that experience of seeing. All phenomena becomes our true life energy and no understanding about that can get us anywhere. That is what the Buddha is pointing out here. That the experience cannot be explained. In Buddhism, there is a path that can be taught and there is also this path that cannot be put into words.

Normal people though try to understand and thus they get attached to ideas and they do use these words. We try to understand through our intellect, but then it takes time to clean that up again, to let go of these habits. It is the most important work we can do in our lives, because from there we can give the true joy and how different is

that? It is compared to a light of a candle, comparing that to the light of the sun. But someone in society might say, I rather want to get rich and I like to be praised by others. But to those we cannot say anything.

Closing Poem

**If the truth has been realized the Buddha Land is under your feet. Not looking far away
right now staying with it eating rice wearing clothes as it is. no doubts remaining, then
pure gold simply exists**