

The state of being now

I often use the expression "the way we are now," but I would like to say this so that everyone will remember it. I would like to say, "This is my eternal lover, the state of being now. IMA: now, YOSU: the state, Konno Yoko (There was a singer named Yoko Konno,) this person called like that. That should be about right. She is your eternal lover. Well, if it were a woman, it would be a problem. It is a male expression. You will be with her forever. Without her, you can't make existence. You can't make a living without her. That's how important she is. Is this the end of today's talk?

There is also the expression "Sokushin Zebutsu. Mind here and now is Buddha." It's the same thing. The content is the same. Sokushin Zebutsu means what I said earlier. This body is Buddha as it is. This body is a Buddha as it is. However, I don't know how long it has been, but people have come to believe that there is a more wonderful Buddha other than themselves. So, even though we are living like this, we must have learned that there are still wonderful people somewhere out there. The truth is, there is no other way than the way you are now.

It's sounding like Nee-Naw、 Nee-Naw (ambulance siren) in other places.

That's what is happening now as the way you are, isn't it? But when you say that it is happening over there, you are taking it as a nuance that is different from what you are doing. Even what you are thinking is called a thought, but what you

are thinking "over there right now" is your own current situation. It's never about someone else. It's not about what's going on with someone else. There are sounds over there, is there something going on? That's how the thinking ability works. That is also the way we are all doing things here and now.

I wonder where this is coming from. I really wonder. It is said that life is eternal, but it never ends. Now, there is no such thing that the state of being now is lost. It's all right. Even if you die, the way you are now, is not gone. It's all right. It's a mysterious thing, isn't it? The present does not have a form. It doesn't have a shape. It is mysterious, isn't it? It's not like a ghost. You might say it is not knowing the true nature, but it is not like a ghost.

Even though many things come to mind one after another, people are not originally designed to be bound, tormented, or troubled by anything. If anyone has any doubts about that, please raise your hand. It's really no different than the morning temple bell ringing with a gong. When you hear the sound, you just hear it the whole time it's ringing. It is the same with thoughts. When you stop thinking, you don't know where they went, and what you thought earlier is completely gone. When the next one comes in, there is no sign of the previous one being pushed out.

It's probably the same with your eyes. When you see the next thing, it's not a sign that the previous thing you saw will be pushed out and lost. Even in language, even if you speak one after another like this, it's not that kind of sign

that the previous words will come in and inevitably be pushed out and lost. It's really not like this at all. It's not what we think. In short, there is no such thing as life and death. That's the kind of activity we are engaged in. You may say that they have appeared or disappeared, but whether they have appeared or disappeared, there is no trace of them, so it can't be helped. That is the state of your eternal lover. It's called 今の様子, ima no yousu (Kon no, Yoko), the state of being now. It's a good name, isn't it? Next time you see it, why don't you name it that? It would be nice to have at least one person who is important to you.

Thinking is important, though. Thinking, discernment, and thoughts. Think, discern, and this is an important function. I don't know how long this has been done. I think it is inherent in human beings as a function. The eyes, ears, nose, tongue, and body are called the previous five senses, and then there is the mind. This is the driving force of thought.

When you touch something, not only you see it, hear it, think it, or taste it, but there are things that work on it right away. Even though we don't think to bring it to mind, it comes to us. That's good. Toward what comes out, if you start handling it with your own way of thinking, it will only get messed up. Therefore, we do not drive it with our own thoughts on 心意識: sinishiki, the working of the mind (sense, recognition, consciousness. ) In the case of 念想観:nensokan, the working of the mind as the self(perception, thoughts, views,) we do not take up what comes to mind and measure it in terms of size, big or small, light or heavy, and so on. We do not measure it. Then, the real thing is there as it is. During that

time, there is no problem. When you spend time in this way, you can see the true nature of things. That is why I always tell people to cherish the way you are now. It's the state before you put your own hands on it.

Is it the 白雲閣, **(Hakuunkaku)**, White Cloud Pavilion, are there framed articles? There are two pieces in there. One of them is 回向返照, **(Eko-hensho)** ;Turning the light around to enlighten the Self. I was going to look at it earlier, but I came back without looking at it. As for the word 回向返照 **(Eko-hensho)** what it really means is to pay attention to what is going on right now. I think it's fair to say that we human beings don't stay still in our current state of being. We are easily distracted by other things. You don't have to seek them out. There is nothing more flirtatious than that. Even though you have such an important person with you, you always do it. You immediately neglect this, and you think there must be something you like better somewhere else, and your attention immediately turns to that. It's a strange thing.

And then, we need to take a closer look at the fact that there is no substance in thoughts. Truth. Below, it says the real aspect. There is no substance in the reality either, let me tell you. When your eyes touch an object, you see it, which is just a function or phenomenon, but it has no substance. It is no different from looking at a TV screen. We are just looking at it like that. You can recognize images on TV as images without substance, but when you look at things like this, you think they are there, but you can only see them when you face them. There is nothing left. But all of us are holding and receiving them as if they are there.

This is the difference between what the Buddha patriarchs touched and what we usually touch and understand. So, if you look at your own way of being once more and touch it carefully, you can really understand what it is like to be like that. At the same time, you are actually living like that, aren't you? When you touch the fact that you are actually living your life like this, you can really understand it.

So, if you look at your own way of being once more and touch it carefully, you can really know what it is like to be like that. At the same time, you are actually living like that, aren't you? When you see the fact that you are actually living in your own life, you will agree, "That makes sense."

If I put it up in one simple word, what it means by "people are living" is that when they come out into the world, as soon as they come out into the world, they become one with the world. It is not as if the world came first and you came out later. When you look at it from a human perspective, it is as if the world came first and you were born into it, but that is not true. Until this one (self) does not appear, who would recognize that there is a world? It is impossible. When you come out, it is the world coming out as it is, from the beginning. The world and you do not come together. No separate thing comes out of it, it's called being born. That's how it works. It's a mystery. That's all there is to it. It's just this thing and various things living together like this. You say it's the way of the eyes, the way of the ears, though, that's true in separate words, but within this thing, there are things called eye, ear, nose, tongue, body, and

mind. Apart from this one, there is no function of eye, ear, nose, tongue, body, and mind. We have something like that. So, wherever this goes, it's made to work for everyone. That's how life generally ends.

And those who don't know things are made to suffer if they don't make themselves clear. When they are clear, they feel fine. That is what the Buddha recommended to everyone. That is the way of the Buddha. When we touch this kind of content, we realize how wonderful we are in many ways. There are many things left behind that have been expressed in many different words. Why don't you all just list them? You can name some of these wonderful words.

Words that are not often used by the general public, such as 仏性(Bussho),the Buddha Nature 法性(Hossho) the Dharma Nature, and 心如,(Shinnyo),the ultimate truth, the ultimate nature of all things, are found in many Buddhist scriptures. When you see or hear such words, you may wonder what they are, which has been a problem for a long time. The expression is a little different, but what it is going to say is the state of being now. That's all. There is still word achievement of enlightenment, which means like "liberated," "unbounded," "free," and "active," but look at what's happening now. Look at what is going on right now. Is there anything that is tied up somewhere?

He had already left, but I was talking to someone who had run the marathon earlier. He said the time limit was six hours, but he went into the finish line in five hours and fifty-nine minutes. He said he finished the race. He is really able to do

many things freely. There are many people who say that their parents, their surroundings, the world, and many other things are preventing them from being happy, but that is not true. With this one body, we are fine. If we had another body, it would be troublesome. Really. You are happy you are alone. This companion, you know, it's not like there's another person. In the way you are now. It's not that there's another way of being outside of your own state of being now. It may sound a little like that. The way you are now is the truth of who you are. If you don't take good care of it, your whole life will be boring. This is where you should focus your practice.

It takes some people quite a while to get to this point. The reason is that when you look at yourself, if you look at yourself in a wrong way, first of all, you don't like yourself, the way you are. You think there is something missing. Or you think it's trivial, so you don't want to accept this.

But then, people step on the wrong foot, because they are talking about the way that they like it. When you think, "Well, if I do it that way, I'll be happy," you go for it. In the end, you end up being pushed around by others for the rest of your life. That's how it is. Instead, you have something to do with your true self, this thing that you are doing right here, right now. In it, there are all the teachings. Everything is in it, in the way you are living your life right now. The hundred, a thousand gates of the Dharma, the limitless gates of the Dharma, are all shown in the present moment. You should really know that, right?

Also, we read "syoijo" as "purity" on our side, right? Seijo. If I add a few more letters, it is called "Dai Seijo," Great Purity. Look at the state of things now. We are living such a certain life, but we don't know where they go, but there is nothing to be seen. It's kind of hard to understand that this is what I'm talking about. There are many people who think it will remain forever. It becomes clearer when you see it like this. There are no people in the way it was before. There's nothing like the way it was before. It's really all about the present. That kind of thing is called purity, and it's beautiful. There is nothing to dispose of. There's nothing to get in the way, just the present, and it's always in action, all the time. Well, purity can also be called beautiful, and it can also be called beauty. You don't even need makeup. There is nothing to hide.

Or, there is peace of mind. The reason why there is peace of mind is because there is life that cannot be lost, the state of being now is, you know. With all this, there is nothing to worry about. They say we are poor, but if we are poor, can we not see things? If we are poor, will we not be able to hear birds singing? Or if we drink water, we won't be able to taste it? Even though we don't receive anything from others, we have such abundance that you don't lack a single thing. This will be enough to be active. For the rest of your life. It is more troublesome if you have a lot of things thinking that these things are wealthy.

The other day, I was reading an article about a tool used by temple monks called a hossu, which has hair on the top. When I looked at the precepts, this is what it says. In the beginning, they used tools such as a horse's tail, or something like



that, to which a handle was attached to wipe off mosquitoes and flies, but eventually, the handle was made of something of value that would please everyone, such as a handle made of pure gold, or ivory, or even, in Japan, a handle coated with lacquer and painted with maki-e (gold lacquer). When it comes to the use of such things, it is prohibited to use such things. The reason for this is that it says that such things should not be used because they make people want them, do bad things, steal from them, and so on. It's interesting, isn't it? We don't have any use for this one (pattern). Whether the handle is fine or not, it doesn't matter. It's a tool to brush, so it doesn't matter what it is.

We have no use for this (handle), you know. Whether the handle is fine or not, it doesn't matter. It's a tool to brush, so it doesn't matter what it is. If you have a fine one, you are praised, and you feel as if you have become such a great person, so you gradually come to have such a thing. If you have a fine one, people praise you for having it, and you feel as if you have become such a great person, so you gradually come to have it, don't you? You may be worried about yourself, but what they worry about in the precept is that it causes a guilty conscience in the hearts of others, and that the mind that envies them is a cause of guilt, so you are told not to create such a tool. I think this is a great thing.

Being poor and having nothing is at ease. Originally, we only have clothes we are wearing. Peace of mind is basically like that. As long as you are the way you are now, it is all right. There's no shortage of time if you are in the state of now. In order to live. You want a big building or a large plot of land. You don't need

them. It is enough to have a place where this body can barely fit. You don't need anything bigger than that. It is an equal thing given to human beings. The present time, the present place, and the person who is considered to be oneself with one's own mind are the three equal treasures given to humankind. No one is lacking in any of them. They are a mysterious treasure. These three things are divided, but they are not really separate. Now, here I am saying that there are three things, but they are not really three separate things, and that is the state of being now. This is enough, to live. Because this creates an infinite number of things, it is fascinating.

If you have a lot of them, they really get in the way. It's a lot of work. Temples are nice. Everyone has very little of their own stuff. Temples are public property. When you start to think that it is your property, it's a nuisance. Well, that's the title of the article. This is everyone's eternal lover. Her name is Kon no Yoko, the state of being now. This might be a good material for some kind of a show. That's all. I told you about the state of being now because it is used often. I thank you for your hospitality for the past year. I look forward to working with you again next year.