



## **Nature Buddha**

Oct. 3<sup>rd</sup>, '06

It is told that when a *paccekabuddha* – nature buddha -- resides deep in nature, there are no disasters or calamities in the world. All beings can enjoy rich and peaceful life without any conflict or destitution. All trees and flowers are fresh and beautiful, all animals are happy and contented, all fishes enjoy their aquatic play, and insects flirt around the flowers helping for colorful unfolding and fragrant fruition. Large and small, herbivorous as well as carnivorous birds, too, enjoy their life without any unnecessary struggles among them and with other lives. Everything is harmonious as they should and wanted, and hoped to be.

A *paccekabuddha* secludes himself from the society or human world. He is described in the literature; however, nobody actually sees him; he is hidden, does not show up nor speak out nor teach; he never either approaches or associates with others. He secludes himself from the harshness of the human competition; he does not expose himself to the distortion and manipulation of human egoism; he protects himself from the pollution and contamination created by limitless exploitation of modern lifestyle.

He rises with sunrise, goes to bed with sunset. He eats once a day whatever has been dropped in his alms bowl going around the houses without any preferences regarding food and people. He returns to his place and spends whole day in meditation either sitting, standing, walking, or lying down. He is enlightened without a teacher, but nature as his teacher; he is independent from certain tradition or ethnic culture likewise free from any students or followers. He is not committed to anything. He is alert and serene, wakeful and brilliant. He maintains perfect mindfulness and quietude. He is graceful and peaceful as the full moon is ephemeral and recurrent. He observes himself: body-posture, breaths, sensation, emotion, and consciousness.

*Paccekabuddha* precisely observes that everything is constantly changing. Four seasons cycle regularly: spring is blue and pink, birth, growth, juvenile and young, tender and romantic, confused and chaotic, resilient and developing, challenging and adventurous, with full enthusiasm and celestial innocence; summer is red, it converts everything into reality, maturity, strength, love and hate, gain and loss, justice and injustice, aggression and compromise, honour and disgrace, vanity and integrity, cheating and devotion, indulgence and laziness, stupidity and insight, full swing of life; autumn is white, the season of harvest and thanksgiving; peace and comfort, reward and appreciation, marriage and honey moon; winter is black, it closes up the calendar for hibernation and repose, reminiscence and reproduction.

All the year round, a thing never stays stale. Also *Paccekabuddha* recognizes beings are prone to be attached to favorable conditions; they cannot follow the natural flow of the time; they wish to detain the time as they favour.

He notices that brushfire is almost the routine ritual and ceremony. People might say this is a natural disaster; however, the fact is that the real cause of the brushfire is human disaster – forestation of conifer trees, which are more lucrative for human life. Conifer forest, however, is more vulnerable for fire and insects than deciduous trees. The damage and loss of brushfire is tremendous not only for economic but also for mental and ethical causes. It touches of chain reaction such as landslide, disruption of ecosystem, air pollution, and

devastation of natural beauty and dignity. Even, hurricane or tornado could be counted as human disaster, because of the overall exploitation and destruction of land surface by human beings.

In fact human civilization is the history of destruction of nature, especially the forests for quite short-sighted and ignorant motivation. Long time ago even Greece was covered with forest, all Middle East deserts were also green and rash with deciduous and conifer trees, India was also rich with trees and plants. All are gone stripped by human craziness and desperation.

After thousands of years of disappointment and frustration still people assume that economical advantage is more important than the natural beauty and harmony of intact nature. People are stressful and tense when they encounter the situations and conditions that they do not agree with. As a matter of fact they cannot change everything, as they prefer. Even if they could, there would be disagreement and conflict among them in terms of the change they would undergo.

*Paccekabuddha* knows that humans cannot control their life; however, they cannot acquiesce with the fact and reality of their conceptual knowledge or even with a real experience. They are strongly attached to their sensational pleasure and comfort that are blind and absurd. So much so is their sensational life, which predominates almost all people in the world. Another problem is that their sensational life – instinct and intuition – are the major momentum of animal life. Instinct and intuition have been making human life excessively sweet and endearing that they never want to concede or lose. They hate any conditions, which rob or threaten their material as well as mental possession, so they make all the desperate efforts to defend and lengthen the expectancy of their life. They create all values and meanings of life, which refuse and resist the deterioration of life. They cherish the glory and comfort of life even after the persons' demise believing in life after death, constructing tombs or monuments, and treasuring all sort of memories, artifacts, and literature. However, they know that all these efforts are vain; attachment does not help to eliminate the loss of death, fear and pain of ailment, loneliness and depression of isolation and oblivion; it does not alleviate the severity of competition in their survival; it does not provide us with the right way of practicing ethics; it does not lead us to the correct knowledge of death. They know that they cannot handle pain and anxiety properly; all of them are confused and desperate; they accept any therapy or medicine that is seemingly curing and effective ignoring and paying no attention to the harmful side effect or addiction that degenerates and ignores their own natural healing power and wise resignation. Their concern is an immediate relief from burning pain and devastating anxiety.

*Paccekabuddha* remembers an ancient maxim. It says, "One who thinks does not know; one who lives does not live; one who desires to survive, cannot survive. One who does not try to survive never dies." Another axiom says, "The wakeful do not die; unwakeful are already dead."

For the persons who are desperate to survive, death is too painful; it is too dominant and overwhelming. That much they are innocent; moreover, they are indulged and are attached and addicted to enticing perception and soothing flattery. They are greatly attached to their life and never are able to spare and separate beloved items. They consider that the vibrant and exciting sensation and moment is only worthy and precious.

They are so much naïve and vulnerable, because they are over protected and spoiled, are not either trained or disciplined to endure or persevere; they are not strong enough to confront and control their sensitivity. They just thwart themselves mechanically, organically, animistically, instinctively, and intuitively.

Death threatens them; love blindfolds them; intoxication drives them crazy and emotion limitlessly frustrates them. If they were seriously disturbed by pain and worry, they would seldom taste true peace of mind. Only when they succeed in breaking through pain and worry, they attain genuine condition of life that is entirely free from suffering; thus they realize immortality.

When they are deeply disturbed by pain and worry – diseases, old age, death; they are unable to see the reality and entity of nature as life and death – death and life – beginning and ending – ending and beginning -- formation and dissolution – dissolution and formation – subject and object – object and subject – pain and comfort – comfort and pain – form and void – void and form --an individual and the total – total and an individual. If they are stuck to an individual, they may not be able to resolve the problems beyond the individual. Life is not the matter of individual, but true causes of life lay under the destiny of the total. They will never see the entirety that is balance and harmony – without any individual preferences and personal prestige -- enlightenment. When they see the entirety they attain wholeness – completion -- immortality. They see death as the better half of life from which it is created and by which it is retained. The father of the modern painting said, "Keen sensation is difficult to express." It might be better said, "The extreme sensation is empty." It means that perfect quietude is the perfect liberation -- the ultimate comfort.

Life is the tiny top portion of gigantic floe of which hidden and invisible body is million -- billion times bigger than the visible top. People see only the tiny tip of life and are rarely able to observe the hidden part of life; thus they are endlessly deprived and disproportional, unbalanced, and disharmonious, as the result, they definitely do feel missing something and badly insecure.

So far as they are obsessed of love and hatred, gain or loss, beauty or ugliness, they see only one side of the coin. If they could see both sides of the coin, they do not suffer. They would see that flowers are in full bloom all the year round. Of course as a natural phenomenon, flowers wither and scatter after a while; however, they also do have an experience that flowers never die. They come back due time and proper season. There is hidden life behind the ostentatious transition. There perpetuates unbroken life at the deep bottom of current transition. They have to see through it, they have to know it; they have to practice it; they have to experience it; they have to embody it; they have to exemplify it.

Autotrophy is the process by which green plants and certain other organisms transform light energy into chemical energy. During photosynthesis in green plants, light energy is captured and used to convert water, carbon dioxide, and minerals into oxygen and energy-rich organic compounds. The autotrophic mode of nutrition of plants is derived from oxygenic photosynthesis. Energy rich organic compounds are synthesized from low energy atmospheric carbon dioxide using the energy of absorbed sunlight. The resultant organic compounds initiate the flow of energy and carbon through the food chains of agricultural and natural ecosystems, intrinsically linking plants over geologic time, they have oxygenated the Earth's atmosphere and has produced fossil fuels and coal, gas, and oil.

Green plants are perfectly independent, they support themselves by limitless resources: sunlight is limitless and so is carbon dioxide; water too is almost free. Of course they cannot survive unless water and sunlight are available. That is the reason why all plants struggle for the sunlight stretching their trunks, branches, twigs, and leaves higher and higher, wider and wider; they spread their roots deeper and deeper, remoter and remoter to absorb water and chemical nutrients in the soil; that is what they are; thus they become the symbol of nature, the provider of energy and basic material of life to other lives. They sustain us with prerequisite nutrients, material for living, beauty and comfort, inspiration and repose, peace and knowledge of wholeness. All life of insects, animals, including humans are maintained by the green plants. The mechanism -- autotrophy is mysterious. There is hidden a supreme truth and reality of harmony, balance, and unity. That is the secret mechanism and entity of life, otherwise there is no life at all. Life is simply chemical interaction. There is neither myth nor creation at all. Instead there are nanometric precision and incessant interaction organized and controlled by themselves.

When they discover true reality of life as self-organization, they would be never confused or depressed with superficial hardship and discomfort. They need to be settled and confident with the way of natural formation and dissolution – the process of all life. They have to meditate to organize themselves by the practice, which converts and transforms pain and anxiety into true strength and knowledge. They have to practice the way of true life that is free from hopeless indulgence and intoxication, cruelty and grudge, hatred and vengeance, preemptive strike and interception.

They transcend and transform their poisonous sensation into solid and pure joy and confidence. They have to resolve their philosophical skepticism and hypothesis into perspicuous comfort and knowledge. They should renovate and re-create all traditional and superstitious dogmas and theologies into simple and clear harmony and balance. They must achieve perfect peace and appreciation of all natural constituents in the environments as the source of life and joy, by attaining unbiased knowledge and peacefulness.

**Natsuo Shibuya**