



## *Muga*

Natsuo Shibuya

If we do not hate others, we do not create any problems at all. We suffer, because we dislike, are disgusted with, hate some persons. Also we suffer, because we are crazy with, attracted to, attached to, obsessed of some persons.

We do not suffer, if we are good. We suffer because we are bad. If we could control our hatred, we could be able to associate with any persons; on the contrary, we cannot enjoy ourselves, because we cannot control our bias. We cannot control ourselves, because we are distracted to something, consequently, we cannot be peaceful; our mind is irritated, agitated, disturbed, confused, uneasy, and discomforted. That is why we do not feel good, we feel awfully bad, unhappy, thirsty, greedy. We need something badly to console ourselves. We suffer because we are tumultuous. We suffer because we cannot control our proclivity; because we cannot agree with present preferences; because we are not comfortable with our association, circumstances, environments, religion, culture, civilization.

We are happy when we are wise and good. If we could see through ourselves without any ego-centric ideas, selfishness, or even self-consciousness, thus reflect on ourselves cool and clear, we could be quite peaceful. If we are peaceful being free from agitation, irritation, stress, tension, and frustration, moreover stupid ego and obtrusive self-centeredness, we could be able to face and confront any matter, persons or situations, and circumstances with perfect lucidness. When we are clear and lucid, we are free from any kinds of preferences, discriminations, prejudices, bigotry, superstition, and proneness. We can do everything very well. We can understand, appreciate and be contented with anything very well. We neither provoke nor harm nor destruct anyone and

anything at all. We feel good with our actions and activities, with our feelings and thoughts, we are satisfied and comforted with our families, friends, and neighbors. We can see a true face that is free from liking and disliking. When we are thus good, we do not suffer from anything at all. We do not suffer even from pain or anxiety; diseases, old ages, separation, or death. We could be able to appreciate and enjoy the life without any possession and knowledge just as *hominid* or *anthropoid*.

We suffer simply because we are bad; if we are good, we do not suffer. We are hopeless, because we are stupid and prejudiced. We have a great number of present as well as future enemies and unfriendly persons. We associate, judge, like and dislike, appreciate or depreciate, hate or love, kill or help others according to our preferences. Sometimes we do this with quite an absurd and nonsensical, even negative and destructive feelings, emotion, thoughts, memory, grudge and antagonism. As the result we have quite a difficult daily life, communal, social, business, political even spiritual and religious life. We cannot tolerate, forgive, compromise, reconcile, share, and harmonize with others. We have quite strong temper and emotion that we cannot control when we encounter some unpleasant persons and situations. It seems that our ability to understand and appreciate others is quite limited and shallow.

If we could understand, assess, and appreciate others, however are they good or bad, beautiful or ugly, rich or poor, wise or stupid, kind or mean, red, white, yellow brown, or black, tall or short, young or old, men or women that will be quite phenomenal. By understanding, assessing, and appreciating others, we would be able to be surrounded by all wonderful persons just like we are standing in a flower garden! We might not suffer from our life at all; instead we would truly experience the joy and bliss of heaven where no bad persons are there.

Why we insist on our preferences creating limitless enemies and discomfort, stress and tension. Why have we to live the life of ignorance and prejudice? Why cannot we appreciate others as they are? Why cannot we consider and investigate others hidden causes and difficulties? Why cannot we see ourselves on others? Why cannot we think those enemies as just we? The enemies are just opposite to us. We are their enemies who are standing just quite opposite to them.

We should be able to see us from all directions, but not only from one direction of our own. We should be able to be free, cool, wise, and detached to see other from all directions and perspective.

True nature consists of all factors; the world contains all nations and races; the ocean sustains all kinds of lives. The total balance of different ingredients achieves true tastes; profound insight is gained by bitter and painful experiences; solid happiness is supported by appreciation of different circumstances and environments; true friendship is achieved by knowing the difference of propensities. If we are simple and superficial, ignorant and callous, and never think about the conditions and positions of alien persons and culture, and are stuck and attached to only our own lifestyle, he will never know true bliss and comfort of life. He will never achieve the true meaning of life.

We, or better to say, "I", automatically, mechanically, instinctively or intuitively try to believe, consult, and conform to myself, because I myself am only reliance, resource, protector, guardian, master, proprietor, and cause of my self. Nobody stands and abides in any case or any thing except my own self. Without my "self", where or what, on the earth, is there anything on which I can rely upon at all? This is certainly the only resort, reliance, and entity of my body, sensation, thoughts, consciousness, and knowledge.

However, this "reliance on oneself" is the greatest error and misconception. I can never securely rely on my "self." If I had expected a loyal alliance and back up from my

"self," I would have been always disappointed. My "self" is so stupid, so greedy, so lazy, so self-centered, so jealous, so envious, so illogical, and so absurd that it goes beyond description. I do not trust my "self." My "self" is simply "I." Finally there is not such a thing as "self" in the universe. "Self" does not simply exist. "Self" is only delusion. "Self" is only mirror of a person that merely reflects all the features of problematic subject. Still, I expect some help from "self." This is the real cause of my anxiety: that I blindly, unconsciously, or automatically seek approval, answer, consolation, and affirmation, even admiration from my "self" at any moment.

Then, actually and virtually what is my "no-self" that is the real secret and mystery of my enlightenment? I know that if I do exist without "self" how can I function, how can I cogitate, how can I experience, how can I be awakened and enlightened to any blissful state?

Just know that I cannot rely on my "self" – physical body, sense and feelings, perception, emotion, thinking, thought, consciousness, memory, judgment, experience, or knowledge. There are no such things at all. If I cannot count on these matter and phenomena, still I dare to do it, I shall be constantly, perpetually, permanently betrayed and compelled to feel being anxious, frustrated, and depressed. I vainly continue on trial and error; so I am finally exhausted without true peace and knowledge.

Is there anything - any life, reality, truth, entity, spirit, soul, energy, *karma*, or God that communicates, reveals, manifests, inspires, speaks, impacts, shocks, or formulates anything in the emptiness? That which enlightens, awakens, and saves us from suffering? Many persons talk about esoteric stories that are mysterious and un-understandable for ordinary persons.

There is nothing in emptiness; emptiness itself is the mysterious consciousness that discontents all description. Empty self is true liberation. I am finally free from futile self-consciousness.

When I stand against a mirror, I see my image; so I know the vision which is reflecting on the mirror is my "self." I recognize that my "self" is acceptable. Simultaneously, I recognize that I do not like some features of mine. I wish to change my teeth lining more regularly; I wish my teeth were whiter without any stain of caffeine or dark color. Also I wish I were taller. I wish my shoulders would be more square. I am thus endlessly involved in liking and disliking of my own features. This is really serious matter for a girl than a boy. She may wish even plastic surgery. The vision that is reflected on the mirror is not the true self of the person, but the delusion, or the visualization of the person's deluded self. She does not see true self or no-self.

When we are more matured, we accept our given, therefore, present condition or features without any dissatisfaction or complaint to parents or any other persons including oneself. We simply accept and give up on our dreams, and desires - delusion - to be more beautiful or satisfactory. Still we keep unsatisfied dream or ideal deep in our bosom. We dream and yearn for film stars, heroes, idols, angels, and god.

The image that is reflected on the mirror is never the reality at all; instead it is delusion, simply a vision that has no body or mind in any sense. However, it is clear and even realistic enough to convince any deluded persons of reality of oneself. The entity of the mirage is self-consciousness, but not the true person – body and mind. The true body/mind - life has no individual consciousness that we call self-consciousness that is extremely self-centered, egoistic, nervous, precarious, transient, ephemeral, illusory, sensational, and supercilious. However much self-consciousness is supercilious and uncertain, if we believe in it, it certainly exists with all its deception and delusion.

When we see ourselves on the color of flowers, we are free from any discontented features of ourselves. We simply do not see our features - vision or image at all. Still, we

see ourselves. We do not see, but we are awakened to ourselves that is flower. Not only flower, but flower/myself. I see flower and myself. The seer of the flower has no delusion or delusive wish or dreams at all. We are neither split nor distracted. We are single-hearted. We see non-split and formless "self" who is subtle and omnipresent. This is seeing or meeting "true self" who is empty, ethereal, hidden, and omnipresent. If we do not rely on "self," "self" is useless and immaterial. It simply does not exist.

Because of frustration, we split ourselves; therefore, "self" is shed off skin of oneself that constantly defies, disturbs, and distracts our complacency. Christians may say, "Sinful self."

The condition of "split 'self' " is ordinary condition for most of people, they live the life of split self with constant contradiction and confusion and dissatisfaction. However this is the major and common condition of all humans who inherited unsettled mentality since the germ of our species, this is tragic and is depriving real serenity of our life. We have to cut off the split or shed off skin of us. We have to regain and restore singleheartedness to see - hear - perceive - know - be awakened to flowers - on every and all colours, sounds, tastes, flavors, touches, and thoughts and consciousness, things, matters, and phenomena.

Natural beings such birds, reptiles, fishes, and insects never look into mirrors. They have no wit or self-consciousness to embarrass them. It is very strange that all these animals that are very alert and wary to defend themselves from their predators and eager to catch their prey have no self-consciousness.

The major consciousness that is the pivotal function of our life seems to be free from self-consciousness. All these animals live in nature as the part of nature; they just are born, eat, and are eaten in the wholeness of nature. An individual has nothing to do with its survival or death, even, mating or reproduction – the meaning of life at all. Themselves are nature; they have individual body: however, this individual body does not support their self-consciousness - all self-consciousness is mirror to mirror the same. We have the same "self" that look quite different from one another. "Self" is same and universal; I can see my-"self" on my enemy. Enemy is I. Everything is I. I have self-recognition; however it is very together and embracing, indiscriminate and penetrating. All beings do not separate from nature. They do not emerge from nature. They have no sense of individual self or ego.

When we see ourselves in the mirror, we see only superficial self; it is only the very top of ourselves. When we are free from seeing one-"self," we see "no-self." We have to be single-hearted as a *gokurakutombo* (Paradise dragonfly).

Nibbana cave,  
Los Angeles 1843 Crenshaw Blvd, LA, CA 90019  
(323) 766-2732