

2nd part of chapter 1, pages 10-12: Deepening of the 'Four Noble Truths' or Norman's approach to them

First of all, I apologize for the videos in which I look so stubbornly to the left. This is because I speak or read these reflections (in this case, I spoke first, then wrote) during our Sunday morning Zazen, which we recently added to a lecture by me and a council (circle talk). We see each other on our cell phones (WhatsApp), and next to the cell phone is my iPad, which I use to record the video. I can't do it any other way yet. The imagination plays a big role through the "path of the Bodhisattva", which attracted me more in the beginning than Zen itself. In Tibetan Buddhism, the facts are clear when we look at the embodiments of the Buddha on the thangkas or pictures.

I read the two English definitions of the First and Second Truth again, and I get a little deeper. How different is the idea of a "Buddha nature" from the projection and visualization of the "deity", which we can hardly perceive as anything other than godlike, even the wrathful Buddha is ultimately so aesthetic and kept in the painting. Our Buddha nature is ultimately what defines us at our core, when everything else, as in a sculpture, has been hewn, rounded, and worked out. I also know this from the writing process, it is more like an omission, becoming less instead of more.

It is important to me that we understand these significant differences before we go further with the book. Our imagination works backwards and forwards at the same time and in this dancing way it takes effect on the here and now. In this way we also counter the many prejudices against Buddhism as a deeply pessimistic, nihilistic religion. Zen goes beyond such definitions. Those who only read about Zen, instead of committing to a practice, a sesshin, perhaps do not yet dare to leap into the midst of life.

We will always recognize that life is suffering, but liveliness increases even in or through suffering, as we all know but dare not say. As Rumi puts it, suffering hollows us out, who are like a vessel. The deeper it hollows us out, the more joy we can hold. Isn't that a wonderful, big picture? And with this I would like to conclude. I am so curious about the Sevenfold Path!

September 15