

## The Five Diamond Points: The Fifth Point

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*The following is a transcription of a Dharma Talk offered to the community at Lions Gate in August of last year. It is the sixth part in a series on “The Five Diamond Points That Penetrate to the Very Heart of the Matter.” Transcribed by Pierre Kohl and edited by Rev. Aurelian, with minor revisions made for ease of reading.*

Homage to the Buddha

Homage to the Dharma

Homage to the Sangha

The Fifth Diamond Point which penetrates all the way to the centre: this is the seeking out and the finding of the jewel of the innate knowledge of the Buddha Nature within oneself, and penetrating with it all the way to the knowledge of the Unborn.

We’ve talked about the first Diamond Point, which is the naive, open and seeking mind; the second Diamond Point, which is the use of the will to turn the Wheel within oneself; the third Diamond Point, which is faith to continue; the fourth Diamond Point, which is Pure Meditation; and now, the fifth Diamond Point, which is the innate knowledge of the Buddha Nature.

Seeking out and finding this jewel within oneself requires the application of the naive and open mind, the grasping of the will, faith, and Pure Meditation. To do this requires the abandonment of the cynical mind; replacing the worldly, chattering mind with the diamond-focused mind. This is the real meaning of

mind-full-ness; the soft and flexible mind.

The abandonment of the cynical mind is, in particular, of great importance if one is going to see the Jewel of one's innate and original Buddha Nature. Even seeing it once is not enough; it still requires the great effort of taking it all the way to the centre.

Knowledge of the Unborn for oneself — in one's skin, flesh, bones, and marrow — is the centre towards which all the other Diamond Points are directing. It is essential to actualise this and not leave it merely as a theory or an idea. This requires the acknowledgement of one's deep dissatisfaction with oneself and with things as they are. This is very evident in the life of Shakyamuni Buddha who, before he renounced the world, tried all sorts of ways to cut through worldly delusion and to benefit beings. He came to the point where his dissatisfaction and his need to find a solution was greater than anything else.

To take any of these Diamond Points and penetrate all the way to the centre is not easy. One of the most important teachings that Dogen received from Tendo Nyojo was: "Put aside all speculation and do not think that it is easy." Do not expect it to be easy.

Anyone, whether lay or monastic — whether man or woman or any other gender, no matter from what background, no matter what their level of education, no matter what their social class — can practice this. It is not a question of needing to study all the scriptures, listen to all the Dharma talks, know what all the books say. It is only necessary to take one of these Points and use it to penetrate all the way to the centre.

It is frequent for people to stop when they have calmed down the coarser aspects that they do not like of themselves, but training goes way, way, way beyond this.

In the statues of Kanzeon, she holds a jewel. The Scripture says the jewel illuminates darkness, clarifies water, heals illnesses. This jewel is the knowledge, innate and accomplished, of the Buddha Nature within oneself, of the Unborn living within oneself, experienced in one's skin, flesh, bones, and marrow.

Consider for a moment skin, flesh, bones, and marrow; the Unborn, the Blood of the Buddhas flowing through oneself. This is the true purpose of the mudras and meridians. Too many times people take spiritual training as an actualisation of the self, when in fact it is going far, far beyond; studying the self, forgetting the self, awakening to everything. When we transform and let go of our karmic life, then True Life emerges. True Life is the participation in all things as the Bodhisattva practice. What is the Bodhisattva practice? It is to let go of selfishness.

Why do you cling to that which only exists for a brief period of time? Is this the true meaning of the warning against ambition, of constantly trying to promote oneself? Do not think in terms of various types of self, large and small. Abandon selfishness when it arises. Abandon selfishness at the smallest level. Do not think that this is easy.

I pray that you may come to understand this. I always pray that you may come to understand this.

Homage to all the Buddhas in all worlds.

Homage to all the Bodhisattvas in all worlds.

Homage to the Scripture of Great Wisdom.