

All Buddhist teachings, no matter how apparently esoteric, refer to our actual experience, particularly during zazen. If we cannot find them in our actual experience, then we cannot accept them.

The Second Noble Truth is that the origin of suffering is our attachment to desire, which is defined as greed, ignorance and hatred.

If we examine our actual experience during zazen, where is greed to adhere? Or ignorance? Or hatred? And if they have nowhere to adhere, surely this is the liberation of *all* things, all beings. Not at some imaginary future time, but *this* time.