

This of course does not mean that it is not fard, a must, to help each other as muslims if a Shariah case is clearly proven; Allah says in the Quran; can't you see that the Qafirs are helping each other in sin and transgression, and if you will and do not help each other for Allah's sake, you will be lost.. but some idiots puts the cart before the horse, and rasulallah says: a true believer is not an idiot

and that is called : to believe, or, to be a believer

A true self-image was based upon depth of religious experience, like Eno, the 6th Patriarch taught Ming, a soldier whom had embraced Buddhism, and whom managed to track him down, after he had been given the Master-position over the Zen-sect in China at that time, somewhere in the 7th Century A.D.

He was from a province in China which was regarded as low-class from the spiritual austere point of view that was predominant at that time in China, and when he arrived at the monastery where the 5th Zen-patriarch was in rule, he was given hard physical assignments..

The head monk presented a poem which he felt uncertain about, and therefore wrote it upon a wall that was about to be painted; it stated, if you took a clear look at it, much of what ignorance stood for, that your self-image was your heart and ran as thus:

The body is like the Bodhi Tree

The Heart is a bright mirror on a stand.

Everyday wipe clean the mirror,

So that no dust may alight.

That is, it stated that reality was like a clean polished mirror, and some more profundities baked into it.. All monks were certain the writer of that poem was going to become, the head-monk as he was, the inheritor of the Patriarch-staff of Zen after the 5th Patriarch passing away somewhere in the future..

But, when Eno got to hear the poem, he at once realized where the pathetic self-indulgent fallacy of the head-monk laid, and in the cover of night, he went to the wall and scribbled his own re-sponse to the verse, that ran as thus:

There is no Bodhi Tree,

The Heart has no stand.

When there is nothing whatsoever,

What dust can alight where?

The 5th Patriarch, stunned on seeing the response, said on the spot, that whomever has written that will inherit the Patriarch-title.. but no one knew as yet whom had written it..

The first conversation that had taken place between the two Eno and the 5th Patriarch had made clear that 'the barbarian south of China', where Eno came from, was regarded by the monks as a place where the inhabitants were just this thing which was expressed here: they were self-indulgent and vain..

Eno of course must have wondered what would be the reaction when it came forth that him, from the 'barbarian south' in the words of Gunin, the 5th Zen-patriarch, had penetrated more deeply into the Buddha nature than anyone at Gunin's monastery..

The following night, Eno sought private counsel with Gunin, and told him the secret, that he him-self had written the verse:

Gunin then realized what Eno had said as he had arrived at the monastery some years ago was true, that 'a man may be from the north or the south, but the Buddha nature has no North or South'

and left over the bowl of Patriarch-ship to Eno, and said: now under the cover of night, escape this monastery since you will be persecuted.. The 5th Patriarch knew, that such enlightenment which Eno had achieved, was always persecuted by the 'beauty loving' authorities, be it worldly power, or as here, a monastery structure of monks working together to 'achieve enlightenment' an enlightenment they did not really want and actually hated.

Eno did escape thus, but was caught up many an adventure later by this soldier Ming, whom had embraced Buddhism;

as he caught up to Eno, he asked to know what secret the 5th Patriarch had told him..

Eno said: Think neither of good nor bad, neither of good nor bad, and at exactly this very moment, what is your original face that you had even before your parents gave birth to you, let me have it?

This was Eno's realization; that the Buddha nature is not our self-image, but lies rather in our self-esteem that takes it's actions and becomes our self-confidence; our self-standing beyond the self-indulgence of worldly titles that we might have accumulated..