

# Basic Principles in Buddhism

Just this is It  
nature, the world, and us  
the present coming from the enormous past toward the onrushing future,  
what we do, see, know, feel and are – impulses and perceptions,  
consciousness.  
Rather than a system or ideology, however beautiful, extensive, and true.

Oneness vs Duality: Words Lie, Skillful Means

Not to preach one word -- Understanding?

# Middle Way

- All life is Dukkha -- birth, aging, sickness, death, transience of experience, impermanence, unsatisfactory experience, personal desire and craving, aversion, attachment, delusion
- Noble truths and 8 Fold Path
- Attention, mindfulness, Anatta – no abiding self
  - Kobun -- I feel nothing belongs to me, not even my innermost being
- Paramitas
  - Generous
  - Honest
  - Patient,
  - Perseverance
  - Rest in Presence
  - Knowing Directly

# Hui Neng

## five elements of your own nature

- *Commandment--it is innate within you that you do not wish to kill, steal etc*
- *Tranquility--you do not wish to lead a bustling life or to make money*
- *Wisdom--you do not wish to live in delusion*
- *Emancipation--you do not wish to suffer the pangs of conscience, and you wish to live a life of sanction*
- *Teaching--you know how you were emancipated, so you will teach it. This is the hardest.*

# Milarepa

## Song of the Six Perfections

For generosity, nothing to do,  
Other than stop fixating on self.

For morality, nothing to do,  
Other than stop being dishonest.

For patience, nothing to do,  
Other than not fear what is ultimately true.

For effort, nothing to do,  
Other than practice continuously.

For meditative stability, nothing to do,  
Other than rest in presence.

For wisdom, nothing to do,  
Other than know directly how things are.

# Milarepa, cont'd

- For generosity, nothing to do,  
Other than stop fixating on self.
  - Anatta, no self (no container, controller, owner of experience) vs self/ego/I very confused
  - Somewhat neurosis independent
    - Fear, worry, doubt, self-hatred, loathing
    - Narcissism, excessive joy and celebration
  - Pema Chodron: Key is kindness, tenderness, intimacy, self-acceptance (vs habitual discursive thinking and afflictive emotions)
    - Pause, breath, reflect, return
    - Consider story line, movie, problems with projector

# Milarepa, cont'd

- For morality, nothing to do,  
Other than stop being dishonest.
  - {alternate: three versions of 16 precepts, all subject to interpretation and judgment}
  - {dishonest in everything I consciously see, think, feel, know, am, etc.}
  - Thinking is usually subject-object, but its I/ego is not correctly aligned with behavior (Kahneman)
  - Dualism -- split between oneness and imagination

# Milarepa, cont'd

- For patience, nothing to do,  
Other than not fear what is ultimately true
  - Asarwa: patience, tolerance, forbearance, acceptance, endurance
  - Ultimately true
    - Emptiness?
    - Three realities?
    - Tangled webs?

# Milarepa, cont'd

- For effort, nothing to do,  
Other than practice continuously.
- Anapanasati *Sutra* (Mindfulness of Breathing) .... Continuous practice brings clear knowing & release to their culmination ...
- Hui Neng: at all times, in every moment of your mind, you must
  - *purify your mind by our own effort*
  - *see your own teachings by your own practice*
  - *see your own Buddha by your own exercise*
  - *reform yourself by observing your own commandments*



# Milarepa, cont'd

- For meditative stability, nothing to do, Other than rest in presence.
- Contrast Tilopa's Six Words of Advice
  - 1 Don't recall: Let go of what has passed
  - 2 Don't imagine: Let go of what may come
  - 3 Don't think: Let go of what is happening now
  - 4 Don't examine: Don't try to figure anything
  - 5 Don't control: Don't try to make anything happen
  - 6 Rest: Relax, right now, and rest

# Milarepa, concluded

- For wisdom, nothing to do,  
Other than know directly how things are.
  - Contrast: Koan studies, Rinzai Zen
  - Contrast: Five Ranks, Stages, Death and Destiny
  - Contrast: Most people do not seem to know directly...
  - Basic ignorance, *avidya*, is unavoidable
  - Contrast: Advances in Science and Technology
  - Knowing never satisfies

# Paramitas

- Perfection, also highest, most distant, chief, primary, most excellent. “that which has gone beyond,” “that which goes beyond,” or “transcendent.”
- In Mahāyāna Buddhism, the Prajñapāramitā Sūtras, the Lotus Sutra (Skt., Saddharma Puṇḍarīka Sūtra), and a large number of other texts list the six perfections as (original terms in Sanskrit):
  - Dāna pāramitā: generosity, giving of oneself (in Chinese, Korean, and Japanese, 布施波羅蜜)
  - Śīla pāramitā : virtue, morality, discipline, proper conduct (持戒波羅蜜)
  - Kṣānti (kshanti) pāramitā : patience, tolerance, forbearance, acceptance, endurance (忍辱波羅蜜)
  - Vīrya pāramitā : energy, diligence, vigor, effort (精進波羅蜜)
  - Dhyāna pāramitā : one-pointed concentration, contemplation (禪定波羅蜜)
  - Prajñā pāramitā : wisdom, insight (智慧波羅蜜)
- In the Ten Stages (Daśabhūmika) Sutra, four more pāramitās are listed:
  - 7. Upāya pāramitā: skillful means
  - 8. Praṇidhāna pāramitā: vow, resolution, aspiration, determination
  - 9. Bala pāramitā: spiritual power (contrast joriki?)
  - 10. Jñāna pāramitā: knowledge

# Paramitas and Zazen

- Perfections
  - Dogen: Zazen has nothing whatsoever to do with sitting, standing or lying down
  - Nevertheless, upright posture, considering Metta Sutra, and Heart Sutra
- Sawaki: Zazen as the Self Selfing Itself
- Kobun: One must disappear on the cushion, it is the only way. Otherwise, pathological
- Suzuki: Bodhisattva's One Way: just practice, don't look at the tracks

# The Point of Zazen, after Zen Master Hongzhi

by Eihei Dogen, translated by Kazuaki Tanahashi

The hub of buddha's activity,  
the turning of ancestor's hub -  
it moves along with your non-thinking  
and is completed in the realm of non-merging.  
As it moves along with your non-thinking.  
Its appearance is immediate.  
As it is completed in the realm of non-merging  
completeness itself is realization.  
If its appearance is immediate  
you have no defilement.  
When completeness is realization  
you stay in neither the general nor the particular.  
If you have immediacy without defilement  
immediacy is "dropping away" with no obstacles.  
Realization, neither general nor particular  
is effort without desire.  
Clear way all the way to the bottom;  
a fish swims like a fish.  
Vast sky transparent throughout  
a bird flies like a bird

# The hub of buddha's activity, the turning of ancestor's hub

- Suggests dharma wheel, teaching wheel
- Dukkha is translated something like "misaligned axel" (Buddhadharma magazine, fall 2012, last page), as in misalignment of an axel on a hub. So this turning may be aligned ...

It moves along with your non-thinking  
and is completed in the realm of non-merging.

- It, in "It moves ... ", may be related to It in "You are not It, It is you", from the Jewel Mirror Sammadhi, or "Just This is It", or many others ...
- Non-thinking, as in the Koan, vs.
  - Discursive thinking <--> Afflictive emotions
  - Conscious <--> Unconscious
- Viscerally zazen is close to merging (alter-egos, sensations, etc.) so non-merging seemed odd
- non-merging in "moon in a dewdrop" is translated as "non-emerging" in one web source
- Val: non-emerging above has emphasis on "non", the same sense as emptiness

As it moves along with your non-thinking.

Its appearance is immediate.

- Appearance -- shows up? Visceral, visual, feel, be?
- Immediate – closeness? Urgency? Vitality?



# As it is completed in the realm of nonmerging completeness itself is realization

- Shunryu Suzuki Roshi: "Branching Streams Flow in the Darkness"
  - "The Truth, or Source, is something beyond our consciousness, something we cannot approach through our feeling or thought, or even through our senses. It is the source of all being, including our thoughts and whatever we can see, touch, smell, taste, or hear. Yet through practice (of Zazen) we may realize it. much later in the same book "... source is stream, steam is source ..."
- Philosophy, from Google
  - The Absolute is Already *Complete in Itself*
  - Self-realization? It is to know and experience directly who You really are! ... real eternal nature
  - Hegel: consciousness becomes "certain of itself in its object". This is not merely a result, but the truest expression of the initial relation with which experience starts. It is, therefore, the ground of the possibility of any relation between the terms in question: "consciousness of self"

If its appearance is immediate  
you have no defilement.

- If not, misalignment? Thinking? Sleeping?
- Defilement –
  - Leaking?
  - Stinkiness?

When completeness is realization  
you stay in neither the general nor the particular

- you stay in neither the general nor the particular
  - Emptiness?
  - Big Mind?
  - Four foundations of mindfulness
- Kobun's "one must disappear in the sitting" ...
- Possible defilements – wanting (to win, finish, etc)
  - Be the koan
  - With whole body you read book
  - With complete attention playing chess
  - In a task you are the task

If you have immediacy without defilement  
immediacy is “dropping away” with no obstacles.

- Immediacy is “dropping away” -- Contrast Dogen’s “dropping away body and mind”
- No obstacles -- not getting hung up

Realization, neither general nor particular  
is effort without desire.

- Who am I, What is This
- Effort leading to no effort
- Three marks
  - Desireless
  - Notionless
  - Emptiness

Clear way all the way to the bottom;  
a fish swims like a fish.

Vast sky transparent throughout  
a bird flies like a bird

- Natural or original self -- Dogen wrote something like “Zazen has nothing whatsoever to do with sitting or standing” somewhere
- Metta sutra – strenuously upright ...
- Be the task, the koan, the sitting
- Wholehearted
- Natural

# Three Turnings

- Three turnings
  - 1. dukkha, noble truths and 8 fold path etc., transience of experience, impermanence, no self (no container, controller, owner of experience) attention, mindfulness, middle way
  - 2. path of liberating all is no path, heart sutra, giving up -isms, immediacy--
  - 3. Mahayana, zen, realization, actualization
- Tenshin Reb Anderson, "A Buddha is someone who sees the way things really are. When we see the way things really are we see that we are all in this together, that we are all interdependent. A great surpassing love arises from that wisdom, and that love leads a buddha to wish that all beings would be open to this wisdom and be free from the misery of ignoring how things are" Buddhadharma magazine, Summer 2012, p. 24.

# Three Realities

- Mind and Meditation: Transcendent, or Dream
  - Mathematics -- discovered, probably universal
  - Life, human understanding, technology, the web -- physical
  - Entangled, paradoxical, incomplete, inconsistent
- Source, Truth:, Mystery
  - Physical laws and understanding
  - Causes and Conditions
  - Psychology, Philosophy -- Aristotle's Ideals, tendencies and proclivities
- Body, Reality, Actual
  - Physics, Newtonian through quantum theory
  - Cosmology, likelihood of mature alien cultures
- Speculation:
  - Physical quest for Ideals risks Life to realize Truth
  - All three, and our intuitions, fall far short of Source (and Realization?)



# Kobun, on Self Acceptance

- The particular quote below is the main theme and conclusion of a book by Caroline Atkinson, Mike's Dharma sisters who leads the Everyday Dharma sangha/zendo in Santa Cruz; her book is called A Light in the Mind. Good Book, probably second only to "Remembering Kobun" in focussing on Kobun's teaching style, or Caroline's reflections on Kobun's teachings. She wrote down the quote as the last thing she heard from Kobun, at a gathering of some of Kobun Chino Roshi's long-term students in Santa Cruz, CA, shortly before Kobun's death. A student asked, "Kobun, why do we sit (meditate)?" According to Caroline it took him many minutes, with long hesitations for thought between sentences
- Kobun replied: "We sit to make life meaningful. The significance of our life is not experienced in striving to create some perfect thing. We must simply start with accepting ourselves. Sitting brings us back to actually who and where we are. This can be very painful. Self-acceptance is the hardest thing to do. If we can't accept ourselves, we are living in ignorance, this darkest night. We may still be awake, but we don't know where we are. We cannot see. The mind has no light. Practice is this candle in our very darkest room."

# My Experience/ -- It Works within my continuous failure

- Sesshins
- Sundays
- Daily Practice of Zazen
- Play: My Biases
  - Consistent with Science through senses and reason
  - Both, and I, fall way short – in death?
- Advise: Breath, Drink (water), Eat (food)
- Yet Rohatsu is coming (but it too will pass)

# Death

- Death of Universe through Individuals, Cells
  - Time Dilation, and Mitigation
    - Catholic Salvation in Last Moment's Perfection
    - Meister Eckert's Destiny: each Being, each thing
- One Hundred Thousand Million Kalpas