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*I came into this world only that I might be happy. And whatsoever it cost me, I will be happy. A happiness there is, and it is my desire to enjoy it. (Traherne Cent.4/9) ... and with that – a Happy New Year to you all.*

		Page
A Quick Tour of Buddhism	<i>Kwan Haeng ( Chris Cheney)</i>	2
Travellers Tales – Western Australia	<i>Margot Mann</i>	10
Dialogue & other Meetings		12

Editor's Note,

I imagine that many readers of the Nowletter are not Buddhists but, like me, acknowledge the contribution that Buddhism has made to their understanding. I have been particularly attracted to Zen Buddhism and it was Blyth's book Zen in English Literature and the Oriental Classics that awakened me to treasures within my own cultural tradition by introducing me to Traherne and thence to Douglas Harding. The varieties of Buddhism and the sheer volume of works available are very daunting and I've always had a lot of uncertainty about the principles and some of the terms that crop up frequently. A recent contribution to the LookforYourself email conference from Chris Cheney provided me with a lazy person's guide to Buddhism; it is both a very interesting read and a helpful reference. I think it is also a miracle of compression and I include it in this issue in the belief that others will find it equally useful.

I've had an uneasy feeling for the past three months that someone had sent a contribution which I'd lost or failed to acknowledge. It turned out to be Margot's latest travellers tales. If there is anyone else out there in the same situation please remind me as I quite often lose files in the computer. The latest desktop mini- search programmes have saved me from a number of disasters. Thanks to Heinz Rahn for a Tomas Tranströmer poem and for your feedback messages on Watts which are still coming in and which I'll put in the February issue.

**Dialogue Meetings – Third Sunday of every month**

**NEXT HARDING MEETING – Saturday 4<sup>th</sup> February**

**Insight Dialogue Retreat – Tuesday 28 Feb to Monday 6 March**

Gregory Kramer, a senior Buddhist teacher, will teach the art of interpersonal meditation practice, so that our mindfulness-awareness practice can enter more fluidly into our daily life. For over ten years Gregory has extensively developed Insight Dialogue. He has been teaching Vipassana and metta (loving-kindness meditation) since 1980. He holds a PhD in 'Learning and Change in Human Systems' and is a core faculty member at Barre Centre for Buddhist Studies. Gregory is the father of three sons and lives with his wife in Oregon.

VENUE: The Chevalier Resource Centre in Eastern Sydney. Accommodation will generally be single dormitories. There is parking available on-site and there is public transport nearby. Directions provided at registration.

COST: 3-day Beginners' retreat - \$295; 6-day advanced retreat - \$555

REGISTRATION: Call Chris McLean on (02) 9959 3034 or 04213469 19 or Maria Bakas on (02) 48428122 or 0421547665. Or, email us on [info@insightdialogueaustralia.org](mailto:info@insightdialogueaustralia.org) or [maria2802@australia.edu](mailto:maria2802@australia.edu)

For further information: [www.insightdialogueaustralia.org](http://www.insightdialogueaustralia.org)

*I have trouble understanding what Buddhists mean when they speak of emptiness and as emptiness is referred to a number of times in the following article I have decided to slip in an explanation or definition of emptiness. We looked at this question in Nowletter 109 which includes a brief exchange between me and Chris McLean on the issue. Here is another note I found helpful. It is from the Routledge Encyclopedia of Philosophy at <http://www.rep.routledge.com/article/G002SECT12> - Ed.*

**Sinicizing Buddhist concepts: emptiness** – Before Buddhism entered China Daoists had already embraced a notion of emptiness which it took Buddhists several centuries to realize was significantly different from their own (see [Daoist philosophy](#)). Laozi had contrasted the empty or open (*xu*) with the solid. What made a wheel functional was its empty hub; what made a vessel or room functional was its open space. Hence emptiness (or openness) is not worthless but rather the key to functionality and usefulness (see [Daodejing](#)). Later Daoists contrasted existents (*you*) with nonexistence (*wu*), and claimed that all existence emerges from nonexistence and ultimately returns to nonexistence (see [You-wu](#)). Some Chinese metaphysicians, such as Wang Bi, wrote about primordial nonexistence (*yuan wu, benwu*) as the metaphysical source, destination and substratum for all existent things. Thus form and emptiness were opposed, contrasting poles, and emptiness had primacy.

Some early Chinese Buddhists interpreted Buddhist emptiness in the same fashion, especially in the Prajñāschools. Eventually Buddhists realized, as the *Heart Sutra* says, that form and emptiness are not opposed to each other, but that ‘form itself is emptiness, emptiness itself is form, form is not different from emptiness, emptiness is not different from form.’ In other words, Buddhist ‘emptiness’ did not mean ‘open’ or ‘nonexistence’. Emptiness (*śūnyatā*) signified the absence of an eternal, independent, self-causing, invariant, essential self-nature (*svabhāva*) or selfhood (*ātman*) in any thing or person. Whatever existed did so by virtue of a perpetually changing web of causes and conditions that themselves were products of other causes and conditions. Stated simplistically, emptiness does not mean that a table is unreal or nonexistent, or that its solid texture or colour are unreal; it does mean that the concept of table-ness is unreal, and that the abstractions ‘solidity’ and ‘colour’ are unreal apart from the discrete and particular sensations one has at specific moments due to specific causes and conditions. Buddhist emptiness is not a primal void, but the absence of self-essence (see [Buddhist concept of emptiness](#)). To avoid being confused with Daoist concepts of emptiness, the Buddhists eventually chose a new term, *kong*, to render their ‘emptiness’. Emptiness is neither the origin nor terminus for forms; forms themselves at any moment are emptiness. Since everything is causally connected with everything else, and there are no independent identities beyond or behind such causes and conditions, everything, according to Huayan, mutually interpenetrates and conditions everything else. Every thing defines and is defined by every other thing.

### **A Quick Tour of Buddhism from Kwan Haeng (a.k.a. Chris Cheney)**

More or less as promised, here is a quick tour of Buddhism, from "The Compass of Zen", with some notes related to Seeing /Headlessness, with the intent of placing certain aspects of Seeing/Headlessness as they may be seen to relate to both the history and various teachings of Buddhism. I have also included a few needless asides from that zany madcap Kwan Haeng character, as usual.

It might also be noted, that in several cases, including apparently my own, Janet's, Douglas's, and probably everyone to some degree or another, the points covered in this long epistle, were encountered first in experience, or in moments of insight, including some in childhood, and that subsequently, elucidation, clarification, or validation of these innate observations was encountered in these or other teachings.

As most of the words below are Seung Sahn's<sup>1</sup>, i must apologize in advance for any of the mistakes i have made in paraphrasing him. Actually, this is mostly, an extremely condensed version of "Compass of Zen", which is almost 400 pages long. This is probably also the longest post in the history of lookforyourself (email conference), so obviously, the subject matter is extremely complex and condensed, many possible paragraphs are omitted, and that may render it somewhat difficult to read for some people.

I hope that anyone who is not otherwise familiar with Seung Sahn's work, may also find something of value in here related to their Seeing activity and practice in everyday life. Also, we could use something like this for Advaita, and Christianity and Judaism and Islam also, but someone else will have to do those. Janet, don't give up after the first paragraph, keep reading, and go slow. OK, here we go;

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<sup>1</sup> The founding teacher of our School is Zen Master Seung Sahn, the 78th Patriarch in his line of transmission in the Chogyo order of Korean Buddhism. He was born in 1927 in Seun Choen, North Korea. His parents were Protestant Christians. In 1972 he came to the United States and started the Providence Zen Center, the first center in what is now the Kwan Um School. He and his students have founded over a hundred temples, centers, and groups around the world. His books include *Ten Gates*, *The Compass of Zen*, *Dropping Ashes on the Buddha*, *Only Don't Know* and *The Whole World is a Single Flower -- 365 Kong-ans for Everyday Life*. Zen Master Seung Sahn has given transmission to Zen Masters and "inka" -- teaching authority -- to senior students called Ji Do Poep Sa Nims (Dharma Masters). <http://www.kwanumzen.com/>

Purpose of Buddhism: "First attain Enlightenment, then instruct all Beings."

Divisions of Buddhism: Hinayana, Mahayana, Zen

Hinayana: 1. Insight into impermanence (everything changes, appears and disappears) 2. Insight into impurity (every physical thing is impure I like the smell of perfume, I don't like the smell of shit, i like youth and beauty, i don't like decay, old age, and death Dependent origination; a good cause leads to a good result, a bad cause leads to a bad result, to arise from conditions, to be extinct from conditions, if i exist, that exists, if i cease to exist, that ceases to exist thinking is impurity thinking makes pure and impure, good and bad, like and dislike, existence and non existence 3. Insight into nonself. Thinking makes "I" perceive people have no meaning, no reason, and no choice. Perceive there is no I → Nirvana, extinction, stillness, bliss.

*Note: As a technical term 'Nirvana' is 'no world', total extinction or stillness. The annihilation of all karmas and samskaras, or something like that. It might be taken to correspond to "Nirvakalpa Samadhi" or something like that. That is "only clear mirror" type of meditation. However, the whole deal goes on to state "Nirvana and Samsara are One." So, that corresponds to "InSeeing", and perceiving the unity in "Two way Seeing" rather obviously and directly.*

Four Noble Truths: Suffering, Origination, (12 steps of) Stopping, 12 steps reversed), The Path.

*(Note: There is the origin of your basic 12 step program right there, Dr. Phil and AA, take note. There is of course, much detail here, omitted for brevity, anyone sufficiently interested will find it easy to look up on the web.)*

Eightfold Path; Right View holding no view, no inner attachment or rejection of exclusive views which come from thinking. Right thought same basic idea. Right Speech being careful of speech. Right Action Precepts. Right Livelihood Inside keeping clear mind, outside, cutting off selfishness and helping others. Right Effort Practice. Right Mindfulness Paying attention. Right Meditation How you keep your mind at every moment.

*Note: (As everyone can See, Kwan Haeng has adhered to this doctrine flawlessly on lookforyourself, especially, right speech and precepts.) The Three Seals of Existence: All compounded things are impermanent. All Dharmas are without self nature. Nirvana is perfect stillness.*

The realization that all things are impermanent leads to the realization that all things are without an exclusive self nature. Non attachment arises with the realization that thoughts, things and experiences cannot be held. Like things, forms, and thought, laws and Dharmas are also like this.

Perceiving this, the world appears already completely empty and still, therefore, this pure clear empty stillness is the True Nature of all phenomena.

Three kinds of practice; Sila,(Precepts) Samadhi,(Meditation) Prajna,(Wisdom)

Keeping precepts basically means keeping still mind and locating karma I 'off centre' and observing rather than being determined by it. But Seung Sahn also uses the example of a person who is driving on the road to Los Angeles, and there are clearly marked road signs along the way. But the person says, "no, i am free!!! i will not look at or follow the signs, i will just drive until i see palm trees." Finally, they see palm trees, and they say, "ah, Los Angeles!" And someone else says; "No, this is Miami."

Keeping precepts is controlling conditions and feelings in order to control understanding. "The reason for this is that desire comes from our intellectual minds. All thinking is desire, and desire leads directly to suffering. Emotion makes strong likes and dislikes, and these likes and dislikes may influence understanding. If you cannot control your feelings, then you cannot control your understanding, and suffering always appears.

"Your understanding is always checking this world and holding its opinions. Also, if your understanding is too great, you will have many desires, because you have too much complicated thinking. As a result, your mind is always moving, moving, moving. It is constantly being pulled hither and thither, by the strong feelings you have, and what you like and dislike about other people and this whole world."

"It is very difficult to keep your center strong, while having these strong feelings pulling you around. That is why we have precepts, they are natural rules for controlling your desire mind. Your center becomes strong, you can perceive this world just as it is and help other beings." So that is Silas, precepts."

Samadhi (Meditation) is explained in this context by Seung Sahn as not only referring to deep meditation, but to how you keep your mind in the midst of everyday life at every moment. "That is the true Samadhi."

Prajna (Wisdom) Perceiving the world just as it is. "Everything is just like this. The sky doesn't say "I am blue". Everything that you see hear taste touch or smell is the truth. When you see a tree, only green, when you hear a dog barking, only woof! woof!

Everything is already truth, the universe is already teaching us truth at every moment, it is already giving us a wonderful Dharma speech. Simply keep a not moving mind, (and Seers know where to find that) and the truth instantly becomes yours." This is right understanding and right thoughts, the Sanskrit name for that is Prajna (Wisdom).

"So, the goal of Hinayana practice is to attain Nirvana, everything is completely empty, and this emptiness is the true nature of the world, the universe, and all of our minds. But what is the function of truth? How do we use truth to help this suffering world? That is the teaching of Mahayana Buddhism and Zen."

That is a little bit of how Seung Sahn explains Hinayana Buddhism.

*Note: I would say that, in a manner of speaking, Seeing enters here, that is, with the direct perception of no thing. This also corresponds in much the same fashion to 'primary point' and 'Anutara Samyak Sambodhi' on the Zen teaching circle.*

Insofar as adherence to the principles of Hinayana go, as the first principles of Buddhism, along with their character related implications, Seeing practice, at least for some, would seem to work from this point on our 'timeline', "backwards" in the Hinayana context.

*Note: This possibility would tend to be confirmed perhaps by much of the subject matter of record on lookforyourself (email conference). Except for Kwan Haeng of course, whose character is both impeccable and meticulous from the very beginning, being of Divine origin and all. I just thought i'd share that with you before i go to hell.*

O.K. moving right along, we come to Mahayana Buddhism.

#### Mahayana Buddhism

1. Insight into the existence and nonexistence of the dharmas. 2. Insight into the fact that there are no external tangible characteristics and that all is emptiness. 3. Insight into existence, emptiness, and the middle way. 4. Insight into the true aspect of all phenomena. 5. Insight into the mutual interpenetration of all phenomena. 6. Insight which sees that phenomena themselves are the absolute. The story goes that the Buddha gave the Hinayana teachings in order to prepare people who were only a little ignorant for the extremely broad teachings of Mahayana, which are generally taken to begin with the expression of the Avatamsaka Sutra. Mahayana teaching begins at the point of complete emptiness which is where Hinayana leaves off. On a "Zen Circle", Hinayana has come 180 degrees from 'primary point' through 'name and form' and 'karma I' to Nirvana.

*("Karma I" refers to a "layer of mind" that is deeper than mere "name and form". It is sort of, overlay, the way that we perceive the world according to our mood, and also repetitive patterns that persist for a long time, would be examples of "Karma I". Chris.)*

Hinayana and Mahayana are sometimes called "lesser and greater vehicle". Or "little boat" "big boat". (Kwan Haeng's Chinese name is Zhou Lin, which means literally "tree tree boat" or "Forest Boat". "tree tree" is the Chinese way of saying "Forest". It is also a kind of joke in Chinese.)

Seung Sahn uses the illustration of a man on a bicycle for Hinayana, and a bunch of people on a bus or a train for Mahayana. One person arrives alone by bicycle, but many people all arrive in a good place at the same time when travelling by bus or train.

Insight into the existence and nonexistence of the dharmas.

Mahayana begins by showing that the world is completely empty, mind alone. Everything changes, human beings have no meaning but what they make. But originally all is fundamentally empty, so if one attains this emptiness, suffering will be seen as also empty and disappear, as originally, there is no suffering.

Further, Mahayana declares that this realization is not for myself alone. "How can i use this realization to save all beings?" is the intent of Mahayana. To practice Mahayana means vowing not to enter the stillness, peace, and extinction of Nirvana until the last sentient being is saved.

Ramana Maharshi's famous corpse meditation was also practiced in China as a means of attaining the point that the body is empty and that the whole universe is empty. Your substance and universal substance are the same substance, and this substance is empty, it cannot do anything. Therefore, it can actually do everything. That is insight into the existence and nonexistence of Dharmas and the beginning of the correct function of substance.

Insight into the fact that there are no external tangible characteristics and that all is emptiness.

All names and forms are fundamentally empty. They do not exist except by mind alone. Human beings make names and forms for everything, and tend to think that these concepts have some real existence of their own, that is part of "the human condition". So they may have suffering when these things change.

Insight into existence, emptiness, and the middle way.

"If everything is perceived as empty, that view is already "The Middle Way". Middle Way means no good and bad, no coming and going, no birth and death. This emptiness is the Absolute, and the Absolute is always already complete.

Thinking makes "I Am", Thinking makes "I Am Not" also. "If we have these things, we believe that we are not complete. When we are not complete, we get suffering, and we make suffering for all other beings.

But originally, these things do not exist. They cannot hinder you at all. Everything is not moving, nothing ever comes or goes, nothing is ever born or dies. Everything is already empty, which means that everything is already complete. Perceiving this is attaining emptiness, the complete way, and the middle way."

Insight into the true aspect of all phenomena.

Emptiness is itself the Absolute, and complete, and the true nature of all phenomena, the wall \*is\* white, and the floor \*is\* brown. The dog barks woof! woof! "Emptiness" as it is meant here, is not existence or nonexistence, it is pointing to the Absolute beyond opposites, concept, or construct.

Everything, just as it is, is the truth. There are no opposites, because opposites come only from thinking. When opposites thinking is dropped, "the Absolute appears plain in front of you." The no thing, is everything and every thing, and everything and every thing, is the no thing, ("emptiness").

*Note: I would say that the true intent of "2 way Seeing practice" sort of commences and may also deepen over time, approximately around here somewhere. The "2 way" appellation may be a little deceptive, it is 'two way', sort of, but you may note that the fingers are pointing in both directions at the same time. It is one event, and one space that is perceiving, perception, and perceived.*

Insight into the mutual interpenetration of all phenomena.

Everything is already truth, so everything co exists with no hindrance. Clouds, rain, wind, sunlight, lightning are not hindered by the sky or even by each other. Mind is exactly the same. When good or bad situations come and go, they cannot hinder you.

You can use good and bad situations, and happiness and sadness, agreement or disagreement, whatever appears or disappears to help all beings, because all these conditions are originally empty, and therefore, with respect to suffering and the cessation of suffering, our true complete original empty nature is originally also truly and completely compassionate!

Insight which sees that phenomena themselves are the absolute.

"Already, we are living in a truth world. All things are empty, this emptiness is all things, so everything is already the complete way. ("Mind is a channel"). These actions are not for me as there is no me, or even any action, there is no thinking, since thinking is no thinking, everything is empty, so helping other people becomes possible. Every action is truth, and so every action completely connects with the suffering of all beings, moment to moment, Human job therefore becomes clear; "How can i help?"

"Compassionate action is not some idea or action. It is universal substance itself." S.S.

"Their substance is my substance, their suffering is my suffering, their happiness is my happiness. That is Bodhichitta or Bodhisattva. That is also called "Great Love and Great Compassion Mind", or "The Way of the Absolute."

And around here somewhere, essentially, 'sharing it' begins in earnest. (*Of course, we have been sharing it willy nilly, all along, but this sort of marks a point where sharing sort of 'grows up' in a way.*) Compassionate action is perceived as the natural action arising from our original true nature.

So, the teaching of Mahayana is that you are a Bodhisattva.

There are some very brief versions of some Sutras, (of which there are many, some of which are very long, the Lotus Sutra, for example is quite a large book) which form a collected teaching of the fundamental insights of Buddhism. Here are the main ones expounded upon by Seung Sahn in "Compass of Zen". These are just intended as a quick reference in case anyone wants to go into it on their own.

### **The Diamond Sutra**

"All appearance is delusion. If you view all appearance as non appearance, then that view is your true nature.

Do not become attached to any thoughts that arise in the mind. If you see form as the Absolute, if you search out the Absolute with your voice, then you are practising the wrong path, and cannot see your true self.

All compounded things are like a dream, a phantom, a bubble, or a reflection, they are like the dew and lightning, thus should you view them."

### **The Maha Prajna Paramita Hridaya Sutra (Heart Sutra)**

"Perceiving that all five skandas are empty, saves all beings from suffering.

Form does not differ from emptiness, emptiness does not differ from form.

Form is emptiness, emptiness is form.

No appearing, no disappearing, no taint, no purity, no increase or decrease.

All Dharmas are marked with emptiness.

No cognition, no attainment. Nirvana

Unexcelled Perfect Enlightenment,

Annuttara Samyak Sambodhi

Gate gate paragate parasvagate bodhi svaha.

### **The Maha Parinirvana Sutra**

All formations are impermanent,

this is the law of appearing and disappearing.

When appearing and disappearing disappear,

Then, this stillness is bliss.

### **The Lotus Sutra**

All phenomena from their very origin,  
have the aspect of stillness and extinction.

When a disciple of the Buddha walks this path,  
he will become a Buddha in future lives.

*(A note on the Lotus Sutra, in the poetic language of Buddhism, as well as to those who have apprehended the nature of time, a lifetime or a kalpa may be experienced in a single moment and vice versa.)*

### **The Hua-Yen (Avatamsaka Sutra)**

If you wish to thoroughly understand  
all the Buddhas of past, present, and future,  
then you should view the whole Universe,  
as being created by mind alone.

### **The Song of Dharma Nature**

The nature of the Dharmas is perfect, it does not have two different aspects.

All the various Dharmas are unmoving, and fundamentally still.

They are without name and form, cut off from all things.

This is understood by enlightened wisdom, and not by any other sphere.

The One is in the many, the many are within the One.  
 The One is the Many, the Many is are One.  
 Numberless kalpas are the same as one moment,  
 One moment is the same as numberless kalpas.

### **The six Paramitas**

Generosity - Conduct - Perseverance - Effort - Meditation – Wisdom  
*'K, That's a Mahayana rundown, now on to the Zen.*

### **Zen (Cham Soen)**

"To pass through this gate, do not attach to any thinking that arises in the mind.  
 Not depending on words, a special transmission outside the Sutras.  
 Pointing directly to Mind, See your true nature, become Buddha.  
 The Buddhas taught all Dharmas to save all minds,  
 If one does not keep all these minds, then what use is there for all these Dharmas?"

*(See Mahayana Buddhism, above, or find a hungry dog and feed it, for some possible elucidation on this point.)*

What Am I? Where does "I" come from? What is This?

"Zen has no road, it has no map. Practicing Zen is like taking an airplane to Los Angeles. You get in the plane, and BOOM! You and all beings arrive together in Los Angeles. An airplane has no road! There is no path or way to come and go on. You attain your true self directly, but you do it without any kind of map. It is not dependent on the Sutras, it is not dependent on Buddha, it is not dependent on time and space, name or form, or speech or words. It does not even depend on Zen. If you want to ride this plane, then from moment to moment, just don't make anything, and then you will realize that you are already complete, that is Zen Mind, it is very simple."

*Look For Yourself.*

*(I asked Chris about the fact that 'Look for Yourself' was sitting here all alone and whether it should be connected to the previous or next paragraph. He explained that it is a Headless summary of what Zen is actually, so that is why he gave it its own space. Ed.)*

Theoretical Zen: Form is emptiness, emptiness is form. Tathagata Zen: No form, no emptiness Patriarchal Zen: Form is form, emptiness is emptiness.

Seung Sahn calls form/emptiness 'Theoretical', because it can be arrived at logically, and thus there is much theoretical argument about it. However, it can also be experienced directly, and that is the form that some realizations take.

However, the expression of that point would be more like that arising from Tathagata Zen, no speech necessary, just the realization itself.

Many such realizations and insights may come about when one has been practising Seeing fairly regularly for even a little while.

Patriarchal Zen goes one step further and adds function. Seung Sahn used to demonstrate this with an orange. "What is this? If you say it is form, i will hit you, if you say it is empty, i will hit you, what can you do?" A 'good Zen answer' would be to simply peel and eat the orange.

"So, "is this a cup or not?" You pick it up and drink, that is all. A one point question gets a one point answer."

"Patriarchal Zen has a metaphysical aspect combined with a concrete aspect. Substance, truth, and function come together in one point. So, "is this a watch, or not?" "Right now, it is two fifteen."

This expresses not only clear truth, but "just like this" relationship to substance, truth, and function as a Bodhisattva with respect to a situation.

### **The Great Enlightenment**

Sky is earth, earth is sky, sky and earth revolve  
 Water is mountain, mountain is water, water and mountain are empty  
 Sky is sky, earth is earth, when did they ever revolve?

Mountain is mountain, water is water, each is already complete.

Three essential elements of Zen. Great faith, great courage, great question, (sometimes also called great doubt).

*From this it can be seen, that people who "don't get Seeing", if they persist in trying, are perhaps encountering something very similar to what many people encounter when practicing Zen.*

Four kinds of Meditation

Sitting in silent meditation (Soto)

Hit! All become One (Lin Chi (Rinzai)

Illumination, calming Looking into words.

If you understand 'don't know', just this is enlightenment.

Perceive silence, perceive question, perceive 'don't know'.

What is Buddha Nature?

Buddha said that all things have Buddha Nature

Joju said the dog does not have Buddha Nature

Which one is correct, which one is wrong?

The ten thousand Dharmas return to the One

Where does the One return?

Three Prajna Things

The ground that is not dark or light

The tree that has no roots

The valley that has no echo

The 'three prajna things' may have particular meaning for Seers, as well as for realized Zen students.

This is the realm of "like this" keeping a mind that is clear like a mirror, not holding anything. On a Zen teaching circle, it is between 270 degrees, it is the realm of magic, "live thinking", and "Freedom I".

It corresponds roughly to the Seer's world of tiny people, and even tinier airplanes, for example, or of rooms with only five walls, and peeing upside down.

*Some of the phenomena in "Freedom I" may include the Mahamaya in a more radical sense, but Douglas focuses on those everyday Seeing perceptions which are more likely to be common to all people who transcend their adult perceptual conditioning. If some of the descriptions common to Seeing are taken to include the proprioception, or 'physical in the body sense', then those are 'big freedom I states or experiences that defy imagination until they happen, and may also defy description altogether.*

The Realm of "Like This"

Spring comes, the grass grows by itself.

The blue mountain does not move.

White clouds float back and forth.

Looking within, you perceive mind's true light.

Go drink tea

Watch your step

"The realm of "like this" is the experience at 360 degrees. Everything is truth. Mind has become one with every appearance and disappearance. At this point, if you don't make anything with your mind, all the degrees on the circle disappear. There is just a circle, no degrees. That means returning to your true self, everything just as it is, is already complete. This is our everyday life, it is not special, it is our correct way, and truth, and our correct life."

For many years, whenever anyone asked Joju a question, he would simply reply "Go drink tea". This means "Wake up". When a monk asked him "What is Buddha" he replied "go drink tea." "But Zen Master, i have already drunk tea" "If you have already drunk tea, then why do you come here with such questions?"

"Once a monk asked Ma Jo; "What is Buddha?" Ma Jo said; "The sky is blue, the trees are green". "I already understand this point" the monk said. Just then, Ma Jo pointed to the ground, and said, "watch your step". At that moment, a poisonous snake crossed the monk's path. In that moment, the monk's "sky is blue" understanding all disappeared. That story shows how understanding alone cannot help you. If your center is strong, you do not need to hold onto any particular kind of Dharma speech or teaching. Just moment to moment, what are you doing right now? Just do it."

*Note: The story of the monk and the snake reminds me of something that happened to Krishnamurti. He was in a car in the company of two Advaitists who were very busy debating the meaning of life and death, when the car struck and killed a goat. The two gentlemen were too busy arguing to notice.*

#### The Human Route

Coming empty handed, going empty handed, that is human.  
 When you are born, where do you come from?  
 When you die, where do you go?  
 Life is like a floating cloud that appears,  
 death is like a floating cloud that disappears.  
 The floating cloud originally itself does not exist.  
 Life and death, coming and going, are also like that.  
 But there is one thing that always remains clear.  
 It is pure and clear, not depending on life and death.

#### *Sound familiar?*

Just Seeing is Buddha Nature  
 "If you want to understand the realm of the Buddhas,  
 keep a mind that is clear like space.  
 Let all thinking and external desires fall away,  
 Let your mind go anyplace with no hindrance.  
 Then what is keeping a mind that is clear like space?  
 If your mind is not clear, listen to the following.  
 It is Enlightenment Nature,  
 Above is the dwelling place of all Buddhas,  
 Below are the six realms of existence.  
 One by one, each thing is complete,  
 one by one, each thing has it.  
 It and dust interpenetrate.  
 It is already apparent in all things.  
 So without cultivation, you are already complete.  
 Understand, understand,  
 Clear! Clear!"  
 HAAAAAK! Do you See?  
 HAAAAAK! Do you hear?  
 Already you see clearly,  
 already you hear clearly.  
 Then what is this stick, this sound, and your mind?  
 Are they the same or different?  
 If you say 'same' i will hit you 30 times.  
 If you say 'different, i will hit you 30 times.  
 Why?  $3 \times 3 = 9$

Where are you going?

Ancient Buddhas went like this.  
 Present Buddhas go like this.  
 You go like this, i also go like this.  
 What is the thing that is not broken?  
 What is it that is eternally indestructable?  
 Do you understand?  
 HAAAAAK!  
 In the three worlds, all Buddhas of past, present, and future, simultaneously attain enlightenment.  
 On the ten levels, all beings on the same day enter into Nirvana.  
 If you don't understand this, check the following;

The statue has eyes, and tears drip silently down, the boy snuffles wordlessly in the dark.

Which of the following sentences is Freedom from Life and Death?

Under the sea, the mud cow eats the moon.

In front of a cliff, a stone tiger sleeps holding a baby in its arms.  
The steel snake drills into the eye of a diamond.

Mount Kun Lun rides on the back of an elephant pulled by a little bird.

Original Face

Sitting in silence in a mountain temple in the quiet night. Extreme quiet and stillness are our original nature. Why then does the Western wind shake the forest? A single cry of the cold weather geese fills the sky.

Just like this is Buddha  
The spirit remains clear and bright.  
The six senses and the six perceptions fall away.  
The original body remains clear constantly,  
Speech and words cannot hinder it.  
True nature has no taint, and is already a perfect sphere  
Not attached to any thinking, just like this is Buddha.  
The four elements disperse as in a dream  
The six perceptions, senses, and consciousnesses  
are originally empty.  
If you want to understand the Buddha and eminent teachers  
return to your original light.  
The sun sets over the western mountains.  
The moon rises in the east.

*Well, there are a couple more, but i am already very tired.*

Only go straight, don't know.

When people asked Seung Sahn what kind of Buddhist Teacher he was he said, "I don't teach Korean Theraveda Buddhism, or Mahayana or even Zen. I only teach "Don't know". Fifty years here and there teaching only don't know, so only don't know, ok?"

And the Buddha said when asked more or less the same thing; "I really have no idea." And Bodhidharma also said; "Don't know".

So, what kind of a teacher is Douglas, and what has he been teaching all these years?

To attain this point, you must look for yourself.

So, it is very interesting maybe how Buddhism and Seeing/Headlessness may relate to each other in a complementary manner i think. That is it.

*Chris Cheney*

### **Travellers Tales – Western Australia from Margot Mann**

Perth was still enjoying the longest coldest wettest winter for ages, as we discovered when we flew from Broome (air temp. 31 degrees, water temp. 28 degrees), to Perth (17 degrees.)

The western Australian coastline has the biggest skies in the world, and the sun disappears spectacularly over the horizon every evening. Sunset on Broome's Cable Beach is a cliché. We stayed in a practically-finished resort in Broome, where we had several visits from electricians and other tradesmen.

Broome means pearls, and on our trip to a pearl farm, we were told how technicians (described by the female marine biologist as "underworked and overpaid") seed specially selected oysters. They carefully prise the shells apart and place the small round "seed" in the oyster's gonad, and then replace the shells in the ocean, isolated in wooden frames, to move back and forth in the current for at least two years until the oyster has coated the intruding irritant with many layers of nacre.

In the meantime, a tiny crab the size of a thumbnail filters the algae which could choke the oyster. In return, it has a safe home for life. The tiny crab in our demonstration kept running away and the marine biologist said that during another demonstration, she once accidentally killed the little crab housekeeper, and later received a hostile letter from a child.

There are five criteria for the pearl market – size, roundness, colour, lustre and texture. I like irregularly shaped pearls, but the market rewards perfectly round ones, the bigger the better. Pearl technicians get a bonus if the pearls they seed subsequently prove to be large and perfect. The rare gold-lipped oyster produces the sought-after creamy-gold pearl.

We admired the \$38,000 pearl necklace at the souvenir shop, and were told to wear our pearls and wipe them with a damp cloth every day to remove acid picked up from the skin.. I murmured something about Thorpey's pearls while we were milling around the pearl shop, and a woman nearby said jokingly, "Careful what you say, Ian Thorpe is my cousin." Her feet seemed to be normal size.

Every morning and evening the camels walked past our Broome resort, twenty or thirty austere beasts strung together, making their dignified way to the beach for the undignified business of carting tourists around.

We saw the dinosaurs' footprints in the rocks at low tide at Gantheaume Point. The footprints are 120 million years old and are clearly visible in the rocks when the tide is completely out. Fortunately, there were a few other people looking for the footprints too because there are no markers in the rocks and they were quite hard to find. On the day we saw them, low tide co-incided with the sunset, and we walked back along the beach to our street, guided by the light on the Surf Life Saving Club. The tide comes in fast on Cable Beach, and we tramped in the dark towards the distant light, an hour and a half away, with the soft sea sounds moving closer on our left.

Monkey Mia resort sits on a piece of breath-taking coastline and is famous for its friendly dolphins. It is believed to be named after a ship called "Monkey", which sank off the coast. We arrived at the resort, ate an indifferent meal, and at 8 am the next morning gathered with other tourists to await the arrival of the dolphins. "They came at 8 am yesterday", we were primed. By about 10 a.m. when some watchers (me) were getting fed up, three or four tame dolphins the keepers knew by name, swanned in for a fish or two. No touching allowed, which is a good thing, and only a small handful of tourists was invited to feed the visitors. The dolphin expert, standing knee deep in the ocean with microphone in hand (tourists move back), was very knowledgeable and his commentary thorough, given that he had had plenty of time while we were waiting to deliver it, but unfortunately Monkey Mia suffers from commercial exploitation. The place became famous years ago (20 or 30?) when tourists reported regularly swimming with many wild dolphins. Now, after years of commercial exploitation, there are a few tame dolphins who know they can bank on a feed every day, and a resort which enjoys a complete monopoly.

At Ningaloo Reef we potted about in a glass-bottomed boat in the lagoon and then snorkelled from the boat. The coral is interesting but visually much less spectacular than the Barrier Reef, and after swimming around in circles looking for fish, we finally swam back to the boat to find it surrounded by fish being fed by the tour operator for the benefit of the majority who elected not to snorkel!

One highlight of our trip was a visit to a wedge-tailed eagle sanctuary, near Margaret River in the south of the state, where our guide passionately pleaded for eagle-awareness, and damned farmers and racing pigeon owners for shooting eagles and hawks. He said that the golden eagle has become extinct in U.K. this year and the same thing is likely to happen to the mighty wedge-tail in Australia. I put on a heavy leather falconer's glove and a masked owl called Radar sat on my arm, rewarded with scraps of ox-heart by its keeper. Then we went to the inevitable shop and bought a t-shirt with owl faces on it, served by the actor Jack Thompson's half brother (same father.)

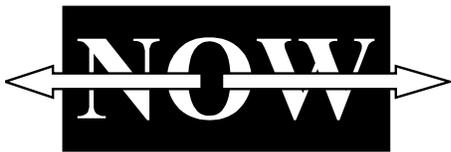
Some vivid memories from Perth include our visit to The Swan Bells, commemorating Australia's bicentenary in 1988. We watched the bellringers at work in a dramatic building near the Swan River, where the eighteen bells include twelve from St Martin-in-the-fields, which have existed from before the 14<sup>th</sup> century.

We returned to Sydney from Perth on the Indian Pacific. It took three days and I had a touch of cabin fever towards the end. Good food though. One of our fellow travellers said she had earlier travelled on the Indian Pacific and a middle-aged woman sat in the lounge and played guitar and sang songs all the way. She said it was the woman's great ambition to sing on the Indian Pacific. We disembarked at places like Kalgoorlie, and Cook, a ghost town in the middle of nowhere with a current population of two (2). Then we dashed around Broken Hill in half an hour. All I remember from there is a hairdressing salon called "Curl Up and Dye."

And then we got off at Central Station in Sydney, where the temperature was a balmy 28 degrees.

*Margot Mann*

<b>Regular Dialogue Meetings</b>				
<b>LOCATION</b>	<b>DAY</b>	<b>MEETING PLACE</b>	<b>TIME &amp; CONTACT</b>	<b>Phone Nos.</b>
Sydney City	Third Saturday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	2.30pm Terry O'Brien	0431605374
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Nowra	First Saturday	Bridge Tavern	4-6pm –Riche du Plessis	4423 4774



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**If unable to deliver please return to:  
81 Greville Street, Chatswood 2067**

**Academy of the Word Seminar Programme** Dr Alex Reichel (02) 9310 4504 – 2<sup>nd</sup> & 4<sup>th</sup> Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 2000 - The New Phone Number is (02) 9268 0635. Second Tuesday 6.15pm - *Healing & Well-being* - Fourth Tuesday 6pm - *State of the World*

**Blavatsky Lodge of The Theosophical Society** Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at – <http://www.matra.com.au/~hpb/index.html>

**Mountain Heart Retreat** – Meditation retreats of two or four days offered in a peaceful bush valley in the southern tablelands close to Braidwood, NSW. Phone Maria Bakas on 02 4842 8122 or 0421 5476 65

**Look for Yourself (Harding) Meetings** - Approximately bi-monthly, by email notification of date and programme.

**Krishnamurti Fellowship** – Every Monday 6.30pm at Blavatsky Lodge see address above.