
zen meditation Zen Meditation for Beginner

Posted by ilgu - 2008/11/17 19:52

1) What is Zen meditation? Hui-neng said (Platform Sutra): What is Dhyana Samadhi (Zen meditation)? If, externally, one is separated from appearances; Then, internally, one's mind is not perturbed. Original Nature is of itself pure, And of itself in Samadhi. To be separated from appearances externally is Dhyana, To be unperturbed internally is Samadhi. So it is called Dhyana Samadhi. 2) How and why of meditation (adapted from sayings of Bhagwan Rajneesh and P.D. Ouspensky) First, every thought is wrong. Whether right or wrong thought, it causes problems. Second, you have to get out of the mess of mind. You have to pull yourself out, because it is more difficult to pull the mess away. You are going to stand out of your mind, as a watcher. Whatever is going on in the mind, you don't even interfere. You simply watch, as if it is somebody else's business. In this indifferent aloofness, all thoughts disappear, and there is no mind - Watch the mind, and the mind disappears. Thus you achieve no-mind. So, what is no-mind? It does not exactly mean the absence of mind; it is rather going beyond mind. (So you can live in the world and yet not be of the world.) Hui-neng said no-mind means: Not to think while in the midst of thoughts. Our meditation here is a state of such no-mind. This unfocused awareness (as a meditation) is the Sati and Samadhi all rolled into one. The pain comes from your mind, And your mind is your past. But the past is no more. So pull yourself out and just watch, As if it's none of your business. In short: Pull out and just watch. Now, here is a simple formula that will enable us to experience this no-mind right away: Ouspensky said, while visiting C.E.M. Joad in his deathbed, It is a very simple matter. I am sitting here. you just close your eyes and remember one thing: whatever is going before your inner eye is the mind, and 'the presence' in front of which 'the mind is passing' is the no-mind. You can soon perform this exercise, with your eyes open, anytime anywhere. (But not when you are driving a car - Safety comes first.) Also, the presence here - which is now the no-mind awareness that became you - can be wider than the inner eye: you can expand it wide enough to de-localize a painful object nearby (your boss bullying you, perhaps). And the pain starts to disperse. Make the no-mind awareness bring in some sunshine (or the positive Yang-energy), and let it dazzle the remains of the pain. And the pain (i.e. your own negative force) is gone. This no-mind awareness in a person that keeps his precepts knows no limit timewise or spacewise; and is quite close, for motivational purposes, to the Dhyana Samadhi of Hui-neng and Wu-wei (no-action) of Lao-tzu. And you have a new Hua-tou (word head) to bring yourself quickly into Zen anytime anywhere: Pull out, and just watch. Like Chao-chou's Mu (nothing). But, true Zen is a practice of no practice. (There is only ONE. So who is fooling who?) Zen Master Ta-hui (1089 - 1163) left his last verse a moment before he died: Birth is thus Death is thus Verse or no verse What's the fuss? 3) Goal of Zen meditation We have found out, in 1. above, what Zen meditation is in words. We also have personally experienced the Zen meditation in 2. above. Now our goal is to attain Enlightenment, thereby freeing ourselves from rebirth and sufferings. For this, we need resort to our poetic intuition rather than intellectual reasoning, since Enlightenment is a transcendental process. It is also a subtle process: According to Hui-neng, the only difference between the enlightened one and an ordinary man is that one knows that he is enlightened and the other does not. Its basic idea in words is: Go beyond words and letters, To understand what Mind is directly. This, then, is attaining Buddhahood. To achieve our goal, one can rely on an enlightened Master. Or, if a Master is not available, one can rely on the Four Noble Truths (Buddha's First Sermon, original version), or the Platform Sutra of Hui-neng. Once enlightened, it needs to be certified by an enlightened Master. Or, if such a Master is not available, one can certify himself using the benchmark contained in the Buddha's First Sermon (original version). In fact, our Buddha spoke this First Sermon to a few of his fellow Hindu ascetics for the sole purpose of awakening them (transcendence). Not to describe his newly obtained wisdom or vision (words). 4) Suggested readings To witness the arrival of the Buddha with his Four Noble Truths: (Walpola Rahula, What the Buddha Taught. Grove Press, New York, 1974.) To remain in the Home of Zen: (Hsuan Hua, The Sixth Patriarch's Dharma Jewel Platform Sutra. The Buddhist Text Translation Society, San Francisco, 1977. ISBN 0-917512-19-7.) For a briefing on Zen in general: (Alan W. Watts, The Way of Zen. Vintage Books, New York, 1957.) 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Bhagwan Rajneesh and P.D. Ouspensky) First, every thought is wrong. Whether right or wrong thought, it causes problems. Second, you have to get out of the mess of mind. You have to pull yourself out, because it is more difficult to pull the mess away. You are going to stand out of your mind, as a watcher. Whatever is going on in the mind, you don't even interfere. You simply watch, as if it is somebody else's business. In this indifferent aloofness, all thoughts disappear, and there is no mind - Watch the mind, and the mind disappears. Thus you achieve no-mind. So, what is no-mind? It does not exactly mean the absence of mind; it is rather going beyond mind. (So you can live in the world and yet not be of the world.) Hui-neng said no-mind means: Not to think while in the midst of thoughts. Our meditation here is a state of such no-mind. This unfocused awareness (as a meditation) is the Sati and Samadhi rolled into one. The pain comes from your mind, and your mind is your past. 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Make the no-mind awareness bring in some sunshine (or the positive Yang-energy), and let it dazzle the remains of the pain. And the pain (i.e. your own negative force) is gone. This no-mind awareness in a person that keeps his precepts knows no limit timewise or spacewise; and is quite close, for motivational purposes, to the Dhyana Samadhi of Hui-neng and Wu-wei (no-action) of Lao-tzu. And you have a new Hua-tou (word head) to bring yourself quickly into Zen anytime anywhere: Pull out, and just watch. Like Chao-chou's Mu (nothing). But, true Zen is a practice of no practice. (There is only ONE. So who is fooling who?) Zen Master Ta-hui (1089 - 1163) left his last verse a moment before he died: Birth is thus Death is thus Verse or no verse What's the fuss? 3) Goal of Zen meditation We have found out, in 1. above, what Zen meditation is in words. We also have personally experienced the Zen meditation in 2. above. 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zen meditation Zen Meditation for Beginner

Posted by Sam - 2008/11/17 19:52

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zen meditation Zen Meditation for Beginner

Posted by Tang Huyen - 2008/11/17 19:52

<<Books of the following types are to be avoided, because they make you feel that you know. (Zen is a serious business about not getting reborn as an animal.): (Academic treatises on doctrinal systems, theological aspects, Mahayana philosophy etc.. Best sellers and popular introductions to Buddhism, Zen, Koan etc.. Zen circus of hilarious Zen Masters. Any books on Buddhism that tend to stimulate one's biological instincts.) In fact, Chinese Chan masters are massively learned, and concede nothing in intellectuality to their less meditative colleagues (the present-day Hsing-yun and Sheng-yen are examples). If one doesn't learn Buddhist theory and simply dives in head-first practicing Chan (or especially Zen), one can end up spouting Hinduist themes as soon as one opens one's mouth, as we have seen on TRB with Barbara. Tang Huyen

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Posted by ilgu - 2008/11/17 19:52

Tragically, saying is easier than done. So it is not easy? And it is tragedy? Listen to this verse (actually it is not much more than a common sense): What is not easy always turns out to be easy. So that's why it is easy.

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they make you feel that you know . (Zen is a serious business about not getting reborn as an animal .): (Academic treatises on doctrinal systems, theological aspects, Mahayana philosophy etc.. Best sellers and popular introductions to Buddhism, Zen, Koan etc.. Zen circus of hilarious Zen Masters. Any books on Buddhism that tend to stimulate one's biological instincts.) In fact, Chinese Chan masters are massively learned, and concede nothing in intellectuality to their less meditative colleagues (the present-day Hsing-yun and Sheng-yen are examples). If one doesn't learn Buddhist theory and simply dives in head-first practicing Chan (or especially Zen), one can end up spouting Hinduist themes as soon as one opens one's mouth, as we have seen on TRB with Barbara. Tang Huyen If you are Enlightened, you can read anything and still learn something from it (in fact it will turn you into an efficient teacher). Why? Because you are, always, one with the Eightfold Path (RIGHT View, etc.). But, if you are not Enlightened, and yet keep on reading (to know more or better than your colleagues), then it is an indication that you are suffering from an insatiable Tanha. (You are not satisfied with just a few scoops of ice cream.) What benefit are you going to derive from this? A Zen sport?

zen meditation Zen Meditation for Beginner

Posted by Alaya - 2008/11/17 19:52

hehehe - looks like someone's found themselves a koan. alaya

zen meditation Zen Meditation for Beginner

Posted by Guy Schalnat - 2008/11/17 19:52

What is not easy always turns out to be easy. So that's why it is easy. Exactly. Well, not really. How do you awake, when you're not really asleep? You're just pretending. Awakening is as much as an illusion as the sleep that you are supposedly awaking from. So how do you do it? By ignoring the illusion, of course. How do you do that? Anyway you can. You certainly do NOT do it by reading a certain set of books, or avoiding others (as ilgu suggests), or by doing what someone else has done. Make your own footprints. Follow your own path. All paths lead to the top of the mountain eventually. Climb the one that makes the most sense to you. The book The Wooden Bowl helped me alot, but it may or may not help you. If you must read books (and that is my way), go to a bookstore, look through the books, read the back cover or titles or first pages or last pages or whatever feels right to you at the time. Get it. Read it. Burn it (or at least stick it in the back of the bookcase). Go on. If you must sit with others, go to as many different groups as you can. If it doesn't feel right, it isn't right. Don't listen to anything anyone else tells you. They can, at best, talk about their path, not yours. Listen to yourself. It is easy. If it isn't easy to you, then you're obviously doing something wrong. Change. -Guy (The Truth is out there. You won't find it in the X-Files. It's everywhere. Good luck.)

zen meditation Zen Meditation for Beginner

Posted by Tang Huyen - 2008/11/17 19:52

<<Make your own footprints. Follow your own path. All paths lead to the top of the mountain eventually. Climb the one that makes the most sense to you. Odd. The Buddha says that his Law goes against the stream, which implies that most other Laws go with the stream and are therefore wrong. And when he reflects on what he can reverse, he can only find his Law, not the innumerable paths taught by the teeming gurus and fakirs and shamans and magicians of his Indian milieu and not those gurus and fakirs and shamans and magicians. So what makes the most sense to one may not lead to liberation from suffering, and the path that leads to the liberation from suffering may not make sense to one, at least not right away. And, by the way, the Buddhist sages are just those people who do not leave footprints. Tang Huyen

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Posted by Ali Hassan - 2008/11/17 19:52

paths lead to the top of the mountain eventually. Climb the one that makes the most sense to you. Odd. The Buddha says that his Law goes against the stream, which implies that most other Laws go with the stream and are therefore wrong. And when he reflects on what he can revere, he can only find his Law, not the innumerable paths taught by the teeming gurus and fakirs and shamans and magicians of his Indian milieu and not those gurus and fakirs and shamans and magicians. So what makes the most sense to one may not lead to liberation from suffering, and the path that leads to the liberation from suffering may not make sense to one, at least not right away. And, by the way, the Buddhist sages are just those people who do not leave footprints. Tang Huyen That's unfortunate, since the rest of the crowd have gotten so damned confused over what they thought were their footprints, their lives, philosophies and actions are so anti what they say they follow, it is a joke only Mara can appreciate fully.

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zen meditation Zen Meditation for Beginner

Posted by Tim Harris - 2008/11/17 19:52

Odd. The Buddha says that his Law goes against the stream, which implies that most other Laws go with the stream and are therefore wrong. Does one have to go against the stream in order to enforce and teach the law? Perhaps it is a matter of walking with the stream but 'moving' slower than the stream. Gentle Peace. Tim Harris

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zen meditation Zen Meditation for Beginner

Posted by ilgu - 2008/11/17 19:52

What is not easy always turns out to be easy. So that's why it is easy. Exactly. Well, not really. How do you awake, when you're not really asleep? You're just pretending. Awakening is as much as an illusion as the sleep that you are supposedly awaking from. So how do you do it? By ignoring the illusion, of course. How do you do that? Anyway you can. You certainly do NOT do it by reading a certain set of books, or avoiding others (as ilgu suggests), or by doing what someone else has done. Make your own footprints. Follow your own path. All paths lead to the top of the mountain eventually. Climb the one that makes the most sense to you. The book The Wooden Bowl helped me alot, but it may or may not help you. If you must read books (and that is my way), go to a bookstore, look through the books, read the back cover or titles or first pages or last pages or whatever feels right to you at the time. Get it. Read it. Burn it (or at least stick it in the back of the bookcase). Go on. If you must sit with others, go to as many different groups as you can. If it doesn't feel right, it isn't right. Don't listen to anything anyone else tells you. They can, at best, talk about their path, not yours. Listen to yourself. It is easy. If it isn't easy to you, then you're obviously doing something wrong. Change. -Guy (The Truth is out there. You won't find it in the X-Files. It's everywhere. Good luck.) All I can say to you is that I sincerely wish you good luck. (Wish there were something that I could do to help you.)

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Posted by Tim Harris - 2008/11/17 19:52

In a way, it looks like a sleeptalking by a sleepwalker. One minute he says this; the next minute an entirely different story (self-contradiction). Self contradiction? Perhaps... it may also be 'self' destruction... after all, isn't that the 'point'..?....? Gentle Peace. Tim Harris

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Posted by ilgu - 2008/11/17 19:52

isn't that the 'point'..?....? Gentle Peace. Tim Harris Careful with that 'self' destruction! Those countless, innocent creatures in the woods don't want to get killed by your Zen practice. This is, so that is. Remember?

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Posted by Tim Harris - 2008/11/17 19:52

Self contradiction? Perhaps... it may also be 'self' destruction... after all, isn't that the 'point'..?....? Careful with that 'self' destruction! Those countless, innocent creatures in the woods don't want to get killed by your Zen practice. This is, so that is. Remember? I was 'pointing' to the maintenance of a humble nature until all work is done... but I can also see by your words that you 'know' something and surely, I can learn from 'that' too... :o) Gentle Peace. Tim Harris

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Posted by Guy Schalnat - 2008/11/17 19:52

Since he doesn't remember that he was enlightened a few hours ago, he is on a constant quest looking for himself. If he is rich, he can travel around the globe checking out all the gurus. If not, he can devour many books (and author many books), eventually (and unintentionally) confusing many readers.] Uh, that's what I said. Don't do that. Find the path (book, guru, no books, no guru, whatever) that is your path, and follow it. Don't read a book because someone who is supposedly enlightened said to, or go to a guru for the same reason, or not, or whatever. Don't Do , just Be . The finding out that you are on the wrong path is part of the learning. The finding out that there is no such thing as a path is also. If you had titled this post Buddhist Meditation for Beginner , I wouldn't say anything. But you didn't. So don't give me Buddhism's One Path . Oh nevermind. I'm not trying to convince you. You won't get it. -Guy (but someone else may, so I do my best. It's that responsibility thing for others, and I'm working on it.)

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Posted by Alaya - 2008/11/17 19:52

make sense to one, at least not right away. And, by the way, the Buddhist sages are just those people who do not leave footprints. Tang Huyen hehehehee, well said Tang. alaya

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(typos corrected etc.)

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Posted by maryg_50ny - 2008/11/17 19:52

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Posted by ilgu - 2008/11/17 19:52

2) How and why of meditation (adapted from sayings of Bhagwan Rajneesh and P.D. Ouspensky)... Rajneesh was a corrupted Hindu. Ouspensky never professed zen. Foolish one! Do you really believe I had not gone through such steps (petty reasonings like yours)? What I have said said I, Because it is useful ; What I have not said said I not, Because it is not useful. (Do you have to act like the dog chasing after the bone only because I specified the reference sources in my text - a common courtesy?)

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Posted by ilgu - 2008/11/17 19:52

You do not seem the beginner from what you post here... But even so perhaps you can find the books of Thich Nhat Hanh,there are many...also I enjoy: Awakening the Buddha Within by Lama Surya Das, as it is a very simple,easyexplained path to Buddhism by an American who traveled and studied in Tibet.... metta, maryg I am sorry but I need to be blunt (like Bodhidharma): Zen is a serious business about not getting reborn as an animal . We don't want to end up on somebody's food table. Not many of us know when we will die. What if you die tomorrow? Would Lama Surya Das come to your rescue?

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(Selections from the teachings of Zen Master Bo Hum)

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Posted by maryg_50ny - 2008/11/17 19:52

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Posted by maryg_50ny - 2008/11/17 19:52

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