

# Meditation Retreat

June 2014



# Friday Evening

Meditation Retreat, June 2014



# Small Group Discussion

Friday

## Groups of Three

### Discuss:

1. What do you like best about your meditation practice?
2. How has it changed you or your life for the better?

- Large group discussion

15 minutes

### Two lists on newsprint:

1. *Like Best*
2. *Change for Better*

15 minutes

# Meditation is Like Training Yourself in Archery

Śurangamasamadhisutra

*First you aim at the side of a barn.*

*When you have learned to hit the barn, you aim at the barn door.*

*When you have learned to hit the barn door, you aim at a target.*

*When you have learned to hit the target, you aim at a stick.*

*When you have learned to hit the stick, you aim at a human hair.*

*When you have learned to hit the hair, you aim at a hundredth part of a hair.*

*If you can hit that, you are reputed to be a good archer. You can effortlessly hit any target, even in the darkness of night.*

# Jack and Master Yap

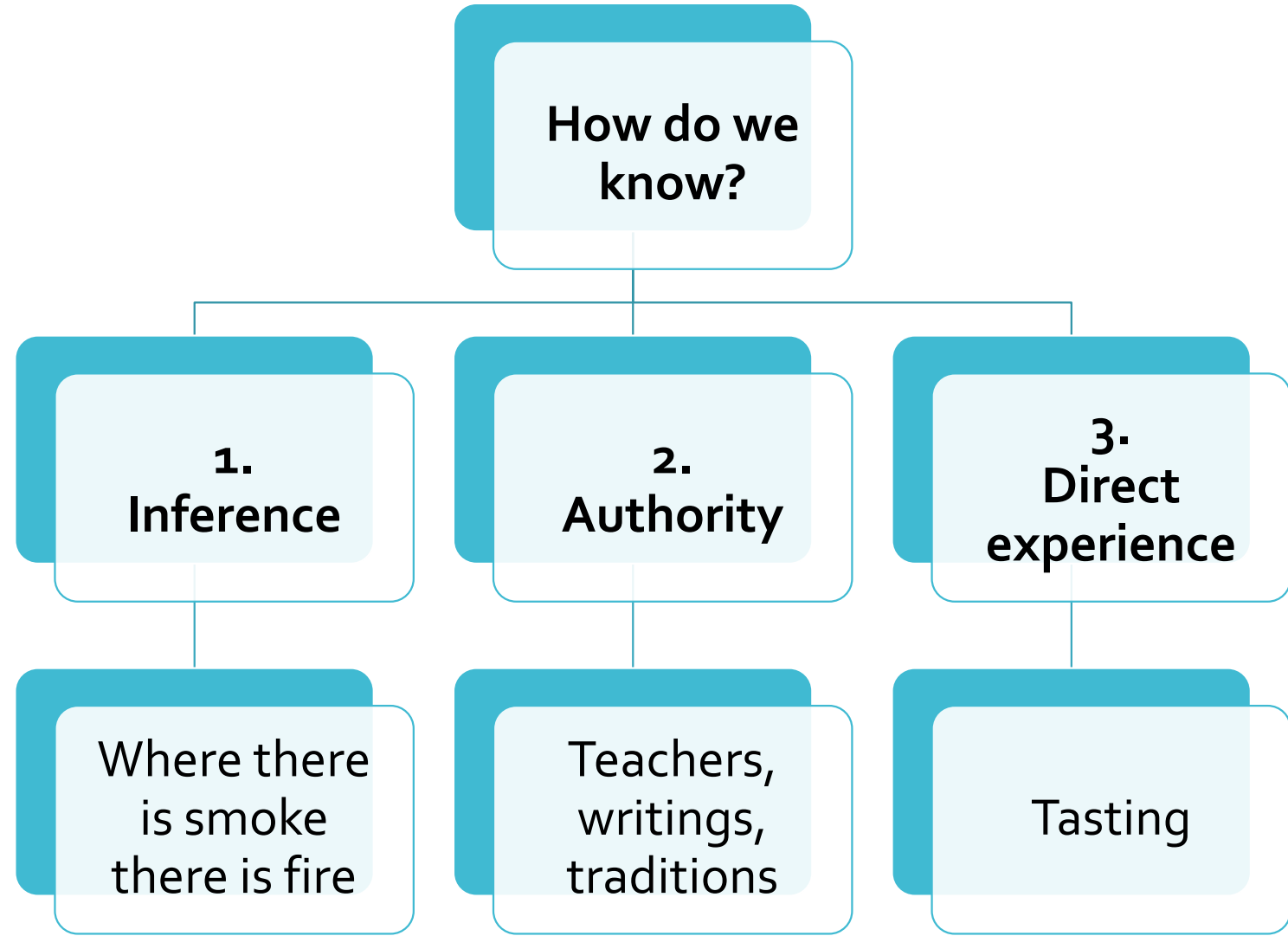


# Jack and Religion



# Three Sources of Knowledge

Zongmi, *Chan Preface*



# Two Sides of the Same Coin

*Awakening of Faith in the Mahayana*



## Samsara

- Cyclic existence
- Cause and effect: karma
- Causes and conditions
- Dependent origination
- Impermanence
- Non-self
- Suffering



## Suchness

- Things as they are
- Non-duality
- Mind pure in its self-nature
- Great wisdom
- True knowledge
- Eternity
- Bliss
- Freedom
- Nirvana/Liberation



# Three Trainings

*The Mirror of Zen*



1.  
Morality  
*Śīla*

- Not following after the thinking mind

2.  
Meditation  
*Samadhi*

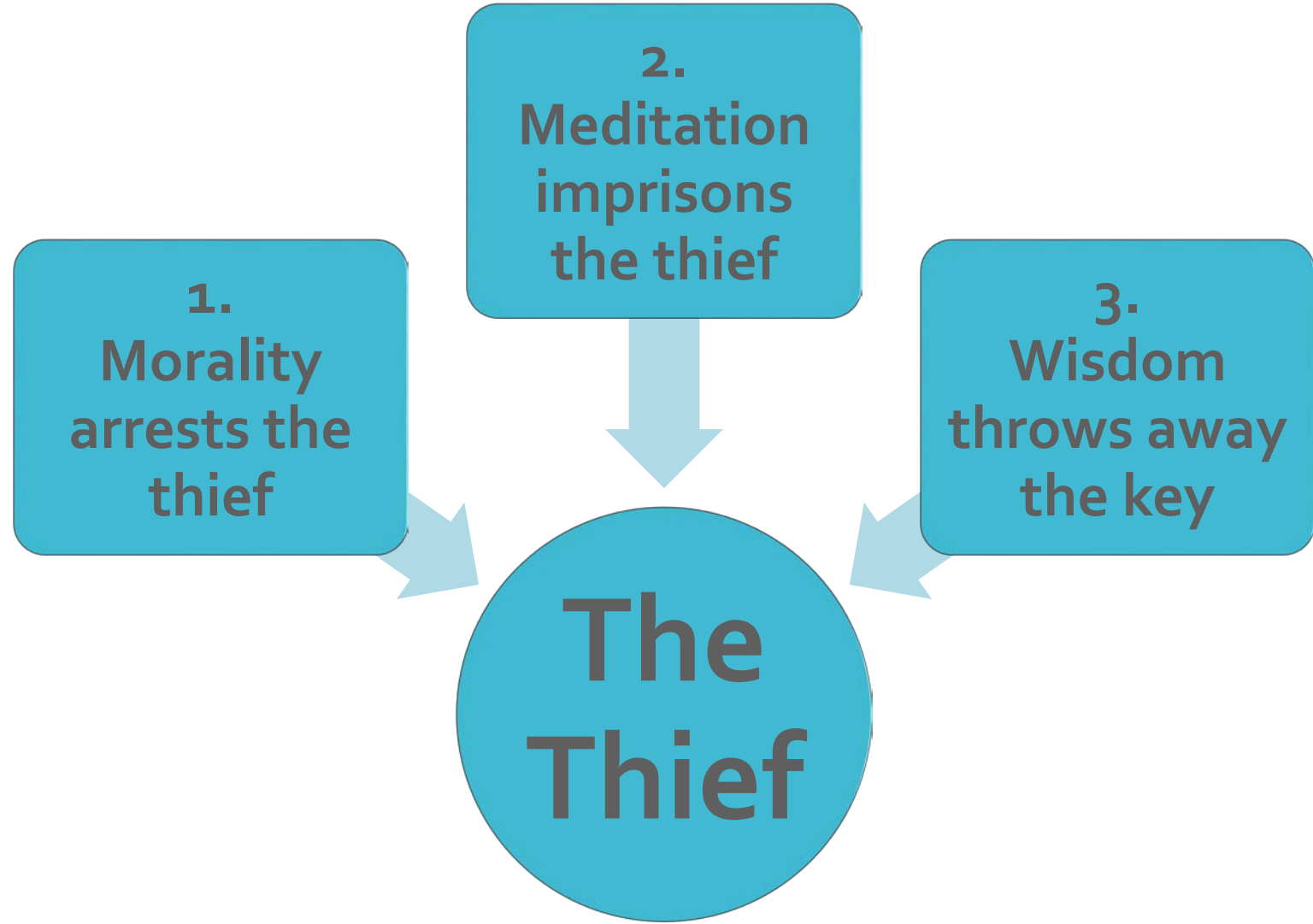
- Not giving rise to thinking but keeping a mind before thinking arises

3.  
Wisdom  
*Prajña*

- Not being guided into action by foolish thought

# Training Our Deluded, Defiled Mind

*The Mirror of Zen*



# Three Poisons

## Greed

- Lust
- Desire
- Love
- Acceptance
- Likes

## Hatred

- Aversion
- Disgust
- Revulsion
- Rejection
- Dislikes

## Ignorance

- Delusion
- Lack of understanding
- Confusion
- Stupidity
- Skepticism

# Morality: Ten Virtues

1. Refraining from killing	Action	Karma	
2. Refraining from stealing			
3. Refraining from sexual misconduct			
4. Refraining from lying	Speech		
5. Refraining from slandering			
6. Refraining from gossiping			
7. Refraining from divisive speech			
8. Cutting off greed	Mind		
9. Cutting off hatred			
10. Cutting off ignorance			

# Xinxin Ming

Jianzhi Sengcan (僧璨) (died 606)

# Cutting off Greed and Hatred

*Xinxin Ming*

*The Great Way is not difficult  
for those who have no preferences.  
When love and hate are both absent  
everything becomes clear and undisguised.  
Make the smallest distinction, however  
and heaven and earth are set infinitely apart.  
If you wish to see the truth  
then hold no opinions for or against anything.  
To set up what you like against what you dislike  
is the disease of the mind.*

# Cutting off Ignorance

*Xinxin Ming*

*When the deep meaning of things is not understood  
the mind's essential peace is disturbed to no avail.  
The Way is perfect like vast space  
where nothing is lacking and nothing is in excess.  
Indeed, it is due to our choosing to accept or reject  
that we do not see the true nature of things.*

# Mind Training

*Xinxin Ming*

*Live neither in the entanglements of outer things,  
nor in inner feelings of emptiness.*

*Be serene in the oneness of things  
and such erroneous views will disappear by  
themselves....*

*Just let things be in their own way  
and there will be neither coming nor going....*

*To come directly into harmony with this reality  
just simply say when doubt arises, "Not two."*



# Suffering in Meditation is Different

- Suffering in your meditation
  - Pain
  - Uncomfortable memories
  - Unpleasant thoughts or emotions
  - Frustration, being uncomfortable with yourself
- Downloaded from the alaya consciousness where they are stored
  - They are not the truth about your existence
  - Just impermanent, transitory phenomena
  - They are being released so that they can be cleared out
- Remain detached
  - Do not react
    - Emotionally to any such phenomena
  - Return to your practice
    - Of bodily presence and unfocussed awareness
  - Wait patiently
    - And allow the phenomena to flow down and out of your body

# Awaken to Your True Nature

*The Mirror of Zen, #27*

**My hope is that all practitioners of  
the Way completely believe in their  
true self.**

**You should neither lack confidence  
nor give rise to pride.**



# Saturday Morning

Meditation Retreat, June 2014

**Do Nothing**

Nothing to achieve

Nothing to abandon

Nothing to be confused about

# Small Group Discussion

Saturday Morning

## Different Groups of Three

Share:

1. An interesting meditation insight
2. Do you have a story of healing to share?

- Newsprint lists

1. *Insight*
2. *Healing*

15 minutes

- Large group discussion

15 minutes



# Saturday Afternoon

Meditation Retreat, June 2014

# Small Group Discussion

Saturday Afternoon

## Different Groups of Three

Discuss:

1. A difficulty in meditation encountered by members of the group

- Large group discussion

15 minutes

- Newsprint lists:
  - *Difficulty*

15 minutes

# Two Sides of the Same Coin

*Awakening of Faith in the Mahayana*



## Samsara

- Cyclic existence
- Cause and effect: karma
- Causes and conditions
- Dependent origination
- Impermanence
- Non-self
- Suffering



## Suchness

- Things as they are
- Non-duality
- Mind pure in its self-nature
- Great wisdom
- True knowledge
- Eternity
- Bliss
- Freedom
- Nirvana/Liberation





# Sunday Morning

Meditation Retreat, June 2014

# Three Trainings

*The Mirror of Zen*



**Morality**  
*Śīla*

- Not following after the thinking mind

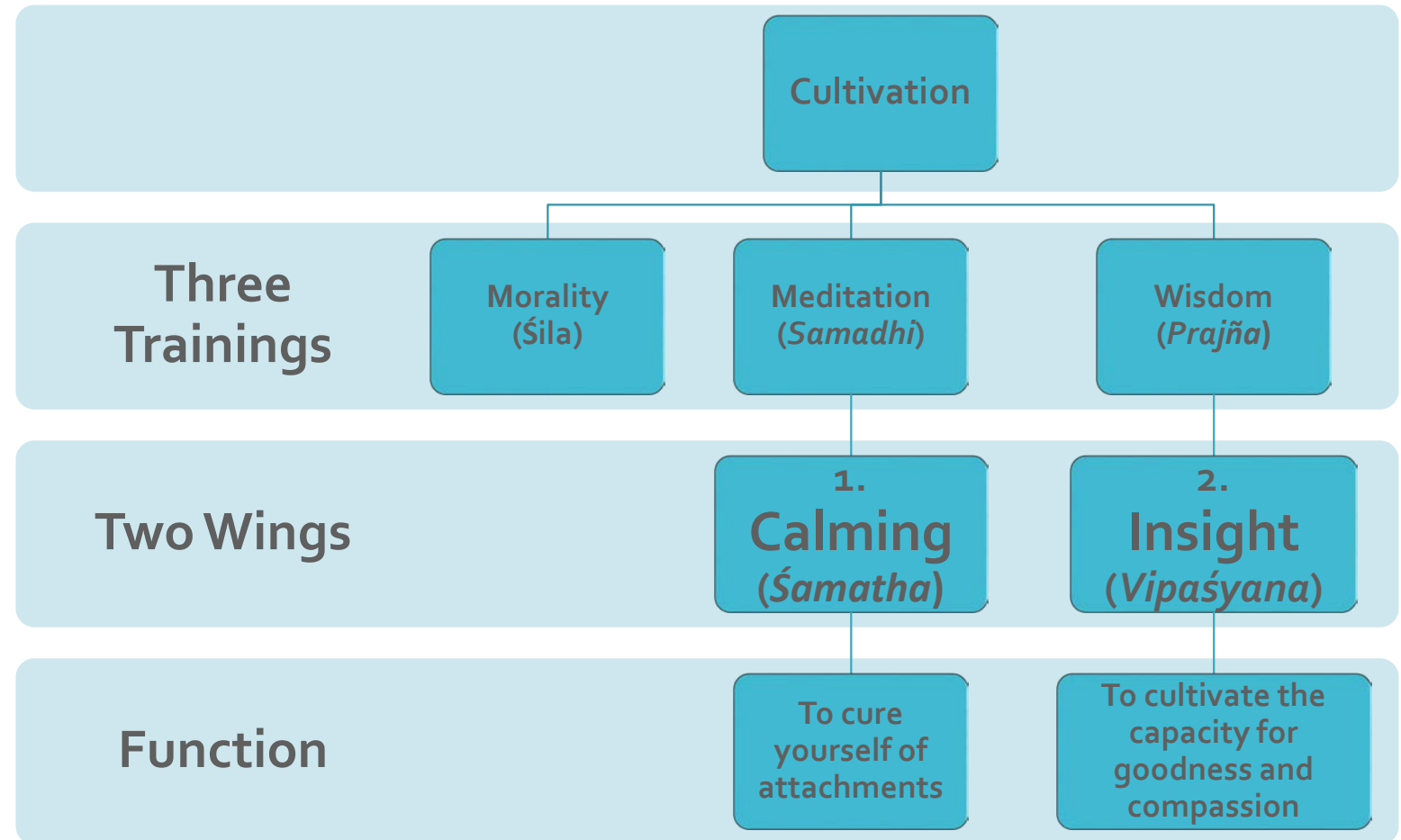
**Meditation**  
*Samadhi*

- Not giving rise to thinking but keeping a mind before thinking arises

**Wisdom**  
*Prajña*

- Not being guided into action by foolish thought

# The Two Wings of Cultivation



# Cultivating Calming

*Awakening of Faith in the  
Mahayana*

*Stay in a quiet place and sit erect in an even temper. Focus your attention neither on breathing nor on any form or colour, nor on empty space, earth, water, fire, wind, nor even on what has been seen, heard, remembered, or conceived. All thoughts, as soon as they are conjured up, are to be discarded, and even the thought of discarding them is to be put away. For all things are essentially in the state of transcending thoughts, and are not to be created from moment to moment nor to be extinguished from moment to moment. Thus conform to the essential nature of Reality through this practice of cessation. It is not that you should first meditate on the objects of the senses in the external world and then negate them with your mind, the mind that has meditated on them. If the mind wanders away, it should be brought back and fixed in "correct thought." It should be understood that this "correct thought" is the thought that whatever is, is mind only and that there is no external world of objects as conceived. Even this mind is devoid of any marks of its own which would indicate its substantiality and therefore is not substantially conceivable as such at any moment.*

# Cultivating Insight

*Awakening of Faith in the  
Mahayana*

*Observe that all conditioned phenomena in the world are unstationary and are subject to instantaneous transformation and destruction, that all activities of the mind arise and are extinguished from moment to moment, that all of these induce suffering.*

*Things are unborn ("before thinking") in their essential nature.*

*There is retribution of good and evil karma from causes and conditions.*

*The essential nature of things is unobtainable by intellectual analysis.*

# Practice

*Awakening of Faith in the  
Mahayana*

*Whether walking, standing, sitting, lying or rising, the practitioner should practice both cessation and insight side by side.*

*Seek the correct faith with courage and strength.*



# Zongmi's Three Principles of Chan

Guifeng Zongmi (780–841)

# #1 Unreal Phenomena

Yogacara

## Levels of consciousness

### How we perceive objects:

- Objects = projections of karma stored in the alaya
- Construction of a perceiving subject or self
- Subject-object split — duality
- Language and concepts

### Three truths:

- Imagined reality
- Dependent reality
- Suchness

### Practice:

- Cut off discriminating thinking
- Step-by-step clearing away of hindrances



# #2 Emptiness

Madhyamaka

- All things are akin to illusions because all things are without intrinsic nature due to impermanence
- There is no truth to adhere to and no buddha to become
- From the beginning all is emptiness and calm
- Practice:
  - Escape inverted views and become liberated by realizing there is nothing to do and nothing to rely on
  - Let go of all appearances and any awareness of an apprehending self
  - Detachment: cut off reliance on anything

*To say "it is" is to grasp for permanence.*

*To say "it is not" is to adopt the view of nihilism.*

*Therefore a wise person*

*does not say "exists" or "does not exist."*

# #3 Buddha Nature

Tathagatagarbha

- All beings have buddha nature
- True mind is no mind
- Spontaneity
- Practice:
  - You are already enlightened
  - Get the mind of no-mindfulness
  - Grasp non-separation and oneness (non-duality)
  - Your true self is pure illumination

*If you just get the mind of no mindfulness, then love and hatred will spontaneously become pale and faint, compassion and wisdom will spontaneously increase in brightness, sinful karma will spontaneously be illuminated, and you will spontaneously be zealous in meritorious practices.*

# Zongmi's Three Approaches to Practicing Chan

1. Clear the mind
2. Let go of everything
3. Awaken to your true mind

# Mind Training

*Xinxin Ming*

*Live neither in the entanglements of outer things,  
nor in inner feelings of emptiness.*

*Be serene in the oneness of things  
and such erroneous views will disappear by  
themselves....*

*Just let things be in their own way  
and there will be neither coming nor going....*

*To come directly into harmony with this reality  
just simply say when doubt arises, "Not two."*



# Sunday Afternoon

Meditation Retreat, June 2014

# True Self

*The Mirror of Zen, #30*

*It is not necessary to try to discard the mind of a sentient being. And searching for something like “correct” dharma [teaching] is also a big mistake.*

*Simply strive to keep your true self from becoming defiled—that is all.*

*“Seeking” and “discarding” are both mistakes.*

# Small Group Discussion

Sunday Afternoon

## Groups of Three

1. Discuss the quotation “True Self” in light of your own practice.
2. What changes could you make to your daily life that would aid your meditation practice?

- Newsprint lists:
  1. *Practice*
  2. *Changes*

25 minutes

- Share with the larger group

20 minutes