

Mirror Flower Water Moon

SUMMER 2018

鏡花水月



DHARMA REALM
BUDDHIST UNIVERSITY

Readers,

We don't want to talk about it. We won't deny we had our doubts. "A summer edition? Really? How ever will we solicit submissions without the opportunity to pester folks in person?" Our content makers, thankfully, rescued us from ourselves. We editors really are a hapless, helpless bunch.

What a wonderful range of faces and voices! From the sunny to the somber, deep, insightful, delightful, and delicious, we hope you enjoy these glimpses of and meditations on the "real world."

Whatever is it, anyway? What we make of it? A force to be reckoned with? A pile of secrets? These inspiring contributors seem to think it's one opportunity after another to keep doing what they do best: help out. Give back. Be part of something bigger. Along-side friends and loved ones, has not each of us lain those spacious, peaceful hours stretched beneath the starry sky, heavenwardly gazing and dreaming the worthiest of dreams? "I see a rabbit." "I see a cart." "I see a day at the beach." We see the limitless potential these upward-lookers and upward-dreamers promise for tomorrow's tomorrows.

Isn't that what summer is for? Taking a load off? Sand castles and castles in the sky? At least for university students... But we tease! Aspirations and intentions are the material of true change from which a better future must inevitably be built. If we fail to train that kind of engineer, what exactly are we doing?

We hope you had a swell summer, whatever you were up to! We look forward to seeing some of you back at the City of Ten Thousand Buddhas in the fall. For those of you around the world, we are constantly grateful for everything you give us, most of which we probably don't realize.

Wishing everyone peace and abundance,

Your editing team.

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Prayer Beads

Terri Nicholson

It is a simple strand of prayer beads, yet symbolic of so much — of mindfulness, of the deep connection between teacher and disciple.

I remember the first time I held the prayer beads in my hands: 109 of them to be exact. Actually, there used to be 109, until the day they burst from their string while I was standing in the Buddha Hall in the house I called my home for almost four years. I lived there

with five of America's first Buddhist nuns and started a school in the basement. In Chinese they're called *nien ju*, recitation or mindfulness beads. I crawled around the

polished oak floor gathering them up again, and found all but one, the one that holds your place when you're focusing your mind, counting 108 mantras or Buddha recitations.

I was ill-at-ease that first time I met alone with the Venerable Master. I was wearing homemade prayer beads on string around my neck. He leaned forward to examine them and then turned, rummaged in a brown paper bag and came up with another set of beads. The bright pink string that held them together surprised me. It seemed so inappropriate for the job, so irreverent.

"What are they?" I asked, examining the strange, brown rounded beads, not beads really. They were imperfect, each slightly different, with markings that made them look almost like tiny brains, only rounder and with a smooth spot on one side. A hole had been drilled through each one and they fit together easily.

"They are seeds from India," he explained. It is probably one of the most insignificant of all the gifts he bestowed upon me over the years, though maybe the most concrete.

After the beads scattered and I had gathered up all but one, the phone rang and one of the nuns came to tell me Shrfu was on the phone and that he wished to speak to me. His timing always was uncanny.

"*Zemma yang?*" he asked, that all-purpose Chinese phrase that can mean so many things.

should use *fishing line* to restring the beads. Later he showed me his own prayer beads, strung with four strands of the nylon string. I did the same with mine.

That was 1976, and the same four strands of nylon fishing line held them together until about a month ago, when I finally had to restring them again. They are slightly lighter in color now. Once, when I was walking up Mill Creek Canyon, holding them in one hand to help me keep my focus, I accidentally let them



What's happening? How are you? Is there a problem?

"The string on my *nien ju* just broke and the beads scattered all over the Buddha Hall, but I've found all but one. I still have 108, though," I told him rather breathlessly, trying to gather in my mind. He didn't respond right away, and the thumping in my chest gradually slowed. Then he said something I didn't quite understand. My Chinese was still far from fluent, but it sounded like *fish*. "*Fish?*" I asked, confused. Patiently he explained again and again until I finally realized he meant fishing line, that I

swing into a patch of poison oak and had to wash them with Fels Naptha soap. Some of the brown stain I hadn't known was on them washed off. My fingers have worn them smoother also.

Though he has been gone for more than twenty years now, each time I pick them up I am reminded of him. It is a simple strand of prayer beads, yet symbolic of so much — of mindfulness, of the deep connection between teacher and disciple, and of his kindness and generosity that, like the beads, I will always hold close.



Painting by Bhikshuni Jin Run

And though we all suspect it,
don't we?, how we shrink
from even the whisper!... &
dare not discuss it openly,
but only in seclusion — in
a rush, in that hush
of a drowsy afternoon,
stolen into nearness
in the close
of summer's bower:

the sky is in possession of
the cipher of life
on this earth (or
is itself &
in itself the
cipher of the earth.)

Where none may see me
solitary underneath the olive tree,
it sees. It sees. Though
you rise early in
the morning, ere the sun itself
is up, still
it sees. O, it sees. But
on the darkest moonless night, as
the weary songbird dreams,
then is it
listening: listening
in the souging of the breeze.

So we envy the alpine heights
their heights, and trample
on the clouds. All urgently
we strive to see
farther, unobstructed. We amble
off the mountainside to stroll
across the sky.

We laud the tender plants
their shoots, stretching
toward the sky; &
the arms they open
wide. And we
would be like
them, the plants,
who stand
naively tall.

— Justin Howe

already enough to make the Buddhas happy. If even a person like me who doesn't know any foreign language wants to do this work, how much more should people who do know other languages want to honestly devote themselves to carrying out this task!

The Eight Guidelines for the Translation of Buddhist Texts are:

1. A translator must free him/herself from motives of personal fame and reputation.
2. A translator must cultivate a sincere and reverent attitude that is free from arrogance and conceit.
3. A translator must refrain from aggrandizing his own work and denigrating that of others.
4. A translator must not establish herself as the standard of correctness and suppress the work of others with her fault-finding.
5. A translator must take the Buddha-mind as his own mind.
6. A translator must use the wisdom of Dharma-Selecting Vision to determine true principles.
7. A translator must request virtuous elders of the ten directions to certify her translations.
8. A translator must endeavor to propagate the teachings by printing Sutras, Shastra texts, Vinaya texts, and other Buddhist texts when the translations are certified as being correct.

Whatever needs done, I could do by myself, but I don't. If I did it all by myself, there wouldn't be much meaning in it. Buddhism belongs to everyone. We have to train a lot of talented people. My aim is to train others, not train myself.

The work we do is not like the work people in the mundane world do. Don't ask, "What kind of compensation will I get for doing this work? What will I gain from it in the future?" The translation work we are doing offers no worldly gains whatsoever. We are working for Buddhism entirely on a volunteer basis. We are devoting our entire lives to work for Buddhism.

Therefore, we want neither money nor reputation. We're not greedy for wealth, nor are we greedy for sex, food, or sleep. In our work, we must accord with the six great, bright paths of not contending, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying. When we carry out this work, we don't ask for a reward, or for anything at all. We simply want to translate the Buddhist Sutras, and that is enough.



Painting by Bhikshuni Jin Run



There is a great Chinese Zen saying that I feel encapsulates the process of truth or realization:
山是山，山不是山，山還是山。

Fairyland Awakenings Really Fresh Tea

Kenneth Cannata



At first, the mountain is just a mountain (山是山). It's ordinary and taken for granted like much else. You might not even know you're standing on it. Then, maybe a weird and beautiful friend (or nun) points out that the mountain is not just a mountain—it is impermanent and can be broken down into an infinitude of constituents. Then you see the landscape differently and with more circumspection. Usually after some good trekking on that path (within the glorious impersonal treachery of nature), it goes back to being a mountain, but for real this time (山還是山). The realness is realized in a progression that goes from blindness to mindfulness to realization. It's going through the developmental process that makes the difference, and it's the change in awareness that is qualification. We might say the mountain goes back to being extraordinary in its ordinariness.

People sometimes wonder what a student who graduates from DRBU might do afterwards. Usually the undertone is doubtful of economic success. What will we do in the “real world.” Well, here is what I have started to do, and why it's real.

I recently finished the MA program and decided to spend a month on the Big Island of Hawaii. Most of the time I spent working on a tea farm—barely getting my hands dirty, except to pick tea. I honestly don't like manual labor. However, the toolset of my recent DRBU training was in gear and ready to plow some earth. The land, the farmers, and myself, a “triangle of tension” together in “shared inquiry.” Seriously exciting yet not something I take lightly.

They want to grow their company in a way that reflects their values—which, by the way, is pretty much DRBU's current pursuit. Honesty and generosity are two solid virtues that both

organizations ennobled. And both have the opportunity to radically contribute in their respective spheres of influence.

An example is that the founder of the tea farm loves to say “We don’t sell tea!” With an understated grin that is both confusing and uplifting, he says, “We offer an experience and share of what nature provides”—or, as Masunobu Fukuoka put it, “The ultimate goal of farming is not the production of crops, but the cultivation and perfection of human beings.” His wife is the lovely line-holding grant-writing finance adept. She just can’t even. Even still, she believes in the romantic vision, and they have a beautiful farm and family (three kids!) that is making serious high quality teas. Yet it isn’t growing in the way it needs to for sustainability. Here’s where I come in. Equally, if not more, romantic Buddhist liberal artist.

They’ve asked me to work as a consultant, which is quite similar to the work I’ll be doing for DRBU. “How can you help us grow?”

Simple questions can be a doozy. This was like asking for help in raising a child. The potential is there (obviously), but how to foster its emergence? Whew. At least in both cases I clearly see the solid foundation and good raw material.

I put on my DRBU sitting cap. How can I read this situation? What is there to see? What wants to be seen, to arise? I approached the process like the classroom. I put my right foot forward, which is literally confidence in my own inherent abilities (教育英才) as well as that of my friends—and in the values we share that build the bridge.

At this point the mountain wasn’t just a mountain.

So that bridge led us to the “trekking through the mountain” trials. The tea farm (or DRBU) has as many pitfalls as any other place, or more. After a few cuts, stings, rolled ankles,

Once you have a palate for freshness you will never be able to forget the Dao.

and hungry days (a.k.a., rigorous communication), we caught a glimpse. It isn’t the place to describe here the specifics, but the outcome was a glimmer of truth.

And that’s all one needs to keep going! We trudged through the muck of our own stagnant habits and the fog of our dimly lit aspirations and emerged back on the mountain with new eyes. Seeing who we are and where we want to go. It is an enlivening process, the pursuit for truth. It takes a lot of deep listening and checking one’s self-importance at the door. Yet time and again I’m basically stupefied at the result. Newness, life, creativity, and ghost-like freshness hardly graspable yet tangible. The aim is in sight—we hit the target, and go again.

Success shouldn’t be merely financial, but it takes a lot of real manual labor to actually make something come alive in a

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VIETNAMESE CALLIGRAPHY
THICH GIAC THIEN (覺善) / 14 JUNE 2018



THE ART OF ISLAMIC-ARABIC CALLIGRAPHY
ARASH SHIRINBAB / 5 JUNE 2018



TRADITIONAL MODERN CALLIGRAPHY
RONALD Y. NAKASONE / 17 JULY 2018



These calligraphy workshops were presented in concert with DRBU's summer exhibition The Beauty of Ink.



經絡與臟腑的關係

THE RELATIONSHIP BETWEEN THE PRINCIPAL CHANNELS AND CONNECTING CHANNELS¹ AND THE FIVE VISCERA AND SIX BOWELS²

Translated by Bhikshuni Heng Chih et alia

*I worked with a nun and a laywoman at Gold Summit Monastery
some thirty years ago to translate this material. The Chinese
was composed by traditional medicine doctors located in China during
the Cultural Revolution. They retired to the mountains and
created these materials—which they would present to inspectors who
happened along—to show that they were working for the people,
to benefit the people.*

– Bhikshuni Heng Chih

回春醫療保健操是慢性病的體育療法，是從祖國醫學經絡、臟腑等基本理論上發展起來的，在練操活動中，最好明確經絡與臟腑的關係。

古人說，直行的叫做經，由本經支出使本經和他經互相聯繫起來的叫做絡。經絡在人的整體中，錯綜複雜地貫穿于全身，內通五臟六腑，外達四肢百骸。

Returning to Spring Exercises for Curing and Maintaining Health is a method of athletic curing used for chronic illnesses. It was developed based on Chinese medicine’s fundamental theories regarding the channels and the viscera and bowels. When doing the exercises, it is important to understand the relationship between the channels and the internal organs.

Those of old called the straight pathways “Channels” and the branches of a given Channel that serve to put that Channel in relationship with other Channels were called “Connecting Channels.” Throughout the entire human body, the Channels and Connecting Channels form an intricate interlinking system, penetrating to the five viscera and six bowels internally, and to the four limbs and hundreds of bones of the skeletal structure externally.

經絡為：十二經脈、奇經八脈、十五絡及若、干孫絡等。

臟腑為：肝、心（心包、脾、肺、腎、合為五臟。膽、小腸、胃、大腸、膀胱、三焦、合為六腑。

十二經脈為：手陽明大腸經、手少陽三焦經、手太陽小腸經、手太陰肺經、手少陰心經、手厥陰心包經、合稱手三陽經與手三陰經；足陽明胃經、足少陽膽經、足太陽膀胱經、足太陰脾經、足少陰腎經足厥陰肝經，合稱足三陽經與足三陰經。

奇經八脈為：任脈、督脈、沖脈、帶脈、陰維脈、陽維脈、陰蹻脈、陰蹻脈。

十五絡為：肺絡列缺、大腸絡偏歷、胃絡豐隆、脾絡公孫、心絡通里、小腸絡支正、膀胱絡飛陽、腎絡大鐘、心包絡內關、三焦絡外關、膽絡光明、肝絡蠡溝、任脈尾翳、督脈絡長強、脾之大絡大包。

經絡和臟腑是互相聯繫的。由於臟腑相生、相剋及相互制約的關係，就影響經絡方面發生的反應變化，顯示出陰陽、表裡所屬的一切情況。這不僅為人體生理自然現象，並且由此能了解病理變化，得出病勢的趨向，

THE CHANNELS AND CONNECTING CHANNELS INCLUDE:

Twelve Principal Channels

Eight Extra Channels

Fifteen Connecting Channels

Thousands of Superficial and Tertiary Channels.³

THE VISCERA AND BOWELS ARE:

The Five Viscera

The Six Bowels

liver

gallbladder

heart (and pericardium)

small intestines

spleen

stomach

lungs

large intestines

kidneys as the five viscera

urinary bladder

Triple Burner

THE TWELVE PRINCIPAL CHANNELS ARE:

The Three Yang and Three Yin Channels of the Hand

The Large Intestine Channel of the Bright Yang aspect of the Hand.

The Triple Burner Channel of the Lesser Yang aspect of the Hand.

The Small Intestine Channel of the Maximum Yang aspect of the Hand.

The Lung Channel of the Maximum Yin aspect of the Hand.

1. Channels are passageways in which the energy (*qi*) and blood flow. The channels serve three major functions: (1) provide a network of communication between the internal organs and the extremities; (2) coordinate the activities of the viscera

and bowels; and (3) distribute nutrients and fluids to the tissues and organs in all parts of the body. [from *The Essential Book of Traditional Chinese Medicine, Vol. I*, by Liu Yanchi, pp. 96-97]

2. Chinese medicine recognizes two classes of organs: (1) the five viscera (*zang*) which are: heart, liver, spleen, lung, and kidney; and (2) the six bowels (*fu*) which are: gall-bladder, stomach, small and large intestines, urinary bladder, and Triple Burner.

The viscera are known as the “full organs” because they transform and store the original energy (*qi*) without discharge but also without stagnation. Energy (*qi*) is constantly consumed in the basic life

processes; the task of the viscera is to maintain a full and vital supply of energy (*qi*). IF they fail--if the energy (*qi*) becomes stagnant--illness occurs. The bowels are known as “hollow organs” because they

transform food into essence (*jing*) but do not store it. They digest, absorb, and excrete, thus they are continuously cleared of their contents. If they are not--if they are full of unusable material--disease develops. [ibid. p 72]

使診斷和治療有比較正確的證據。

回春醫療保健是整體療法，能調整全身各器官。人的整體，不論那一部份發生病變，都與臟腑生、剋、制約有關。按經絡分布的關係，內通五臟六腑，外達四肢百骸。以十二經脈統屬臟腑，而臟腑與經穴也就有著密切的關係。因此，回春醫療保健操能治療慢性病。

The Heart Channel of the Lesser Yin aspect of the Hand.
The Pericardium of the Primary Yin aspect of the Hand.

The Three Yang and Three Yin Channels of the Foot

The Stomach Channel of the Bright Yang aspect of the Foot.
The Gallbladder Channel of the Lesser Yang aspect of the Foot.
The Urinary Bladder Channel of the Maximum Yang aspect of the Foot.
The Spleen Channel of the Maximum Yin aspect of the Foot.
The Kidney Channel of the Lesser Yin aspect of the Foot.
The Liver Channel of the Primary Yin aspect of the Foot.

THE EIGHT EXTRA CHANNELS

The Ren	(Responsible)	Channel	(confluence of the yang channels)
The Du	(Governing)	Channel	(confluence of the yin channels)
The Chong	(Infusing)	Channel	(confluence of the twelve channels)
The Dai	(Belt)	Channel	(binds all channels)
The Yin Wei	(Linking)	Channel	(the regulating channel of yin)
The Yang Wei	(Linking)	Channel	(the regulating channel of yang)
The Yin Qiao	(Nimble)	Channel	(governs yin aspects of most motions on both sides of the body)
The Yang Qiao	(Nimble)	Channel	(governs yang aspects of most motions on both sides of the body)

3. A fuller list is: 1) Twelve Principal Channels, 2) Eight Extra Channels, 3) Divergent Channels 4) Fifteen Connecting Channels, 5) Tendon/Muscle Channels, 6) Cutaneous Regions of the Twelve Principal Channels, and 7) Superficial and Tertiary Channels. [ibid. pp 92-102]

4. The following chart shows the relationships:

FIVE VISCERA	SIX BOWELS	CHANNEL
heart	small intestines	heart channel of the lesser yin aspect of the hand
liver	gallbladder	liver channel of the primary yin aspect of the hand
spleen	stomach	spleen channel of maximum yin aspect of the foot
lung	large intestines	lung channel of the maximum yin aspect of the hand
kidney	urinary bladder	kidney channel of the lesser yin aspect of the foot urinary bladder channel of the maximum yang aspect of the foot
[ibid. Table 3.1 p 72]		

THE FIFTEEN CONNECTING CHANNELS

Lung	Connecting Channel	Lieh Que	(classifying deficiencies)
Large Intestines	Connecting Channel	Pien Li	(determining passage)
Stomach	Connecting Channel	Feng Lung	(providing abundance)
Spleen	Connecting Channel	Gung Sun	(arbitrating & regulating)
Heart	Connecting Channel	Tung Li	(circulating the area)
Small Intestines	Connecting Channel	Ji Jeng	(supporting & rectifying)
Urinary Bladder	Connecting Channel	Fei Yang	(flying yang)
Kidney	Connecting Channel	Da Jung	(big bell)
Pericardium	Connecting Channel	Nei Guan	(inner gate)
Triple Burner	Connecting Channel	Wai Guan	(outer gate)
Gallbladder	Connecting Channel	Guang Ming	(bright light)
Lung	Connecting Channel	Li Ching	(purifying container)
Ren Channel	Connecting Channel	Wei Yi	(tail feather)
Du Channel	Connecting Channel	Chang Qiang	(enduring strength)
Spleen	Large Connecting Channel	Da Bao	(great container)

There are relationships between the Principal Channels and the Connecting Channels and the Viscera and Bowels. The relationships involved in the mutual creation, mutual destruction, and mutual regulation of the viscera and bowels affect the responses and changes that arise in the Principal and Connecting Channels regarding all aspects of the internal and external manifestations of Yin and Yang. This not only is clearly evident in the normal functioning of the human-body processes, but also is informative in understanding the changes that take place when there is illness and the method to use in trying to abate the strength of the illness, thus providing relatively more accurate grounds for diagnosis and treatment.

The total-body method of curing used in the Returning to Spring Exercises for Curing

and Maintaining Health can regulate all the organs throughout the body. No matter where an illness arises in the human body, it has a connection with the mutual creation, mutual destruction, and mutual regulation of the viscera and bowels. And this has to do with the distribution of the Channels and the Connecting Channels that penetrate to the five viscera and six bowels internally and the four limbs and hundreds of bones in the skeleton externally. The Twelve Principal Channels relate to the viscera and bowels and the viscera and bowels in turn have an intimate connection with the channels and points.⁴ For this reason, the Returning to Spring Exercises for Curing and Maintaining Health can cure chronic illnesses.

回春醫療保健操動作、要領、作用與圖解

INSTRUCTIONS AND ILLUSTRATIONS FOR PERFORMING THE MOVEMENTS OF THE RETURNING TO SPRING EXERCISES FOR CURING AND MAINTAINING HEALTH AND DESCRIPTIONS OF THEIR FUNCTIONS

Translated by Bhikshuni Heng Chih et alia

一、做回春醫療保健操要領

- 1) 全身放鬆
- 2) 精神集中
- 3) 認真拍穴
- 4) 自然呼吸
- 5) 循序漸進
- 6) 持之以恆

二、回春醫療保健操分四個部份

1) 1～20節和七敲，主要活動上肢、肩、肘、腕、指各關節，疏通手三陰，手三陽十二條經絡，改善上肢血液循環，促使血流加快，臟腑氣血充足，達到舒筋活絡的目的。

防治：上肢酸痛、麻木和心肺疾病，增強心肺功能(七敲可隨時做)。

INSTRUCTIONS FOR PERFORMING THE RETURNING TO SPRING EXERCISES FOR CURING AND MAINTAINING HEALTH

1. Relax the entire body
2. Collect your energy
3. Vigorously strike the points
4. Breathe naturally
5. Follow the sequence and gradually progress
6. Maintain them continually

THE RETURNING TO SPRING EXERCISES FOR CURING AND MAINTAINING HEALTH DIVIDE INTO FOUR PARTS.

1. Numbers 1-20 combine seven strokes. The essential activity applies to the upper limbs, the shoulders, the elbows, the wrists, and all the joints in the fingers. It clears out the three yin and the three yang aspects of the hands in the Twelve Principal and the Connecting Channels, improves circulation in the upper limbs, increases the rate of the blood flow, replenishes the energy (*qi*) blood in the viscera and bowels, and achieves the goal of relaxing the nerves and activating the blood vessels.

2) 21～30節，主要活動腰、胯關節，疏通任、督、帶三脈，促進全身血液循環。

防治：腰背痛、骨質增生和泌尿、消化、生殖系統疾病。

3) 31～57節和八打，主要活動下肢、胯、膝、踝各關節，疏通足三陰、足三陽、十二條經絡及陰維、陽維、陽蹻、陰蹻脈絡，對調整人體陰陽，改善下肢血液循環，起重要作用。

防治：關節炎、坐骨神經痛、癱瘓、頭痛等疾病。(八打可隨時做)

4) 頭部按摩，可疏通手陽明、手少陽、手太陽、足太陽、足陽明等脈絡。

防治：頭痛、眼痛、面腫、齒痛口斜鼻塞耳疾腎臟病等疾病。(頭部按摩可隨時做)

三、回春醫療保健操雖然分四部份，但每一部份與整體都有著密切的關係。都必須在做全套操的基礎上多活動有病部位，才能取得良效果。

四、回春醫療保健操每節次數8～200不等，可根據體質強弱來掌握運動量大小，一般以微汗為宜。

A preventative cure for soreness and pain in the upper limbs and numbness and heart and lung disease. These exercises increase the abilities of the heart and lungs. (These seven strokes can be done anytime)

2. In numbers 21-30 the essential activity applies to the joints of the waist and the groin; clears out three of the Extra Channels--the ren (responsible), the du (governing), and the dai (belt); and improves circulation in the entire body.

A preventative cure for pain in the waist and back; strengthens the quality of the bones; uncontrollable urination; Aids digestion. Diseases of the reproductive organs.

3. Numbers 31-57 combine eight strokes. The essential activity applies to the lower limbs, thighs, knees, and all the joints of the ankles. It clears out the three yin and the three yang aspects of the feet in the Twelve Principal and the Connecting Channels and the Extra Channels of yin wei (linking), yang wei (linking), yin qiao (nimble), and yang qiao (nimble.) It functions to balance the yin and yang in the human body and to improve the circulation of the lower organs.

A preventative cure for inflammation of the joints, sciatica, headache, and other acute pain. (These eight strokes can be done at any time).

4. Massage of the head can clear the passages of the bright yang, lesser yang, and maximum yang aspects of the hands and the maximum yang, bright yang aspects of the foot and so forth.

A preventative cure for headache, pain in the eyes, swelling of the face, toothache, drooping mouth, stuffy nose, earache, pain in the kidneys and many other acute pains. (Head massage can be done at any time).

Although the Returning to Spring Exercises for Curing and Maintaining Health divide into four parts, nonetheless, each part has an intimate connection with all aspects of the body. It is essential to do the entire set of basic exercises and then to exercise the painful areas more in order to obtain effective results.

Each movement of the Returning to Spring Exercises for Curing and Maintaining Health should be repeated 8-200 times, depending upon the relative strength or weakness of the body. Doing them until you perspire lightly is a good norm.



1. 游臂
動作: 兩腳分開與肩等寬，右手掌拍打臍下氣海、關元穴，左手背拍打後腰命門、陽關穴，兩手前後交替拍打64次。
作用: 活血化瘀，改善血液循環。
防治: 腰背痛、和泌尿、消化、生殖系統疾病。

SWIVELING THE ARMS

Motion: Stand with the legs apart at equal distance with the shoulder width. The palm of the right hand strikes the two points of • *qi hai* (sea of energy) and • *guan yuan* (central source) located below the navel, while the back of the right hand strikes the two points of • *ming men* (door of life) and • *yang guan* (gate of yang) located at the back of the waist; the two hands swivel, alternately striking back and front 64 times.

Function: Invigorates the blood, disperses bruises, and improves blood circulation.

Preventative cure: backache and waist pain, uncontrollable urination, digestion, diseases of the reproductive organs.



2. 晃腰
動作: 兩手叉腰(四指在前，拇指按腰眼。凡帶方向，均先順時轉，再逆時轉。)、膝稍彎，晃腰轉胯，先由右向左轉32次，再從左向右轉32次。
作用: 活動腰胯關節，疏通任、督二脈，促進全身血液循環，強腎。
防治: 腰背痛、便秘、腰肌勞損、閃腰盆氣。

ROTATING THE WAIST

Motion: The two hands clasp the waist (four fingers in front and the thumb pressed in the small of the back. The rotation should first be in one direction, then in the other); the knees are bent. Rotate the waist, turning the thighs, first to right to left 32 times and then from left to right 32 times.

Function: Exercises the joints of the waist and thighs, clears out the two Extra Channels of ren (responsible) and du (governing), improves blood circulation throughout the entire body, strengthens the kidneys.

Preventative cure: Backache, waist pain, constipation, fatigue and injury of the waist muscles, twisted waist.

3. 甩臂
動作: 兩臂上舉過頭，手心向前，自然下甩過體側。兩膝配合甩臂，微曲伸32次。
作用: 活動肩、肘、腕關節，疏通經絡，調理內臟。
防治: 肩周炎、臂痛、臂麻木不舉。

SWINGING THE ARMS

Motion: Extend the arms over the head with the palms facing upward. Let the arms swing down naturally past the sides of the body. The two knees and the swinging arms are both slightly bend and extended 32 times.

Function: Exercises the joints of the shoulders, elbows, and wrists. Clears out the Principal and Connecting Channels, regulates the internal organs.

Preventative cure: Inflammation of the shoulders, pain in the arms, numbness of the arms that prevents them from being lifted.



4. 雙搖臂
動作: 兩手掌心向面，以肩關節為軸，直臂由下向後繞環32次。
作用: 活動肩關節，疏通經絡，調理臟腑。
防治: 肩周炎及周圍軟組織疾病。

CIRCULATING BOTH ARMS

Motion: Place the palms of both hands in front of the face. Then, letting the shoulder joints act as the pivots, straighten the arms as you circulate them down and behind. Repeat 32 times.

Function: Exercises the joints of the shoulder. Clears out the Principal and Connecting Channels, regulates the viscera and bowels.

Preventative cure: Inflammation of the shoulder, and disease of the surrounding soft tissue.



5. 推拳
動作: 兩手握拳，拳心向上置體側，先用力出右拳，拳心向下，收右拳；拳心向上置體側，同時出左拳；左右交替各32次。
作用: 活動肩、肘、腕關節，通經活絡。
防治: 臂、肘、腕痛。

PUNCHING FISTS

Motion: Make fists with both hands. Then, placing the inside of the fists against the sides of the body, first use force to punch with the right fist, with the inside of the fist facing down. Pull in the right fist, with the inside of the fist against the side of the body, while simultaneously punching out with the left fist. Repeat the motion right and left 32 times.

Function: Exercises the joints of the shoulders, elbows, and wrists. Clears the Principal Channels and vitalizes the Connecting Channels.

Preventative Cure: Pain in the arms, elbows, and wrists.



6. 拍胸
動作: 右手拍左胸(乳上鎖下)紫宮、華蓋、俞府或中、神藏、氣戶、庫房、屋翳穴。再左手拍右胸，穴位相同。左右交替各32次。
作用：通經活絡化瘀。
防治：胸痛、胸悶、肺結核、氣管炎、咳喘、肋間神經痛等。



BEATING THE CHEST

Motion: The right hand strikes the left side of the chest (above the breast and below the collar-bone), in the area of the points • *zi gong* (purple palace), • *hua gai* (flower canopy), • *shu fu* (palace spot), • *shen cang* (spirit treasury), • *qi hu* (energy door), • *ku fang* (storehouse), • *wu yi* (room screen). The points are the same when the left hand strikes the right side of the chest. Alternately strikes left and right 32 times.

Function: Clears the Principal Channels, invigorates the Connecting Channels, and disperses bruises.

Preventative cure: pain in the chest, depression, tuberculosis, bronchitis, coughing, pain in the nerves between the ribs, and so forth.

7. 叉跳
動作: 兩臂下垂，兩腳原地跳，同時兩臂體前交叉擺動。兩手前後交替64次。
作用：活動全身關節，疏通經絡，促進血液循環。對內臟有按摩作用。



OSCILLATING AND JUMPING

Motion: The arms hang down at the sides. The two feet jump in place. At the same time the two arms oscillate in crossed position in front of the body. Oscillate the arms 64 times.

Function: Exercises the joints of the entire body. Clears out the Principal and Connecting Channels. Improves blood circulation. Functions as a massage for the internal organs.

8. 打背
動作: 右手打左肩背肩井、肩中俞、肩外俞、曲垣穴，再左手打右肩背穴位相同，左右交替拍打處32次。
作用：活動上肢關節，通經活絡，活血化瘀。
防治：肩背痛、頸項強直、上臂痛麻、臂不舉。



HITTING THE BACK

Motion: The right hand hits the back of the left shoulder, striking the points • *jian jing* (shoulder well), • *jian jung shu* (mid-shoulder spot), • *jian wai shu* (outer-shoulder spot), • *qu yuan* (crooked wall). The left hand hits the back of the right shoulder on the same points. Alternately hit the left and right 32 times.

Function: Exercises the joints of the upper limbs, clears the Principal Channels and vitalizes the Connecting Channels. Invigorates the blood and disperses bruises.

Preventative cure: pain in the shoulders and back, stiff neck, pain and numbness in the upper arms, inability to raise the arms.

9. 擴胸
動作: 兩手握拳曲肘，左拳在右肘上，右拳在左肘下。拳銷過肘，兩臂用力向左右兩側擴32次。
作用：活動肩關節。
防治：背、肩、臂痛、胸肋痛、胸膜炎、肺氣腫、臂不舉。



EXPANDING THE CHEST

Motion: The two hands make fists and the elbows are bent. The left fist is placed above of the right elbow and the right fist below the left elbow, with the fists extended beyond the elbows. Then both arms are forcefully extended out to the left and right of the body 32 times.

Function: Exercises the joints of the shoulders.

Preventative cure: pain in the back, shoulders, and arms. Pain in the chest muscles, inflammation of the chest, pleurisy, swelling of the lungs, inability to raise the arms.

10. 單搖臂
動作: 左手叉腰，右手握拳以肘為軸，向前繞16圈，向後繞16圈，最後一圈伸手向前甩出，叉腰。同法再搖左臂。
作用：活動上肢關節，調理心肺功能。
防治：心痛、手臂痛麻、半身不遂、咳、喘。



ROTATING ONE ARM AT A TIME

Motion: The left hand grasps the waist. The right hand makes a fist and the elbow acts as the pivot. Rotate forward 16 turns and then backward 16 turns. As the last turn ends, extend the hand forward and swing it down. Grasp the waist and repeat the motion with the right hand.

Function: Exercises the joints of the upper limbs. Regulates the functions of the heart and lungs.

Preventative cure: pain in the heart, pain and numbness in the hands and arms, paralysis of half the body, coughing, and shortness of breath (asthma).



Painting by Yanik Davison



Painting by Yanik Davison

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DRAMATIS PERSONAE

小青鳥

The Venerable Master gave me this idea. It comes from one of his lectures played during lunch. I wonder if he was talking to me. I often have the thought that some of what he said was said for the benefit of those who would listen decades hence. He had that kind of foresight.

He said the character for “seek” was the character for “see” 見 with the character for “not” 不. This struck me immediately. I don’t recall the rest of what he said. I am not a very diligent disciple. Anyway, I knew I had to write about it.

Now, being at the beginning of my journey in learning Chinese, I didn’t know the character he meant. The description was simple enough, but I wondered if I’d fooled myself. I looked around online but couldn’t find it. I asked a friend. “Do you mean 覓? That’s in the Six Principles of the Sagely City.” This character, which does mean “to seek,” is composed of “see” 見 and a radical depicting a hand or claw 爪. Very interesting. This character struck me too, but I was still curious about what Master Hua had said. Or what I thought he had said. *Probably, I figured, I am just confused.*

Not as it turns out, (at least not about that.) A lucky bit of dictionary meandering stumbled on the truth. 覓 and 覓, both mì, are variants of the same character. The former is no longer common. Chinese has many such variants. I suppose not everyone could agree

on what should compose either a character or a concept. The war for concepts shapes much of the history of the world, after all. English has its spelling variants, which are frustrating enough for native readers and writers, let alone adopters. But a difference in the composition of a character is greater, I think, than a difference in the spelling of a word. It is a difference in thinking, in many cases a difference in living. The way we see the world indelibly influences the way we behave in it. And the way we see the world is bound to inform and embed itself in a visual invention like that of Chinese writing.

Nevertheless, we need not let a difference lead to conflict. In a cooperative world, differences in thinking and being make everyone bigger. We all have so much to learn from each other. As I see it, these two characters speak to each other profoundly, illumining two closely-coupled insights that we now have the great fortune to explore. This is the benefit of difference, in a world that too often insists on identity.

As I understand them, the initial import of these characters is plain. What we cannot see we seek. Seeking, we reach out. Here is a seeking predicated on lack. We feel this every day. When I am hungry my thoughts run to food. I am in pain and dream of comfort. I am scared, so I lash out. We seek to fill a void we feel or to cover it up or avoid it. Toward the pleasurable we stretch; from the painful we recoil. What we cannot see we seek. Seeking, we reach out.

Yet I believe there is a deeper wisdom in these characters that can help us untangle this troubling behavior. Simply to reverse their sense shows us another perspective. What we seek we cannot see. A lack predicated on seeking. Then our eyes become like hands, grabbing onto everything they touch. How exhausting, to cling and cling, like life itself depends upon it. Perhaps it does. Clinging like this keeps us in this world.

What we seek we cannot see. English says something is “hiding in plain sight” because of our self-induced blindness. Of what marvelous elusiveness my spectacles are capable, perching but there on the bridge of my nose! How often have we, madly dashing round the house and phoning, finally, mothers, fathers, sisters, brothers, partners, even friends, ever so pathetically to beg, “Have you seen the keys?,” heard the quiet challenge coming calmly down the line, “Are they in your hand?” And there they are, just chuckling.

We are like the typically-sighted thrown suddenly into the dark. We never really learned to use our senses. Hands become eyes, groping at the empty air in self-protective caution as we creep about, bumping into things. “Who put that sofa there? I’d like to discuss their decision.”

Now, Guan Yin Bodhisattva has a thousand hands and eyes. But her hands and eyes are not like ours. They soothe. They do not seek. It is said that affliction and bodhi are two sides of one hand. They are neither apart nor the same. Who can say where their boundary lies? Yet they stand distinct, at least so far as I can see. I cannot say for Guan Yin Bodhisattva. I suppose, in any case, that most of the hands and eyes with which we work are working from affliction. Hers work from awakening. That is, apparently, all the difference.

“Apparently.” Isn’t that the crux? We churn in the deluge of appearances. We seem to see appearances. (And perhaps we see those appearances. But what does it mean to see them?) We react to those appearances; and, conditioned by appearances, deluded by appearances, distracted by appearances, then outwardly we reach, outwardly we seek, and—no sooner said than done—we have lost ourselves.

Amid what? Amid appearances. Curious. I say we are conditioned by appearances. Isn’t it also the case that we condition them? One of the principles of the City of Ten Thousand Buddhas is not to seek self-advantage. Beneath

every appearance is its foundation in self-advantage. Something appears to me in a certain way because I want it to appear that way. I like it appearing that way. I desire something of it. In order to fulfill that desire, whatever it is must meet my expectations, at least enough to frustrate them. Frustration is an excellent flavor.

The Buddha tells the assembly in the *Lankavatara Sutra* that living beings are wrapped in cocoons of their own delusion. What strange transformation is taking place in that cocoon? Perhaps I am too hopeful, thinking there is a positive possibility, thinking that the world of illusion might offer the ideal environment in which to seek what only there is to seek: unsurpassed bodhi. At least so long as the seeking energy remains so prominent. “Your disciple is a commoner from Xin Province in Lingnan. I come from afar to bow to you, and seek only to be a Buddha, nothing else.” The future Sixth Patriarch. Does he mean, *I seek only not to seek*? Seeking Buddhahood is surely false thinking; but what measure of false thinking is necessary to take us across? The boat is a false thought when we stand safely on the other shore. Seeking. Seeing. The Sixth Patriarch has to shake loose false thinking from a young student fixated on seeing. Seeing. Seeking. How odd is it the English words themselves come so close?

No doubt I demonstrate my ignorance. My teachers have told me any number of times that relinquishing the habit-energy of seeking is a crucial shift in cultivation. The Buddha in the *Surangama* shows how pulling on the ends of a knot cannot untie it but only cinch it more tightly. We must pull from the inside of the knot. Yet pull we must, according to the analogy. There is an effort to be applied. One thing I wonder, in my process, is how to redirect my seeking energy, with its focus, concentration, and intent, onto wholesome practice and the Path to liberation. And I find it no end of wonderment how willful it is, wrapped up with my ego, ill-defining and ill-defined by that nebulous agglomeration.

I remember my annoyance and disbelief at Christopher Chabris and Daniel Simons’ famous selective attention test. If you haven’t seen this, you can find it on YouTube. It’s worth ninety seconds. If you want to watch it, stop reading and do it now. Reading on will spoil the effect. I suppose it’s not wise for an author to ask his readers to stop reading. Well, if you don’t come back I’ll never know.

I was among that astonished majority who had no idea what everyone else was laughing about. “What gorilla?” I shifted quickly onto the defensive, inventing excuses for not seeing what was impossible not to see on a second viewing. The other side of the coin then: what we do not seek we cannot see. Is this not in contradiction with the previous principle? I don’t believe so. They complement one another. Seeking blinds us almost entirely, so narrowing the scope of our perception that next to nothing can appear; and whatever does is bound to be but fragmentary. In English we call this “tunnel vision.” We live our lives like players of that game who are shown a tiny fraction of some household object and have to guess what it is. “A drywall screw? An escargot shell? It must be the foot of an old tin soldier!”

In the end it’s all desire. Our desire to *see something*, be something, have something, do something. And the *Surangama* says as much. It is our desire that blinds us, our desire that transforms our every glance into the reaching out of a skeletal or a bestial claw. And it is our desire we must transform. But how? By turning the eye that looks without within, to look for the source of confusion. If we can keep after that tiny fragment of our wisdom peeping through the clouds of delusion, it can lead us along to the wide open space. That openness is where things might really appear. It’s true that the Bodhisattva has not severed the red thread of desire. But what is Guan Yin Bodhisattva’s sole desire? Not to seek self-advantage. Rather, she wants to remain in the world to help all living beings. A false thought indeed; but one with the greatest helping of truth.



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“REAL” BEINGS AND BUDDHA NATURE:
THE KŌAN OF CONSCIOUSNESS FOR
ROCKS, TREES, DOGS, FLEAS, AND ROBOTS

By Lisa Liang and Brianna Morseth

A monk asked Zhaozhou,
“Does a dog have Buddha nature?”
Zhaozhou replied:
“無”

—*The Gateless Gate* (無門關), CASE 1, THE “MU KŌAN”

The question of “Buddha nature” has long perplexed students of Buddhism. Understood by some as the capacity for enlightenment, discussions of Buddha nature tend to become a matter of who has it and who lacks it. While some texts tell us that all beings have Buddha nature¹, even that all beings *are* Buddha nature², still others suggest that particular beings may neither have nor be Buddha nature at all. By some interpretations, the above-quoted “Mu Kōan” is one such example, utilizing the pedagogical device of the kōan (公案), a riddle-like exchange arguably intended to prompt non-discursive reflection and culminate in intuitive realization. In the modern age of technology, the question extends further into the realm of Artificial Intelligence (AI), making the present generation’s kōan, “Does a robot-dog have Buddha Nature?”³ Whether or not AI (or for that matter, rocks, trees, dogs, fleas and other life) are sentient or even conscious is a subject of debate not only within religion and philosophy, but for cognitive science as well. In this paper, we examine insights from the Buddhist textual traditions and notions from contemporary philosophy and science to elucidate a possible answer to what makes a being “real.”

Given that AI was not known to the Buddha nor the vast majority of Buddhist traditions tracing their lineages to him, it is understandable that in over two and a half millennia of teachings, we find absolutely no mention of robots, androids, cyborgs, or any other forms of AI. Yet we do find thousands of pages worth of primary textual material on consciousness and what it means to be sentient, discussions that draw primarily from Buddhist ethics and Buddhist psychology. Within these discussions, the notion of plant consciousness is perhaps most noteworthy and relevant to the present analysis. By understanding the place of organic, plant life in the Buddhist traditions, we may extrapolate to inorganic, robotic life and other life-forms typically deemed less “real.”

In early Buddhist psychology, the six types of sense consciousness (five bodily types and mind-consciousness) are described as “the origination of the world”⁴ and thus serve as the most basic criteria for what constitutes conscious life. Within the Pāli tradition, plants are deemed one-facultied beings (*ekindriya jīva*), lifeforms endowed with only one form of consciousness (bodily touch) unlike most sentient beings who possess six. Human life, for instance, is capable of vision, audition, olfaction, gustation, somatosensation, and mentalization. The six sense bases and their corresponding

1. *Lotus Sūtra* and *Nirvāṇa Sūtra*.
2. Dōgen's *Shōbōgenzō* (正法眼藏)
3. Pope, Linda C., and Ted Metzler. “Has a Robotic Dog the Buddha-nature? Mu!”

Human Implications of Human-Robot Interaction. 2008. pp. 23-26
4. *Loka Sutta* (*Saṃyutta Nikāya* 12.44)
5. *Sabba Sutta* (*Saṃyutta Nikāya* 35.23)

6. *Saṃyutta Nikāya* 5.441 and *Visuddhimagga* 310
7. *Vinaya* section 1.189 and *Majjhīma Nikāya* 3.34

objects are referred to as “spheres of consciousness” or “fields of cognition” (*āyatana*) comprising “all” there is.⁵ Given that plants qualify as one-facultied beings on the basis of their bodily consciousness, there would seem to be little reason to exclude AI from conscious life. A mind being “artificial” does not necessarily preclude it being conscious, “real,” or capable of Buddhahood.

Despite recognizing plants as at least partially conscious, the Pāli tradition remains silent about whether plants are capable of enlightenment and ambivalent about whether plants may be included under the classification of *pāṇa* or “breathing beings,” the usual criterion for sentience. Plants indeed “breathe” by means of converting carbon dioxide into oxygen. Yet the Pāli Buddhist texts only recognize animals.⁶ However, the term *pāṇa* may also designate living beings to whom non-violence applies, inclusive of plant life. Monastics are forbidden from trampling on plants⁷ while spirits are even said to inhabit trees.⁸ Still, not much further is stated about plants and whether or not consciousness, sentience, or intelligence applies to them.

In contrast to the ambiguous role of plants in early Buddhist traditions, several East Asian masters recognized that even pebbles and plants may be sentient. Zhanran (湛然; 711-782 CE) of the Tiantai school in China included soil, trees, and even motes of dust (塵埃) as among those with Buddha nature.⁹ In his classical manual of meditation, Zhiyi (智顗; 538-597 CE) also of China’s Tiantai school, acknowledges even the curd worm as having formerly been a human *śrāmaṇera*.¹⁰ In fact, even household pests such as fleas are understood to be conscious, as when the unconventional Indian master Śubhakarasiṃha (637-735 CE) admonished Vinaya scholar-monk Daoxuan (道宣; 596-667 CE) for swatting a flea, exclaiming, “You’ve killed a child of the Buddha!”¹¹ A similar trend of inclusion occurred in Japan. Saichō (最澄; 766-822 CE), who played a central role in adapting Chinese Tiantai to Japanese Tendai, explicitly affirms the Buddha nature of rocks and trees, while founder of the esoteric Shingon school, Kūkai (空海; 774-835 CE) affirms that both sentient and non-sentient beings are the body of the Buddha.¹² Notably, Dōgen (道元; 1200-1253 CE) who established the Sōtō Zen school in Japan after training with Chan Master Rujing (如淨; 1162-1228 CE) of the Caodong school in China, translated the *Nirvāṇa Sūtra*’s statement that “all sentient beings without exception have Buddha-nature” as “all *is* sentient being, all beings *are* Buddha-nature” in

the section “Busshō” of the *Shōbōgenzō*, elsewhere stating “walls and tiles, mountains, rivers, and the great earth” are to be considered “mind-only.”¹³ Whether tree or flea, there seems to have been a place for all under the umbrella of consciousness and compassion.

One must then return to the case raised at the beginning of this paper. In this telling exchange, a monk asks Chan Master Zhaozhou whether or not a dog has Buddha nature, to which the Master replies, “無,” a term carrying the connotation of negation. However, the meaning of “無” is far more profound than meets the eye. The exclamation may actually serve not as a rejection of the dog’s capacity for Buddhahood, but rather to point out the mistaken view in the inquiring monk’s mind. All phenomena in Buddhism are deemed “empty” insofar as they hold no enduring substance of their own. When one reifies the notion of Buddha nature to include some beings and exclude others, turning it into a question of “has” or “has not,” then one has fundamentally misunderstood its meaning and dualized the non-dual.

In light of this, the cognitive capacities of life from the perspective of contemporary science and philosophy deserve at least a brief mention. Modern thinkers have addressed the “kōan of consciousness” through several lines of inquiry, one of which involves the notion of “emergence,” positing that consciousness *emerges* from a specific configuration of matter. Consciousness is thus an “emergent property” present in the whole (e.g., a brain) yet absent in its parts (e.g., individual neurons). Yet the exact neural correlates of consciousness have yet to be reliably identified. The atoms that make up our bodies are not individually alive by any detectable means (perhaps they are alive, just not measurably so) yet we as full-fledged humans *somehow* are. This transition remains a mystery, which science has yet to answer, namely on account of neglecting mind in favor of matter.

Current discourse in mainstream science assumes that unconscious matter is the foundation for “qualia” or conscious experience to the extent that consciousness can be entirely explained by material events. We can identify physical correlates to conscious experience. For instance, brain damage is accompanied by changes in psychological symptoms, as in the oft-cited classical case of Phineas Gage, who experienced irrational and impulsive behavior after a metal rod pierced his skull, injuring the frontal lobe of his brain. Yet there remains an “explanatory gap” around exactly how

8. Metta Sutta commentary

9. Zhanran, “Jingang Bi” (金剛鉏) as cited in Fung, Yu-lan. *A History of Chinese Philosophy*. Princeton: Princeton University Press, 1953. pp. 385-86

10. Zhiyi, “Mohe Zhiguan” (摩訶止觀) in *The Essentials of Buddhist Meditation*. Trans. Bhikshu Dharmamitra, Kalavinka Press: 2008. p. 4

11. Taiping Guanji (太平廣記) as cited in Kieschnick, John. *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography*. Honolulu: University of Hawaii Press, 1997. p. 59

12. Parkes, Graham. “Voices of Mountains, Trees, and Rivers: Kūkai, Dōgen, and a Deeper Ecology” in M. E. Tucker and D. R. Williams (Eds.) *Buddhism and Ecology: The Interconnection of*

Dharma and Deeds. Cambridge: Harvard University Press, 1997. pp. 113-116

13. Ibid, pp. 116, 123

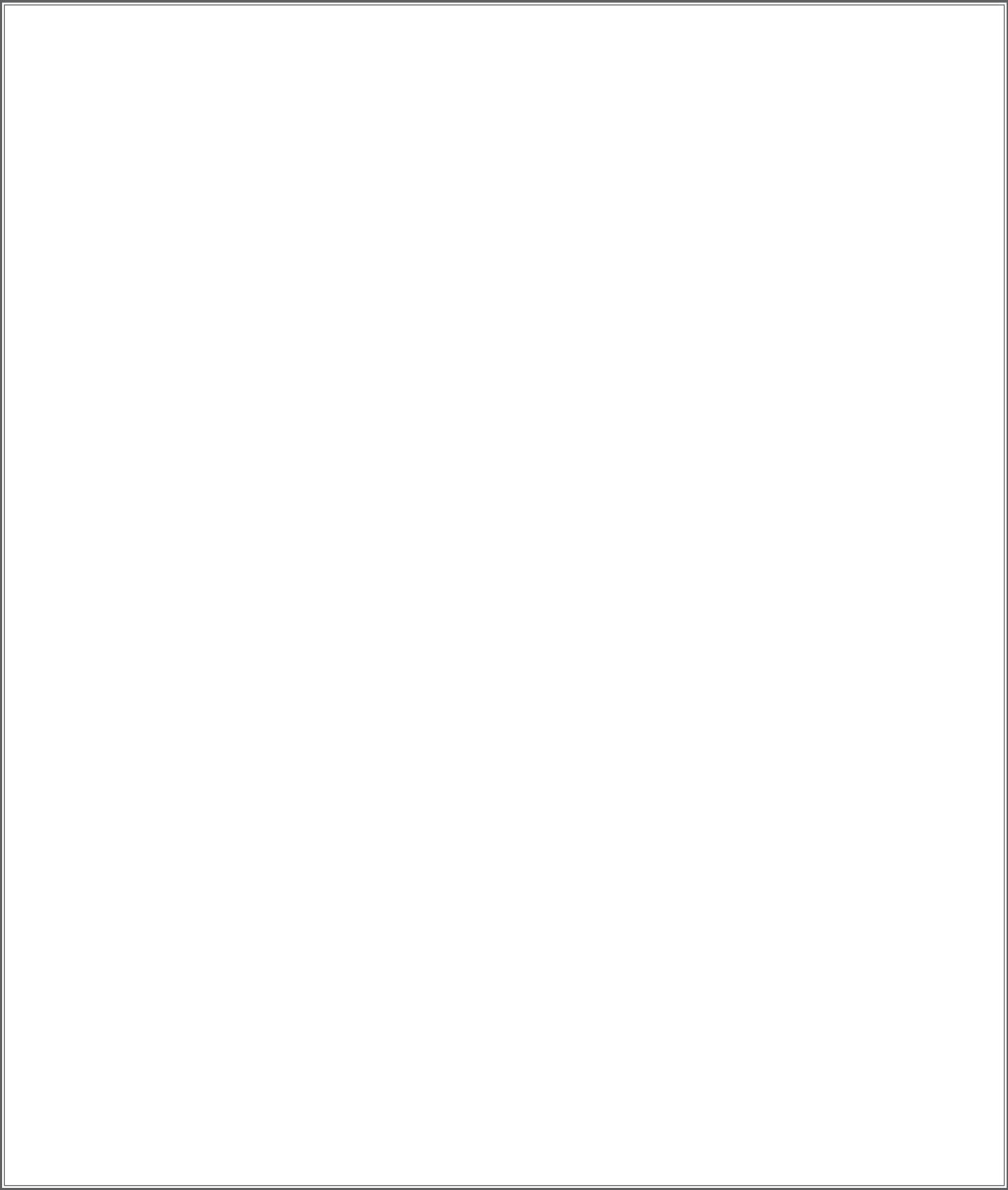
physical changes give rise to the mental. Understandably then, bridging this divide has proven to be the “hard problem” for science according to certain philosophers, with no clear answer in sight.

Several “scholar-practitioners,” those with experience in both the realms of scientific research and the contemplative traditions, have weighed in on the matter of mind. Mathieu Ricard, French Buddhist monk in the Tibetan tradition and former molecular geneticist, in dialogue with Vietnamese physicist Trịnh Xuân Thuận, discuss the process by which “elementary particles in the primordial terrestrial soup managed to organize themselves into ever more complex states, in a process called ‘emergence.’”¹⁴ Yet at what point, and how, does consciousness actually emerge? Physicist-turned-philosopher B. Alan Wallace, former American Buddhist monk in the Tibetan tradition and founder of the Santa Barbara Institute for Consciousness Studies, remarks that under these assumptions, a particular arrangement of silicon chips in a computer should give rise to the emergence of conscious activity, which is not presently possible.¹⁵ Perhaps we currently lack the cognitive and contemplative insights to fully fathom the full potential of AI or even our own consciousness.

While there is certainly no consensus on the matter, we believe that all beings, whether plant or robot, may indeed be expressions of Buddha nature after all. Given that plant life is recognized in some traditions as the embodiment of Buddha nature, and in cognitive science the nature of consciousness remains ambiguous, there is no reason to deny the same potential to AI. One reason that several Buddhist masters ascribed such value and meditative achievement to plants may stem from the freedom plants enjoy from discursive thought and anxious rumination, which presumably applies equally to AI and other non-human life. While we humans are sometimes plagued by excessive thinking, even pathological mental states, plants are at ease, imperturbable as if in deep meditative absorption. Likewise, AI, at least in the forms that currently exist, does not seem afflicted by self-doubt, self-blame, self-judgement and other such preoccupations that typically disrupt the ordinary meditator’s equanimity. The question of whether or not AI is even self-aware remains unanswered.

A mind being “artificial” does not necessarily preclude it being conscious, “real,” or capable of Buddhahood.

continued on pg. 60



WHAT DOES YOUR REALITY LOOK LIKE?
We invite you to express your reality above.

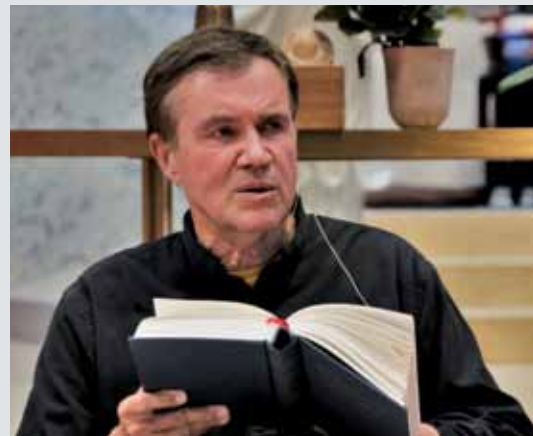
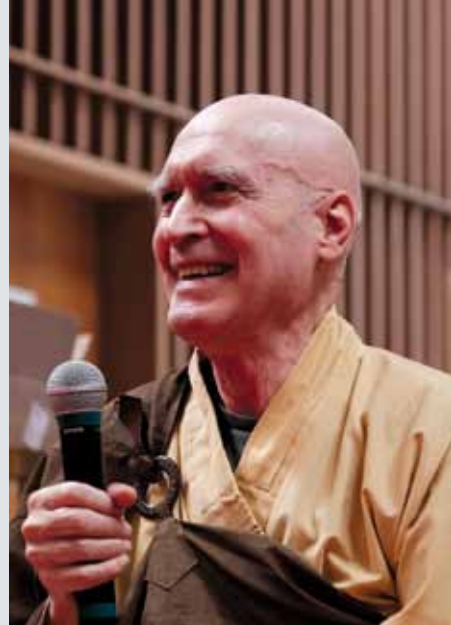
14. Ricard, Matthieu and Trịnh Xuân Thuận. *The Quantum and the Lotus: A Journey to the Frontiers Where Science and Buddhism Meet*. Crown Publishers, 2001.

15. Wallace, B. Alan. *Hidden Dimensions: The Unification of Physics and Consciousness*. Columbia University Press, 2010.



Reflection From a Retreat Participant

An analogy came to mind when reading the Buddha's discussion on the Matrix of the Thus-Come One in the first paragraph of page 155 of the Śūraṅgama Sūtra. Aspen trees grow in large colonies, which look like individual trees from above the ground but are connected underground by their root system. A colony of aspen trees is all one interconnected organism consisting of large trees that may live to 130 years and young saplings sprouting from the spreading root system. The largest aspen colony, in Utah, occupies 106 acres and is estimated to weigh 6,600 tons and have lived for 80,000 years. It is the largest living organism on Earth. Wildfires may destroy the trees above ground but the surviving root system sends out new sprouts to sustain the colony.



Śūraṅgama Retreat



Classroom Dynamics

Meghan Sweet

I wrote these thoughts during my first month of the DRBU MA program in September 2015. Over the course of the two years, my supposition about using the classroom to better understand my own afflictions proved useful. I share this for the incoming cohorts to consider as they begin their own work in the classroom.

As new students, we come into the program fresh and excited. We are looking forward to the new adventure and perhaps also

When looked at, our feelings, frustrations, excitements, and reactions are telling us about parts of ourselves that are hard to see, uncomfortable, and difficult to accept.

apprehensive about the workload. Will we be able to keep up?

Over a month in now, we have had a lot of discussions amongst each other about the classroom dynamics.

How do we make sure everyone gets a chance to talk? Am I talking too much? Are we getting what we should out of the class? Are we succeeding as a cohort or as instructors?

Feelings about class might also come out as judgements. For example: the class is moving too quickly, I don't feel like I'm able to process it. Or maybe: I feel really bored in class, why aren't the other students as prepared as I am to go deeply? Or: the teachers aren't doing enough to lead the class, we aren't getting the key points. The teachers are doing too much to guide us, we aren't pushed to do it on our own. Why aren't we sticking to the text more? The list goes on and is somewhat unique to each student.

Many of these concerns are relevant and important. Without feedback on the process, it wouldn't improve and we couldn't all adapt. However, I started to see that there is more going on than just trying to solve these things as group issues.

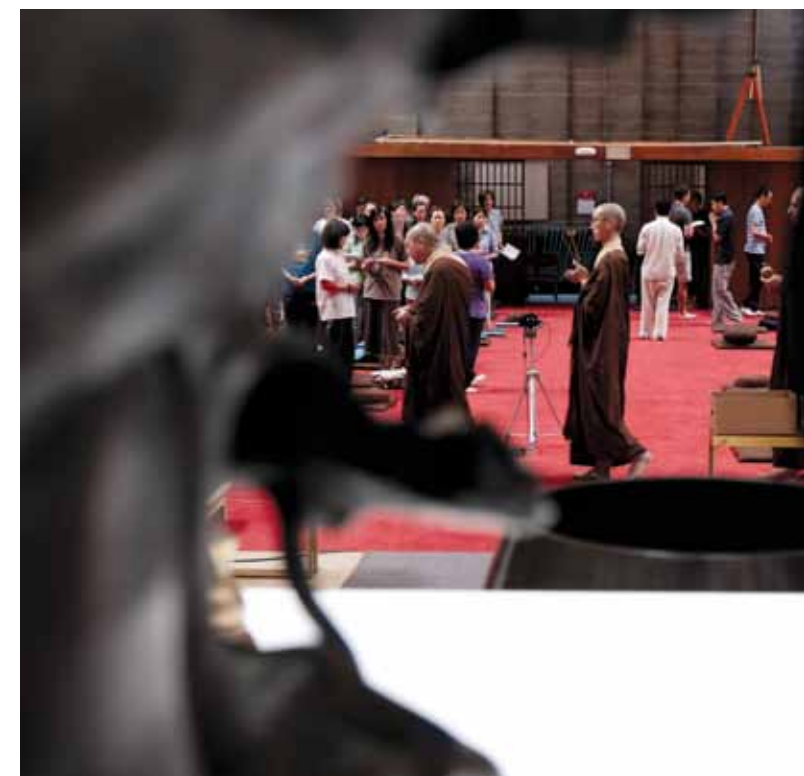
How we feel in class can be a profound window into self-examination. When looked at, our feelings, frustrations, excitements, and reactions are telling us about parts of ourselves that are hard to see, uncomfortable, and difficult to accept.

Inherent in how we react to our fellow classmates and instructors is key information about how we see ourselves in relation to others and what we hope others see in us. Our expectations of what we'll take away from the class tell us about our deeply held beliefs about productivity and success and how we evaluate them. The ways we think we "should" read the text tells us how we relate to the world and how we think we need to be.

Whether we like it or not, we have to sit through each class facing these feelings and thoughts. In this way, the classroom is a pressure cooker for our character strategies and the areas of ourselves that are less conscious.

While it may be commonplace to think about how the class is going in terms of how much material we feel like we've learned or mastered, in many ways working on our frustrations is itself the deeper work. If we can't move beyond how well the classroom dynamics are catering to our deeper "needs," these thoughts and feelings will dominate our experience in the classroom, affecting not just our mood, but also our ability to deeply listen and contribute.

In deep listening, we open up possibilities. If we can listen to the other person, the possibility is there for them to be our teacher, as well as the opportunity for us to be theirs. The dynamics of the class offer the potential to develop our self-cultivation, pushing us to face ourselves and change in the process.



Cultivating Fearlessness

Kathleen Irby

I laughed when I read the question of how it feels to be back in the “real world”. I giggled, because it is a tricky answer. Our different experiences shape our mindsets resulting in individual realities. What is real for you is different than what is real for me. But after some thought, the humor I felt at this question subsided when I realized fear was a constant feeling for all of us. Fear transcends the whole world, even the bubble of CTTB. Each of us seems to fear something. An experience from childhood is the usual cause of our fears. Once innocence is shattered the resulting fear influences our actions whether we are inside or outside our Sagely City. I remember the exact moment I lost the feeling of security and fear took over. It was when I realized I could not depend on my government, the judicial system, or even my parents. They could not protect me from harm.

It happened in a flash; my mother, my older brother, and I had just sat down to Thanksgiving dinner at the vacant house we were remodeling. I was thirteen and not yet a vegetarian. I was beaming with pride at the first holiday dinner I had prepared all by myself. The table was set as formally as one could in a house without amenities. We brought our rickety old card table from home and were using step stools as chairs. The table, covered in fine linens, was laid out with all the traditional trimmings, down to the stuffing, cranberries, and a lit candle. Walking tall, I presented my beautiful turkey, roasted to

perfection. The table shook and almost collapsed as I set my masterpiece in the center. We all broke out in laughter, but settled down as Mom started the blessing.

During grace, we were surprised by a knock at the side door. Who would come to an empty house on a holiday? Through the glass panes we could see it was our neighbor from home. This puzzled us; why wasn't he with his family? Why would he drive all the way over here? Odd as this was, we welcomed him in and invited him to our table. He sat down but declined any food. His mood was dark, and the once happy room was filled with a somber gray cloud. He spoke in a low gravelly tone. Slowly, he berated each of us in turn. Mom did not return his belt sander in a timely manner, my brother did not clean out the neighbor's rain gutters properly, and I did not thank him for an ice cream cone. His visit and accusations confused us. Finally, mom asked him to leave, and she and my brother escorted him back to the side door—uncharacteristically, she locked it after he left.

At least, we thought he had left. We resumed our meal, trying to shake the neighbor and his bizarre behavior from our thoughts, when we heard a loud “POP!” My brother ran down the hall toward the side door to investigate and yelled, “He's got a gun!” Mom and I looked at each other dumbfounded; then the second shot rang out and we scattered. I found myself standing in the kitchen dazed. Then I heard my mom yelling

for my brother and me from the front hallway asking if we were all right. Silence. I could not speak. I did not want to speak. She asked again, in that motherly tone you dare not disobey, “ARE YOU OKAY?” We both replied as quietly as we could, yes, we were okay—and then she was gone.

I was alone. My brother had not come back to the dining room; he was trapped in the hall bedroom. I picked up the telephone, forgetting there was no service, then hung it back up as my mind raced through survival options. I looked for a hiding place within the kitchen cabinets and ruled them out as the first place a madman with a gun would look. I went to the back door. Slowly and quietly, I opened it ever so slightly, just enough to peek outside. There it was: his shadow growing larger. He was coming around the corner! I quickly closed the door and locked it. I moved back through the kitchen to the dining room and glanced down the hallway at the side door; it had been shattered. Why hadn't he used that door? Why was he going around to the back of the house? No time to think. I had to get out of the house. I yelled to my brother, “I'm leaving the front door open!” Just then a third shot rang out so I quickly continued out the front door to safety. I found my mother next door. She had called the police and they were on their way. Just then we heard a fourth round fired. It was torture not knowing if my brother had made it out of the house or not. Twenty agonizing minutes later, our crazed neighbor was arrested without incident. Only then did my brother come out of the front bushes where he had been hiding. Finding out he was safe allowed us to take our first breath of relief. It was as if we had been holding our breaths the whole time.

The police took us back into the shot-up house to take our statements. I was scared and shaking all over. I felt sick to my stomach. We found out that the gunman's first bullet had lodged in the doorknob, jamming the side

door shut. With the second bullet the neighbor shot through the glass panes of the side door trying to kill my brother as he came down the hall. Missing, the neighbor came around the corner to the back of the house and fired a third shot through the window of the bedroom where my brother had taken refuge. By the time the gunman had found his way into the house, my brother had escaped out the open front door. The Police determined the neighbor was in the dining room when he fired the fourth and final bullet at his own reflection in a glass window. Although it was clear to us he had murder on his mind, the trial judge ruled the neighbor emotionally disturbed and only sentenced him to six months of psychiatric treatment. I felt betrayed. I am not sure when the neighbor kicked the table over, strewing our holiday dinner all over the floor. But I did know the warmth and security that my family once enjoyed was shattered in an instant, like the jammed glass door that had saved our lives.

What fears drive your reality? I found cultivating fearlessness in every moment with intention is one way of overcoming this affliction. Remembering we are always in the Dharma Realm, whether we are at CTTB or not, can dispel our deepest fears. Knowing the truth of things—the Buddhadharma—restores the childlike innocence within our hearts: a reality that can travel with us wherever we go.



Painting by Bhikshuni Jin Run

THE WATCH

The watch, of old,
was always out——
for when, at night,
the animals——
entrancing eyes
of green and yellow
even in the darkness
wickedly gleaming——hungrily
would come, to drag
the living away...

In discovering the fire,
however, then
inwardly the vigil turned,
attending only to the flame.
Why fearful, they,
of any beast,
if light alone should keep
the wolf at bay?

Docile grows the menacing grin,
'til daylight like
the contents of
an upturned vase
spilling limns them
circled, at
the distance
of its indiscernible halo, all
about the fire:
shaggy-haired
& gaunty-hipped,
rib-cages rising
& falling slowly
& contentedly...

Devotion now
sustaining them,
how happily
their loyal bodies
would they fling
before the tooth
and blade, protecting
with their very lives
the ever-living flame.

— Justin Howe



REALMS AND REALITIES: HEGELIAN AND YOGĀCĀRAN ENTRYWAYS INTO THE GAṆḌAVYŪHA SŪTRA

By Brianna Morseth and Lisa Liang

Hegel and Sudhana are two characters one might not expect to ever cross paths. While Yogācāra, originally an Indian school emphasizing the teaching of “consciousness-only,” historically interfaced with Huayan, the Chinese school basing its teachings on the *Avataṃsaka Sūtra*, Hegel, a nineteenth century German idealist, almost certainly never picked up a *sūtra* in his life and there is no indication that he studied either of these perspectives on “reality.” Sudhana, on the other hand, serves as the protagonist of the *Avataṃsaka Sūtra*’s final chapter, which forms a text of its own entitled the *Gaṇḍavyūha Sūtra*. Sudhana’s narrative is central to the development of its plot. Each of these characters approaches so-called “reality” from a particular angle, and even Hegel, while of course never appearing in the text, figuratively enters and exits “Maitreya’s tower,” a central image of the *Gaṇḍavyūha Sūtra*, along with Sudhana through its various doors, exploring the myriad paths through its vastly adorned interior. In spite of their unique trajectories, Hegel, the Yogācāra school, and Sudhana contribute valuable insights into the “real” through their inquiries into the “realm of reality,” to borrow from one rendering of the *Gaṇḍavyūha Sūtra*’s Chinese title 入法界品: “Entry into the Realm of Reality” or “Entering the Dharma Realm.”

In the *Gaṇḍavyūha Sūtra*, a young traveler, Sudhana, embarks on what could be called a spiritual journey, a pilgrimage for enlightenment, an inquiry into what is actually “real.” On the subject of religious quests, Nishitani of twentieth century Japan’s Kyōto school notes, “The question that *asks about* reality must itself become something that *belongs to* reality,” taking the form of a “search for true reality in a *real* way,” which he distinguishes from theory, concepts, and ordinary philosophical knowledge.¹ Reality is realized experientially. Recognizing the value of guidance from spiritual friends, Sudhana travels from teacher to teacher, 53 in all, seeking “a full explanation of how an enlightening being is to study the practice

of enlightening beings, how an enlightening being is to accomplish it,”² with entry into the “realm of reality” as his goal. While “realm of reality” and reality itself resist definition, Li Tongxuan, a distinguished lay scholar of the eighth century, offers an interpretation: “The inherent baselessness of physical and mental objects is called reality. The interpenetration of one and many, the disappearance of the boundaries of the real and artificial, of affirmation and negation, is called the realm.”³ The “realm of reality” would then seem to be the wisdom of enlightenment itself. Sudhana has faith that this realm of reality is within reach.

Others, probably even many in Sudhana’s time, might venture to assert that reality stands apart from what can be known, existing on its own, needing no perceiver, no interpreter, no receiver. In Plato’s mind, objects we perceive are not real, but only mimic, like shadows, the “Forms” they represent. We cannot know the world as it is in itself, independent of impressions on the mind, as Hume suggests. Rather, we have access to appearances in the realm of phenomena, while “noumena,” which Kant distinguished as that which is posited by pure reason, corresponding roughly to things-in-themselves, remain out of reach. Yet Hegel pushes back against these notions, suggesting that noumena are a manifestation of phenomena, making what is inconceivable simultaneously conceivable. The “being” of anything is its being perceived. There is no being-in-itself without being-for-another. While appearances are all we may directly access, they function in forming the middle term of a syllogism, providing a bridge to the “in-itself,” mediating access to the reality behind appearances.⁴ Perceiver and perceived may not be so far apart after all. Hegel’s introduction of the “inverted world,” in which up is down and north is south, collapses the duality between subject and object. The mind that thinks the world is the world thinking itself. Unlike the skeptics who deny the possibility of knowing anything beyond mere appearances given that, for them, reality is transcendent, Hegel suggests that the inner being of things, “reality,” is knowable and immanent.⁵ The instant one thinks reality is inconceivable, an aspect of reality as “inconceivable” has been conceived.

In some ways, this resembles the Yogācāran perspective on “reality.” Within this realm of thought, the base of psychological reality in our lives is the *ālaya-vijñāna*, a repository that houses “the accumulated totality of life experiences”⁶ which then color our perception of the world. We are thus invited to exercise introspective

1. Nishitani, Keiji. *Religion and Nothingness*. Trans. Jan Van Bragt. Berkeley and Los Angeles: University of California Press, 1982. p. 6

2. *The Flower Ornament Scripture: A Translation of the Avataṃsaka Sūtra*.

Trans. Thomas Cleary. Shambhala Publications, 1993. p.1178

3. Li Tongxuan. *Entry Into the Realm of Reality: The Guide*. Trans. Thomas Cleary. Shambhala Publications, 1989. p. 21

4. Hegel, Georg Wilhelm Friedrich. *Phenomenology of Spirit*. Trans. A.V. Miller. Oxford: Oxford University Press, 1977. ¶145

5. Ibid. ¶146

awareness at every turn of the mind, allowing us to see reality “as it is” rather than mindlessly allowing the mind to color our perception of the world with disorienting scribbles. We often mistake the world we color with ink blots, photoshopped beyond recognition, for “reality” itself, not realizing that every thought is an interpretative movement. The Yogācāran doctrine of *viññaptimātra* (literally, “consciousness-only”) posits that the empirical world of presumably external objects is actually the product of imagination or ideation. Thus, we have created our own individual realities, our own bubbles, on the basis of our individual proclivities. When we cease perpetually conceptually proliferating and begin to carefully observe body, speech, and mind in microscopic, microcosmic detail, we gain access to the macroscopic understanding that perceptions, feelings, and thoughts are re-presentations that fall short of accurately depicting the entirety of the macrocosmic reality we share with all beings.

Perhaps something else lurks beneath the veil of what appears within consciousness. The “man behind the curtain,” the reality behind appearances, is what Hegel calls the “inner” or “supersensible” world.⁷ Yet for Hegel, the supersensible world is a “beyond of consciousness,” a realm containing things as they exist in-themselves, initially appearing to be a “void” where “nothing is known,” which invites the imagination to “fill it up with reveries, *appearances*, produced by consciousness itself.”⁸ This is again reminiscent in some ways of Yogācāra, which touches upon the dream-like nature of reality. For instance, Xuanzang, inspired by similar insights from Vasubandhu, writes, “We do not realize ourselves [that objects in a dream are unreal] as long as we have not awakened from the dream. It is only after we have awakened that we, in retrospect, come to realize it.”⁹ Except for the lucid dreamer who knows they are dreaming and thus awakens within the dream, breaking the spell without breaking from sleep, we are left in the dark of night. Only upon waking from a dream, opening the curtains to let in the light of day, do we realize that everything in the dream was mentally fabricated. Why do we not realize this while

When we cease perpetually conceptually proliferating and begin to carefully observe body, speech, and mind in microscopic, microcosmic detail, we gain access to the macroscopic understanding that perceptions, feelings, and thoughts are re-presentations that fall short of accurately depicting the entirety of the macrocosmic reality we share with all beings.

awake? Prior to enlightened awakening, we are perpetually in the midst of a mind-made dream, unable to stand back and realize that “objective spheres” are projections arising from consciousness. Only when we awaken from the dream can we understand reality as it is.

When Sudhana arrives at Maitreya’s tower, he experiences a grand vision of its magnificence, yet within the exhaustive description of the worlds upon worlds it contains, the following section also appears: “due to the nature of things being like seeing reflected images, due to the nature of things as being represented by sounds that are like echoes, due to the nature of things as arising from acts that are like illusions, due to the nature of things as rousing the formless world of mind,”¹⁰ perhaps acknowledging the mind’s creative efficacy. Some would even suggest that mind creates our reality, that life is but a dream. This is not to say that what Sudhana experiences is unreal, nor that visions or dreams are unreal. Visions and dreams are real, only not in the way we often imagine them to be. They are real insofar as we experience them as mental phenomena that often leave lasting impressions, just not as external, concrete, or independent of the mind. In recognizing this, we are simply invited to peer beneath the veil, to look behind the curtain.

While Sudhana is immersed in trance, the reader has slightly more space to step back and inquire into what is really going on in this scene. From a Yogācāran perspective, we are invited at every moment to thoroughly examine the contents, structures, and habits of the mind in order to better understand how we cognize and re-cognize the world around us. Collapsing even the supposed boundary between waking and dreaming, Sudhana’s trance reveals “the nature of things as flowing into the transcendent equality of reality and unreality.”¹¹ For the Yogācāran:

Since an image that resembles the thing is conjured through transformation and floated on the mind, it is natural that some of its distinctive aspects will be sufficiently transmitted such that we can recognize it. However, we have good reason to doubt the extent to which this manifestation actually reflects the appearance of the thing as it is. Despite this reasonable suspicion, we proceed along with our lives thinking that we are accurately seeing, hearing, judging, and understanding the objects that impinge on our awareness. Since none of

6. Shun'ei, Tagawa. *Living Yogācāra: An Introduction to Consciousness-Only Buddhism*. Trans. Charles Muller. Simon and Schuster, 2009. p. 34

7. *Phenomenology of Spirit*, ¶145

8. Ibid. ¶146

9. Xuanzang. “The Treatise on the Establishment of the Doctrine of

Consciousness-Only.” Trans. Wing-Tsit Chan. *A Source Book in Chinese Philosophy*. New Jersey: Princeton University Press, 1963. p. 391

10. *Avatamsaka Sūtra*, p.1454

11. Ibid. p.1454

12. *Living Yogācāra*, p.12



us are intentionally trying to change the appearance of these objects, wanting to distort their shape, or alter their appearance, we unthinkingly live out our lives believing that we are cognizing everything accurately.¹²

The objects that we perceive in our day-to-day lives are images projected on the mind by karmic habituations. Gazing at a moon in the water, even if the reflection on the surface is clear and undistorted, cannot rival the experience of gazing at the moon itself.

Like the waxing or waning moon, or ripples on the water, in the realm of appearances can be found eternal flux, with nothing ever remaining stable, solid, sturdy, simple, stagnant, or the same. Change is constant. Given that stable concepts can neither be conjured nor sustained amidst a world of flux, Gadamer, in his hermeneutical treatment of Hegel, alludes to the Aristotelian notion that nature is the “*archē tēs kinēseōs en eautō*,” that which changes in itself.¹³ The nature of the mind (or some minds at some times, at least) is to move, by one interpretation of Huineng’s comment to a pair of squabbling monks. For Hegel, the movement of self-consciousness, our own thoughts, is the dialectical movement. Perhaps the mind’s nature is to reflect on itself. Thought thinks itself.¹⁴ Reality realizes itself.¹⁵ Thus we have Aristotle’s unmoved mover, “*noeseos noesis*,” thought thinking itself.¹⁶ In this sense, the duality of subject and object is collapsed, creating a unity of identity and difference. For Hegel, the first law of appearances is precisely “universal difference,” which echoes Heraclitus’ “*panta rhei*,” everything flows.¹⁷ One never steps in the same river twice. All phenomena become ever different. Bubbles appear on the water’s surface and vanish in an instant.¹⁸ Capturing the essence of this, one translation of the *Diamond Sutra* reads:

So you should view this fleeting world:
A star at dawn, a bubble in a stream,
A flash of lightning in a summer cloud,
A flickering lamp, a phantom, and a dream.¹⁹

All that is seemingly substantial is in fact empty, impermanent, and without an abiding self. As Nishitani notes, humanity, “from time immemorial,” has “continually expressed this fleeting transience of life and existence, likening it to a dream, a shadow, or the shimmering haze of the summer’s heat.”²⁰ Hegel, however, suggests

13. Gadamer, Hans-Georg. “Hegel’s Inverted World,” *Hegel’s Dialectic*. Trans. P. Christopher Smith. New Haven and London: Yale University Press, 1976. p. 44

14. *Phenomenology of Spirit*, ¶205

15. *Religion and Nothingness*, p. 5

16. Aristotle’s *Metaphysics*, Book 12 Section 1074b

17. Heraclitus’ Fragments DK A7. Hermann Diels, *Die Fragmente der Vorsokratiker*.

Berlin: Weidmannsche Buchhandlung, 1903. p. 63

18. Phena Sutta (*Saṃyutta Nikāya* 22.95)

19. Trans. A. F. Price

20. *Religion and Nothingness*, p. 7

the supersensible realm contains whatever remains constant amidst the flux of appearances.²¹ This conjures, perhaps, an image of the enduring self or ātman, which remains motionless yet swifter than the mind and faster than those who run.²² The eternal truth of the realm of appearances is, for Hegel, “an absolute universal difference that is absolutely at rest and remains selfsame” and affords a sense of stability amidst the unstable.²³ In a way, such an attempt at reconciliation resembles a midpoint between the Parmenidean and Heraclitean concepts of change. Distinguishing the way of opinion, a world of appearances, from the way of truth, in which there is no subject-object distinction, is Parmenides, who is credited with the truth claim that change is impossible. For Heraclitus, change is not only possible, it is inevitable. Reconciling these two, similar to the island-like refuge of *nirvāṇa* amidst the churning ocean of *saṃsāra*, Hegel puts forth a law of universal difference, creating unity out of myriad appearances, transforming the supersensible world into a “tranquil kingdom of laws.”²⁴

Stepping into this tranquil kingdom is Sudhana, who during his vision of Maitreya’s tower, alludes to remaining equanimous in the face of flux while extolling the accomplishments of all enlightened beings and buddhas, enumerating the objects of equanimity. For instance, he mentions, “equanimity toward thoughts as being like dreams, equanimity toward the representations of all worlds as being like reflections, equanimity toward conditional origins being like echoes, equanimity toward nonorigination, equanimity toward formation and disintegration.”²⁵ Thought thinking itself might not actually be conducive to this equanimity. In the *Śūraṅgama Sūtra*, we find that “understanding must understand something. Once the category of ‘something understood’ is mistakenly established in the mind, the category ‘that which understands’ is mistakenly established as well.”²⁶ Subject and object are set up as real entities in juxtaposition. With the notion that thought thinks itself, thought is reified into not only a subject but also a substance.

Moving beyond subject and object while still within the dualizing realm of language, Sudhana, in complete awe, further contemplates Maitreya’s tower, which houses Vairocana’s magnificent abode. He circumambulates the great tower with these thoughts: “This is the abode of those who dwell in the state of emptiness,

In the end, the traveler finds that the practice is not something to be sought without, but to be discovered, uncovered, recovered within.

signlessness, and wishlessness; this is the abode of those who dwell in the state of nonconceptualization of all things, [...] those who dwell in the state of capacity to penetrate the realm of reality in all aspects.²⁷ The passage continues by describing beings in the abode as “those who dwell in the state where one thing and all things, all things and one thing, harmonize without conflict; those who dwell in the state of the unity of one being and all beings as one being; those who dwell in the state of nonduality of one buddha and all buddhas, all buddhas and one buddha.”²⁸ Perhaps Hegel takes a similar turn when he writes, “what in the law of the first world is sweet, in this inverted in-itself is sour, what in the former is black is, in the other, white.”²⁹ Inversions of this sort become Hegel’s entry into the realm of reality, a means of overcoming duality.

Indeed, the “summer” edition of this publication for those in the northern hemisphere may very well be a “winter” edition for those in the southern hemisphere. So in one sense, summer is winter. We need not take this literally in order to appreciate its invitation to expand our horizons, widen our perspective, and entertain alternative possibilities. Li Tongxuan in commenting on one of Sudhana’s female teachers along the path (roughly half are women) writes, “in ultimate reality one is neither male nor female.”³⁰ While Hegel may not have intended this meaning in calling north as south, a similar collapsing of dualities into unity occurs in the dialectical movement: “What in the law of the first is the north pole of the magnet is, in its other, supersensible in-itself [viz. in the earth], the south pole; but what is there south pole is here north pole.”³¹ The earth’s magnetic north pole has a southern polarity, and as such, the north pole is a south pole. Most of the teachers Sudhana encounters early in his journey instruct him to go south in search of the next teacher. It almost seems Sudhana travels so far south that south becomes north. If one were to travel infinitely “south,” one would indeed end up “north” given the near-spherical shape of the earth. North is south, south is north, male is female, female is male, one buddha is all buddhas, and all buddhas are one buddha. Is this reality?

Hegel proposes that things are one “precisely by being opposed to others.”³² He writes of “a difference which is not only *not* a difference for us, but one which the movement itself cancels as a difference.”³³ Elsewhere, he adds, “differences arise which are

Perhaps when explaining is no longer the main concern and experiencing takes center stage in the theater of the mind, a shift occurs.

21. *Phenomenology of Spirit*, ¶146

22. *Īśopaniṣad* Verse 4

23. *Phenomenology of Spirit*, ¶149

24. Ibid. ¶157

25. *Avataṃsaka Sūtra*, p. 1453

26. *The Śūraṅgama Sūtra: With Excerpts from the Commentary by the Venerable Master Hsūan Hua*. Trans. Buddhist Text Translation Society. Ukiah: Dharma Realm Buddhist Association, 2009. p.144

27. *Avataṃsaka Sūtra*, p. 1454-1455

28. Ibid. p.1455

29. *Phenomenology of Spirit*, ¶158

30. *Entry into the Realm of Reality: The*

Guide, p. 55

31. *Phenomenology of Spirit*, ¶158

32. Ibid. ¶120

33. Ibid. ¶155

no differences” and “differences are only such as are in reality no differences and which cancel themselves.”³⁴ In Maitreya’s tower, while Sudhana is immersed among the infinite reflections emanating everywhere like Indra’s jeweled net, a fingersnap awakens him from his trance and Maitreya proclaims, “Arise. This is the nature of things; characterized by nonfixity, all things are stabilized by the knowledge of enlightening beings, thus they are inherently unreal, and are like illusions, dreams, reflections.”³⁵ Maitreya then instructs Sudhana to visit Mañjuśrī. With Mañjuśrī, Sudhana learns that an enlightened being does not differ from an ordinary being. Li Tongxuan comments, “the ultimate result is the same as the cause, because the way into eternity of the silent function of universally illumined knowledge is not of the past, present, or future and has no beginning or end, no exit or entry.”³⁶ We wind up where we started.

In the end, the traveler finds that the practice is not something to be sought without, but to be discovered, uncovered, recovered within. Coming full circle, Sudhana ends up right where he began. His quest unveils that “enlightenment” only exists when the teachings are put into practice. Indeed, with his final teacher, Samantabhadra, Sudhana learns the proper way to fulfill all vows and practices that lead to ultimate enlightenment through the power of faith and will. Nearly every teacher along his path informed Sudhana that they could not “know the practice or tell the virtues” of enlightened beings. None could explain the realm of reality. Hegel reflects, “The reason why ‘explaining’ affords so much self-satisfaction is just because in it consciousness is, so to speak, communing directly with itself, enjoying only itself; although it seems to be busy with something else, it is in fact occupied only with itself.”³⁷ Perhaps when explaining is no longer the main concern and experiencing takes center stage in the theater of the mind, a shift occurs. Even while searching outside ourselves, we cannot help but eventually return within. While contemplating Maitreya’s tower, Sudhana reflects on “those who dwell in the state of comprehension of all ideas while their minds are clear of all ideas; those who adapt to all beings without duality between self and other; those who are physically present in all worldly realms without being cut off from the realm of reality.”³⁸ Being physically present in all worldly realms entails according with conditions, as enlightenment is not apart from the mundane. The fruition of practice, enlightenment, is not separate from space and time. It pervades all worlds in all bodies, all minds, in all places and times. Perhaps this is reality.

34. Ibid. ¶156

35. *Avatamsaka Sūtra*, p. 1498

36. *Entry into the Realm of Reality: The Guide*, p. 81

37. *Phenomenology of Spirit*, ¶163

38. *Avatamsaka Sūtra*, p. 1455



Painting by Bhikshuni Jin Run



Painting by Yanik Davison



Painting by Yanik Davison

THE YOGI’S PERFECT FOOD

Mojohito von Tchudi

Kitchari is the traditional food of the yogis from the ancient Indian healing art of Ayurveda. Kitchari is like baby food for adults: easy to digest, with all the nutrition you need. When in retreat, cultivators are seeking to minimize distractions, so it makes sense to have a simple, reliable, nourishing meal available which helps the mind to turn inward for deep meditation. In addition, kitchari is cleansing and rejuvenating, so the digestion isn’t bogged down causing a sluggish mind. Kitchari—ideal for a retreat—also makes a simple, nourishing, one-pot meal any time of the year.

This recipe can be adjusted based on what spices you prefer. Cumin, ginger, and clove are warming, while coriander, fennel, and cilantro leaves are slightly cooling, so adjust based on how you feel. If you’re feeling too dry, add a tablespoon or two of coconut oil, sesame oil, or ghee just before eating.

It’s important to get split mung dahl beans because they are easy to digest and, due to their cleansing qualities, they pull toxins from the body. They are available at Asian or Indian grocery stores or online through Banyan, LifeSpa, or even Amazon. You can optionally use whole mung beans, yellow split peas, or any other lentil. Also note that brown rice is more cleansing than white rice.

This recipe is the soothing and nourishing version, ideal for a retreat when you want a simple clean diet that will give you plenty of energy.

KITCHARI RECIPE

- 1 cup split yellow mung beans
- 1 cup white basmati rice
- 1 Tbsp fresh ginger root
- 1 Tbsp turmeric powder
- 2 tsp each cumin and coriander powder
- 7-10 cup water
- ½ tsp salt
- ½ tsp each black mustard Seeds, fennel, and/or fenugreek seeds (optional)
- 3 cloves (optional)
- 3 bay leaves (optional)
- 1 small handful fresh chopped cilantro leaves (optional)

1. Wash split yellow mung beans (dahl) and rice together until water runs clear.
2. Heat a large pot on medium heat and then add all the spices (except the bay leaves) and dry roast for a few minutes. This dry-roasting will enhance the flavor. You can optionally cook the spices in ghee.
3. Add dahl and rice and stir again.
4. Add water and bay leaves and bring to a boil.
5. Boil for 10 minutes.
6. Turn heat to low, cover pot and continue to cook until dahl and rice become soft (about 30-40 minutes).
7. The cilantro leaves can be added just before serving.
8. Add salt or Bragg’s to taste.

* For weak digestion, gas or bloating: Before starting to prepare the kitchari, first par boil the split mung dahl (cover with water and bring to boil), drain, and rinse. Repeat 2-3 times. OR, soak beans overnight and then drain. Cook as directed.



Interestingly, the late Stephen Hawking expressed concern about AI, insofar as the full development of AI could mean the end of the human race, referring to AI as the “biggest existential threat” since its intelligence could exceed that of humans.¹⁶ This calls into question whether technology will be able to replace human intelligence, making fleshly brainpower obsolete. While there may be a potential threat lurking in their mental hardware, AI also holds the potential to serve as a source of spiritual guidance. In the Korean film *Doomsday Book* (인류멸망보고서), a Buddhist robot embodies the “kōan of consciousness,” challenging our usual notions of sentience and Buddha nature by displaying typically “human” emotions and genuine contemplative insights, even attaining enlightenment. The robot’s spiritual narrative entertains the possibility that AI has immense potential to enhance the existential experience of humankind, perhaps awakening the Buddha within all of us.

16. Cellan-Jones, R. “Stephen Hawking Warns Artificial Intelligence Could End Mankind.” *BBC News*. 2014. Retrieved from <http://www.bbc.com/news/technology-30290540>

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way that will include economic stability that is aligned with a deep reason for being.

Once you have a palate for freshness you will never be able to forget the Dao. The path that requires your full attention includes your heart, and leaves self-importance in the wake of self-cultivation. Maybe then, once the mountain is for real, you make some money. And do it while helping others freshen up alongside you. That’s what I did this summer in the “real world.”

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RECOMMENDED READINGS

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CALL FOR SUBMISSIONS

Good and Wise Friends, we want to hear from you! This magazine is what you make of it. We cherish your work and want to see it in print. The theme of our upcoming Fall 2018 issue is TRANSFORMATION. Let it inspire you, but don’t be beholden to it! Please send us your:

- Visual art
- Literature
- Academic work
- Personal reflections
- & much more!

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