

## Questions for Reflection/Journaling

### Series 5, Talk 7: Wisdom: Body and Mind Dropped Off

*Here are some ideas for reflection during the week:*

- 1) First: Regarding the words **things do not come to be of or by themselves, but through the support of everything other than themselves**--investigating your life, see if you can find some examples of this playing out.
  
- 2) Second: Regarding the idea that *There is no difference in the ways of the ancients and the ways of today . . . Each person practicing zazen, truly forgetting his self and settling into his position, working at eliminating delusion, will surely succeed*, and remembering Shayamuni's marvelous example of a stick striking the ground without fail if you drop it there, can you dedicate several practice periods of zazen explicitly with this pure quality of intention. When you do, what do you observe?
  
- 3) Third: "*Subhuti, bodhisattvas are bodhisattvas only in name. The perfection of wisdom is the perfection of wisdom only in name. The connection between bodhisattvas and the perfection of wisdom is also only in name. All things inherently neither arise nor cease.*" Buddha's words to Subhuti are incomprehensible yet critical to include in our experience of our life. Without grasping at understanding, hold them gently in your mind as you practice.
  
- 4) Fourth: What is the connection between dependent co-arising and the fact, as the Buddha said, that "all things inherently neither arise nor cease?" Think this through carefully so that you are sure you understand.
  
- 5) Fifth: In the *Diamond Sutra* vow comes first followed by the surprising practice of perfect wisdom. Because realization of the emptiness of the vow is what protects the bodhisattva vow. When we know we can't grasp the vow, we will let go of it. It's like opening our hand. Try to explain this statement in your own words. Why do we need to let go?

