

Questions for Reflection
Talk 11, Series 10

Here are some ideas for your reflection during the week:

- 1) First: What does Bodhidharma mean when he says, "Self-nature is mysteriously profound?"
- 2) Second: Kobun Chino says that "Usually, we limit our understanding of the Triple Treasure to the functioning of the whole Sangha in the basic disciplines and teachings of practice, observed as Dharma, with members who wholeheartedly participate in that living situation, called Buddhas." What is the more correct way to understand the Triple Treasure--Buddha-Dharma-Sangha?
- 3) Third: Suzuki Roshi's way of protecting the dharma treasure was to practice wholeheartedly with no gaining idea. When he says "practice" he means everything he does throughout his whole life and daily life. Are you able to do this? If not, where are the places in your life that you would mark as either being less than wholehearted or done with a gaining idea?
- 4) Fourth: The true suchness of all dharma was not the moment when Buddha awakened as he sat under the great tree of enlightenment and witnessed the morning star. The true suchness of all dharma was realized when Buddha successfully taught the dharma, face to face, to another being. At that moment the dharma was exhaustively realized. Only when a buddha is teaching and transmitting the dharma is buddhahood fully realized. Another way of saying this is that there is no such thing as an enlightened person, only enlightened activity. Do you believe this? Please elaborate.
- 5) Fifth: Thomas Merton once wrote, "At the center point of our being is a point of nothingness which is untouched by sin and illusion, a point of pure truth, a point of spark which belongs entirely to God." What do you think about this statement of a Christian mystic?