

TIME BEING

Finding satisfaction in every day life is difficult and can be bewildering. Everything changes. In today's world, people naturally turn toward pleasure, hoping to find some relief. Something deep exists within – some see it, yet don't know how to reach it – so searching goes on.

Unsatisfactoriness in life is a big topic in Buddhism. Reason people come to practice.

Contemporary ancestor, Dainin Katagiri, suggests what we need to do is think and see in the proper way. That means that you see the true nature of time. Mu jo – mu=nothingness or no; jo= means permanence. Mu jo – impermanence. This “mu” or no is actually a term we repeat in the Heart of Great Perfect Wisdom Sutra – no eyes, ears, nose, tongue, body or mind, etc. “No” here is used in the religious sense of negation – in reference to ULTIMATE truth, not conventional truth.

Thinking in the proper way is not to understand life through your intellect – but to contemplate deeply how to live everyday based on wisdom. When you see the true nature of time and understand how impermanence works in your life, you can use time to cultivate your life and to keep up with change and not be overwhelmed by it.

“Way-seeking mind” is a Buddhist phrase used by Dogen. However it was defined by Nagarjuna, an early Indian Master of the 3-4th century. He says that Way-seeking mind' is the **“mind that sees into the flux of arising and decaying, and recognizes the transient nature of the world.** Dogen says a day consists of 6 billion + moments. (6,400,099,180) That's transience quantified!

The term, “impermanence” expresses the functioning of moment, or the appearance or disappearance of all beings as a moment. In zazen we practice looking at ourselves with a calm mind. We can see the tempo of time, and with the way seeking mind, see deeply in what is to be human.

Our zazen is not a way to escape from life by being mindful of something that is apart from the human world; it is the practice of being present in the real stream of time and looking directly at life itself. Katagiri says spiritual life originates from direct observation of impermanence.

In the human world, “everyday mind” one aspect of time separates us from others, but another aspect of time connects us to others, that is, universal truth. Having 2 aspects of separation and connection is called impermanence. It is called moment. This is the original nature of time. I have often spoken of the arising and decline of a moment as impermanence.

That ARISING is a kind of energy always coming up, like spring water bubbling up from under the ground. Great image. For Dogen, this arising, or **just arising** energy is KI. Dogen added a strong affirmative, “YA” that implies he understood moment in a

dynamic, nonconceptual sense. According to Dogen, arising appears as beings, the human world of existence.

For Dogen, everything exists as time.

The experience of KIYA is before thought, before words. Just try it!

That's because when we are in the domain of impermanence, we can't say who we are. We just ARE. Our whole body and mind exists in the stream of a moment.

Instruction: During meditation, calm your body and mind. Settle on yourself as if your body and mind were a huge building rising toward the sky from your seat. Open your mind again and again to see what impermanence means.

For Dogen, everything exists as time.

That's because when we are in the domain of impermanence, we can't say who we are. We just ARE. Our whole body and mind exists in the stream of a moment.

When we try to understand existence in the normal way and ask, Who am I? What is Buddhism?, We end up separating ourselves and objectifying what we describe.

If we leave the surface of the ocean (ie. The phenomenal world, the world of particulars) and walk the bottom of the ocean (the universal) we can begin to experience the depth of our lives.

In Dogen's fascicle, "The Scripture of Mountains & Waters" the opening line reads, "The mountains and waters of the immediate present are the manifestation of the path of the ancient Buddhas. Here, "mountains" are the phenomenal, everyday world, existence, while "waters" is a metaphor for "emptiness", universal truth. "Together abiding in their normative state, they have consummated the qualities of thorough exhaustiveness. In other words, to know the universal truth you start from the phenomenal world.

If you practice just for yourself, it is not good enough – you attach to the idea of getting something from practice. Expectations are endless - you will never find peace. Your practice must be for everyone – people, birds, trees, all beings

Practice just sitting. Don't chase after thoughts or attach to feelings that you experience. Go beyond the control of your ordinary mind and turn your mind toward the transient nature of the universe. **Face the true mutability of world affairs and see your true nature.**

Mutability – capable of change or of being changed (transformation)

When you are touching the moment you don't know it because there is no sense of YOU there. What you know is AFTER the moment.. So you touch emptiness, then bounce into everyday mind. That's dualism. As Dogen said, "When one appears, the other one is in darkness." As long as you touch the moment, it's wisdom. When you return to the dualistic side and know that you touched it, it's not wisdom; it's faith. In the dualistic world, wisdom turns into faith.

To be free from suffering, with your body just do zazen; with your mind, think deeply. Look at the wonderful beauty of the world. See something more than the human world.

How does one do this?

Look into what is stopping you from seeing beauty

What **attachment** do you have – what gratification do you seek, what identification have you established about yourself or others? Is fabrication or projection involved? or mentally construction

Do you see **aversion** arise – are you devaluing what is in front of you, or yourself? Is there denial around certain feelings, moods, ideas, or images, or people?

Are you **caught in VIEWS?** or mental construction

What about **Skeptical or speculative doubt** - abstraction, lack of engagement

Or is **Restlessness & worry** – your primary hindrances that result in agitation in the mind / heart?

Or do you settle into laziness and drowsiness

Instruction: During meditation, calm you body and mind. Settle on yourself as if your body and mind were a huge building rising toward the sky from your seat. Open your mind again and again to see what impermanence means.

Desire – all attachment & aversion; has to do with the ego

Form – the way things are structured; forms in Zen, nature, inner world, energy

Higher jhanas (realms)

Formless – beyond form, thought; realm of oneness; in another dimension; we infer it

Kensho is moving from form to formless