



Dharma Family Retreat | November 5, 2000

“To learn the Buddha way is to learn one’s own self. To learn one’s self is to forget one’s self. To forget one’s self is to be confirmed by all dharmas. To be confirmed by all dharmas is to effect the casting off of one’s own body and mind and the bodies and minds of others as well. All traces of enlightenment (then) disappear, and this trace-less enlightenment is continued on and on endlessly.”

Instructions

“This is Your Fist”

Body Scan Meditation (Vipassana)

“I have no body apart
from the parts which form it;
I know no parts
apart from a “body”.”

Kinhin (Walking Meditation)

“When walking, just walk, don’t wobble”

Breathing Meditation (Following the Breath and Counting the Exhalations)

“mindfully one breaths in, mindfully one breaths out.. there is no attempt to control the breath in anyway..”

30 minute Break in Silence with refreshments

Listening Meditation I (Bare Attention)

“Having stripped awareness naked, then guard it vividly”

Listening Meditation II (Finding the Ground of Hearing)

Listening is continuous; sounds are discrete.
Whence the no sound?

Breathing Meditation II (Bare Attention)

“The first step in this practice of mindful awareness is radical self-acceptance.”

Shikantaza Meditation I (Just Sitting)

“Clinging is to insist on being someone
Not to cling is to be free to be no one.”



Lunch Break in Silence -

Suggested activities -mindfulness on eating, leaf blowing meditation, walking, reading, resting.

Resume Sesshin & Instructions

Taking Care of the Hua T'ou- Observing the Source of Thoughts

"That which is called a hua t'ou (lit. word-head) is the moment before a thought arises. As soon as a thought arises, it becomes a hua wei (lit. word-tail)... .

The unremitting turning the light (awareness) inwards on oneself, instant after instant, exclusive of all other things, is called "looking into the hua t'ou.."

Listening Meditation III - Turning Back the Light of Awareness

"Unremittingly and one-pointedly turn inwardly your faculty of hearing to hear self-nature.

'this is going against the stream'; this is called 'looking into the hua t'ou' or turning inwards the hearing to hear (experience) the self nature".

Shikantaza II

"The enduring and fleeting elements of our being are utterly contingent on each other." ...

"When you look carefully, you do not find the merest speck of real mind you can put your finger on and say 'this is it'. ...

Not finding anything is an incredible find."

Extending Love & Compassion

"those who follow the Buddha's advice to abide in emptiness (*being aware of incessant contingent construction*) are thereby exposed to the possibility of an unpredictable explosion of feeling the sudden irruption of unconditional love (boddhicitta)"

Debriefing and Discussion

End of Sesshin & Refreshments