

Self is really a verb

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I'm writing this because most Buddhists do not take such writings seriously. So please do not take any of this seriously, since that's the whole idea of my writing this reflection. However, we cannot deny that there are some serious matters, like NOUNS, which we do take seriously.

Status experts

While most religions try to destroy, or at least keep away, others who are different, Buddhists oddly keep to tolerantly self-destructive and self-limiting ways. While other religions have their holy scriptures and prophets to look up to, most Buddhists pragmatically look up to successful professionals and wealthy priests as teachers, exemplars, experts of teachings, meditation, even enlightenment itself.

STATUS to most Buddhists is the measure of karma. If you are powerful, rich, good-looking, holy-airy, this is your good karma. It does not matter what you teach or how you behave, so long as it does not contradict my views and lifestyle. Status means titles, looks, rituals, crowds, buildings, and most of all, a lot of funds and fun.

Buddhist nouns

Grammatically, then, most Buddhists tend to run after NOUNS and see verbs as being often too tedious. Why not just accept a Thing? Why trouble ourself working out our awakening? Why walk the path when we can ride a huge luxury coach?

Buddhist Nouns are words like Teacher, Power, Success, Wealth, Money, Titles, Buildings, Master, Guru, and so on.

Buddha as a verb

Yes, you are right, Buddha is a noun, too. But it is not any of the "Buddhist Nouns" mentioned above, not a "Thing" Noun. After all, the Buddha never said he was a Buddhist. Also notice the definition of buddha. He is "the awakened one." Notice that all these words are in the lower case. This is important: it means that I did not invent this definition, and that it reflects a natural, true, real, liberating event (not a Thing).

"The" specifically refers to the historical buddha (you can also use Buddha, if you like, but remember that a small b is just as good). "Awakened" is an adjective: it's like a noun that works to describe a verb, an action. It refers to someone who is no more asleep due to the intoxication of Ignorance, or running amuck due to the excitement of Craving.

The awakened one

"One" means not two: there is only 1 buddha in every universe. It's just like we have and need only 1 father and 1 mother. But that's 2, you may wisely observe! You are insightfully

right (yes, there's hope). However, remember the 2 must become 1 for us to arise out of primal love.

To use a brighter metaphor: the Buddha is like the one sun in our universe. This works for us. For universes that have more than 1 sun, we have to think of another metaphor, or crunch this idea in some religiously clever way. Anyway, to be religious often means to believe anything those with Status tell us. So this should not be an issue.

We can also say that a ship has only 1 captain. All right, you say that an airplane has 2 pilots, the Pilot and the Co-pilot. Can we not discuss this? It's making things too complicated for us.

Baby

This matter about Buddhist Nouns is very serious. I'm not discussing why Religions tend to make Nouns of what are important to them. But when we really listen to the Buddha—the awakened one, remember—all nouns are really naked verbs in civil clothing. I will leave “naked” to mean whatever you think it means, since it's neither noun nor verb.

Let's take “naked” in a sweetly beautiful baby way: innocence, learning, growth, joy. Hence, Teacher is a noun, but its naked verb is the “teaching.” Hence, the Gāraṇa Sutta talks about the teaching being above the teacher.

Ignorance is a noun, but its naked verb is that of “not knowing true reality.” We gain Status and Power over others because of their Ignorance.

Wisdom is a noun, but its baby verb is that of “directly and truly understanding reality.”

Change is a verb: this is an easy one, ... I think.

Self as a verb

This should be sufficient to keep us wondering about how words are used, and how we are used by the words of Others. Why the Big initial O, you may ask. You are observant, but I will let you think this one out.

And why is self a verb? Because it means we are what we rightly do or don't: properly, this is called moral virtue. It means growing mentally: this is the mind working on itself. It means freeing our heart, that is, awakening; then, we can bring joy and wisdom to others, too.

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[an occasional re-look at the Buddha's Example and Teachings]

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