

The Laws of Time

Question:

Do Buddhist monks follow the Laws of Time?

Answer:

Well, a very broad question which I will answer from two perspectives, both anchored on the teachings of Shakyamuni Buddha. “Laws” of time is a label given to scientific inquiry in the nature of perceived (by sentient beings) phenomena. Science in recent history has recently been of two opposing camps with regard to the “fundamental” basis of all phenomena being of energy or matter. The Buddhist view has always been of both interactions but at the core of “everything” (phenomena) is quiescent energy, which, by the way, agrees with Einstein’s mathematics and all the study of mem-branes, strings, etc...

Here we go...

The reason I called the “Law” of time a label is that it is a framework of understanding developed within the sentient “being” mind. In Buddhism, this is the “mind” of Samsara, a mind of total delusion created solely of the billions of causal aggregates streaming constantly to answer the cravings of “being”. I have on my YouTube channel, several videos that dig into the Mahayana concepts elucidated by Zhiyi or Tien-Tai, the 6th century monk who restored order to all the Buddhist texts to demonstrate Shakyamuni’s 5 phases of teaching and the ultimate teaching is his final 8 years of teaching in the Lotus Sutra.

Without writing an entire thesis here, I refer you to those videos at <https://www.youtube.com/c/threefoldlotuskwoon> for deeper study.

All of Buddhism is concerned with liberation from discontentment in this human instantiation. Buddhism is a pragmatic method for achieving that goal. The method follows the following progression of developing the mind’s perception to understand, control, and shut down the thoughts that manifest the cravings that ultimately always lead to suffering.

1. In a quiet place, close your eyes and discover the endless streams of thoughts arising and falling away in your human mind.
2. One at a time, acknowledge a thought and then seek beneath it to try and discover its creation. In other words, seek the craving energy that gave force for that thought to arise. The basic idea is not necessary to fully grasp the cravings “identity”, but simply that a) you stop thinking

about the thought, and b) that your mind is now focusing on something deeper and simultaneously barring space for the thought streams to enter your human mind.

3. Eventual ability to stop all thoughts (or a great percentage) from arising.
4. Once the mind is uncluttered and not distracted by these constant streams of desire/craving, the mind behaves differently, more as the mind of Buddha, or Buddha mind. This is a mind of complete awareness unencumbered by momentary distractions or attachments but instead acts as a detached observer, free to understand and with complete compassion.

Now this is the Buddhist method for liberation from suffering from daily “life” as a sentient being, on earth.

All this is buoyed by the cosmology of Buddhism which is the “three thousand realms in a single life moment” or in Japanese, “Ichinen Sanzen”.

This is (as I alluded to above, a teaching that requires much study) the state of all “potential” sometimes referred to in Buddhism as Noumena, from which all phenomena physical or non-physical is manifested. I often use the example of the “Big Bang” as taught for decades as starting with a ball of incredible density with all the matter that is now our universe. This ball of matter was envisioned as smaller than a golf ball, or even simply a point. This puts forth the illusion that there was “nothing” before and that this ball of stuff expanded like an immense balloon to contain “everything”. And the question amongst others that has always plagued the big bang is what was before, and what was “it” in? I propose that we re-examine the big bang theory with two separate additions to the conditions surrounding the big bang.

Firstly, imagine filling a very large tub with water; then, with an eyedropper and a high speed camera drop one drop of red food coloring into the middle of the tub of water. Consider the drop as that big bang and watch as it quickly expands into the water rather than remaining in its own distinct bubble of material. Over time the drop of food coloring will spread into the entire tub almost indistinguishable from everything else. This is the situation of our universe where today’s cosmologists are unable to define the totality of what makes up our universe. With all the science we have today (and I respect science tremendously), we can account for only 4% of all matter AND energy in our reach. Dark matter and Dark energy are so named because as much as we are certain these theoretical “things” are absolutely required for our universe to exist, we cannot measure, see, or identify them but for the influence they exert on everything else.

Secondly, consider the ancient concepts of Taoism (proposed around the same historical time as Buddhism) that all life is generated by Taiji (a motivating

force) and Qi (energy) developed from Wuji (a point of all potential without instantiation) and you have the formula.

Ichinen Sanzen is the description of massive potential quiescent energy, disrupted by miniscule actions that bind together with and disseminate further actions into a succession of reactions creating a disposition or motive force to instantiate from Noumena to Phenomena, that in our case, manifest “being” as verb and noun. Once instantiated, the “experience” of this “being” is to exhaust the unending stream of causal chains that manifested “it”. These causal chains explode into a consciousness, aware of itself, in moment after moment in a stream that to the sentient in this form resembles a linear development leading to the identification with the manifest desires and their craving to instantiate. This presents an illusion of Life-Time.

And here is where we must ask, “What is time”?

And what laws govern it if any?

If you see that Energy as in $E=MC^2$ as the pro-generative environment from which all matter emanates, then the Buddha’s teachings that states that all things in the entire knowable space are emanations of the Buddha, then we can begin to understand that Buddha is quiescent energy. Further, by the process of instantiation from Buddha, to the eventual return to the state of Buddha, our collective experience as sentient is a golden opportunity to;

1. Cleanse our delusions of duality as a permanent state and understand that all phenomena, just as our thoughts do, and so our lives do, simply arise and then disassemble just as they assembled into and back out of delusions of “being” fall away re-immersing into the Quiescent Energy pool or Buddha state of all potential without instantiation (Noumena).
2. Devote our lives to study and manifesting a cleansed state of awareness or Buddha Wisdom to rid ourselves of discontentment or suffering.
3. Use our study and development to assist others to get on this path as well.
4. Collectively heal the tremendous negativity that exists worldwide to eventually accomplish a world life condition of peace, respect, and dignity for the true opportunity and usefulness of this moment of “existence”.

So the question...”obey the Laws of time?”

Is there time? Is it relevant only in the delusional existence of the Samsaric mind? Is it simply a useful concept we can use to define human experience while at the same time perceiving its ultimate irrelevance?

Truly, in understanding the larger picture of the Buddhist teachings it could be said that “time” is a tiny ephemeral experience that is a part of the mechanism of craving and instantiation relevant only to the deluded experience and

otherwise non-existent. So monks (humans) use the concept of time to assist understanding of the teachings, but “Laws” of time are as impermanent as all other delusions. And when we leave this blip of an existence it is irrelevant.

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