

“Buddha taught no-self incomplete, according to the Mahayana Mahaparinirvana Sutra”

I have encountered practitioners of the no-self teaching who claimed the sutra to be a forgery. I admit that the main reason I enjoyed the sutra so much is because it resonated with all my previous beliefs about enlightenment when I first read it. It may not be authentic, but I suspect the main reason it is considered a forgery to be because it conflicts with no-self dogma.

To those whom consider the text authentic, it is one of the most important teachings of the Buddha, perhaps his best effort at explaining Nirvana before he died.

The sutra describes Buddha and Bodhisattva as having compassion for all beings as if their first born son. My experiments with unconditional love leading up to my reading this Sutra had led me to suspect that Nirvana was induced by some form of impersonal love, not attached to anyone yet all embracing. The sutra denounces attached love, and still emphasizes the importance (for instance) of loving-kindness throughout.

When Buddha came to the no self teaching, he claimed that while it was true, he had introduced the teaching to inhibit pride. Since the teaching had sunk in somewhat by the time of his authoring the sutra and things seemed yet incomplete with its adherents, he decided a new teaching was necessary to complete what no self had started: the Buddha Self inherent in all beings.

It is my opinion that no self is an authentic enlightenment teaching that only takes the practitioner part of the way, where they get stuck if they identify the teaching is complete. The enlightenment advantages of cutting off self reflection are considerable, but if pride remains, an ego remains -- and it is as large and problematic as that pride.

I suspect that when self reflection stops, most of the ego's triggers are cut off and there is no verbal internal impulsive dialogue. I also suspect that a complex of emotional motivations persist, creating a subliminal instead of a verbal ego. This subliminal ego can be reprogrammed.

Thru self initiation and meditation, after a particular initiatory event wherein I dumped pride in favor of an unconditionally loving state of mind, after one try to silence the mind, I permanently turned off my impulsive internal dialogue. I had barely heard of no self, studying other, mostly Western, schools of enlightenment. I don't have to meditate to silence my mind. I haven't experienced a moment of sorrow or self doubt since this happened.

If it is not possible to telepathically interrogate Buddha to authenticate his version of enlightenment, building a Buddha Self is at first only going to go as far as "the best you can come up with". The most realistic list of qualifications that can actually exist in you, if you identify with them and don't question them at any level.

Because of impermanence, there is no abiding permanent self. My interpretation of this is that because everything is vibration, everything dies when the particles shift. Think about it. How is it possible to survive if instant to instant isn't even composed of the same particles?

If consciousness persists, someone could call it a self. So long as it was not confused with an abiding permanent self, no internal self reflection is motivated. Giving someone else the credit, the previous vibrational states all being separate individuals, doesn't trigger pride, humiliation, nor guilt.

The Buddha Self doesn't improve anything if confused with an abiding permanent self, thereby baiting self reflection.

After impulsive reasoning is turned off, when there is no longer an internal voice to distract focus, if it is neither possible nor wise to release all pride, concentrate on inducing a state of mind wherein one's pride is minimal, yet unconditionally secure. After this has been accomplished, or while accomplishing it, focus one's heart upon the task of unconditionally loving everything and nothing, releasing all attachments into this all-embracing love.

The more unconditional one's heart, the more rapidly it expands, whether or not guided to by one's concentration.