

2002

APRIL

27

Saturday

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

able to do good. This is what is meant by saying that human nature is good. If man does evil, it is not the fault of his natural endowment. The feeling of commiseration is found in all men; the feeling of shame and dislike is found in all men; the feeling of respect and reverence is found in all men; and the feeling of respect and reverence is found in all men; and the feeling of right and wrong is found in all men; The feeling of commiseration is what we call humanity; the feeling of shame and dislike is what we call righteousness; the feeling of respect and reverence is what we call propriety (Li); and the feeling of right and wrong is what

248/117 Week 17

MAY

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SUNDAY 28

(101/320)

Monday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
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8:00 we call wisdom. Humanity, righteously, propriety, and 246/119 Week 18
 9:00 wisdom are not drilled into us from outside. We originally
 10:00 have them with us. Only, we do not think (to find
 11:00 them). Therefore, it is said,
 12:00 'Seek and you will find it, neglect and you will lose
 1:00 it.' {Men differ in the development of their endowment}
 some twice as much as
 2:00 others some five times, and some to an incalculable degree,
 3:00 because no one can develop his original endowment to
 4:00 the fullest extent. (1/42).

[Source: Book of Mencius, 6A:6,
 5:00 in Wing-Tsit Chan, Chinese Phil.
 Chapter 3]

6:00

- Mencius said, 'The great man is one who does not lose his {originally good} child's heart.' (6/4), Meng-Tzu

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Tuesday

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8:00 [Source: Book of Mencius, 4B:12,
in Wing-Tsit Chan, Chinese Phil.,
9:00 Chapter 3]

246/120 Week 18

10:00 - Mencius said, 'He who exerts his mind to the
11:00 utmost knows his nature.
He who ~~no~~ knows his nature
12:00 knows Heaven. To preserve one's mind and to nourish
1:00 one's nature is the way to serve Heaven. Not to allow
2:00 any double-mindedness regardless of longevity or
3:00 brevity of life but to cultivate one's person and
4:00 wait for { destiny (ming: fate, Heaven's decree or mandate)
5:00 to take its own course }
6:00 is the way to fulfill ~~one's~~ one's destiny. (7/42) Meng-Tzu.
[Source: Book of Mencius, 7A:1,
Notes in Wing-Tsit Chan, Chinese Phil.
Chapter 3]

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Wednesday

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8:00 To follow the natural principles of things, on the other hand, 244/121 Week
 9:00 is to grasp their nature; to grasp their nature is to
 10:00 be in possession of spiritual power; and to possess
 11:00 spiritual power is to achieve enlightenment. (15/42).

[Source: Shao Yung, Supreme Principle Governing the World (Huang-Chi Ching Shu), 8B: 27b, in Wing-Tsit Chan, Chinese Philosophy, Chapter 29]

3:00 In order to perfect oneself,
 4:00 one must renew oneself day by day. (34/42).

[Source: Martin Buber's ten sayings,
 5:00 collected Hassidic Sayings, p. 51]

VII - The Eightfold Path:

- Notes - What now is Right Understanding?
 - I. To understand suffering;

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Thursday

June 2002	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	T	F	S	S	M
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- 8:00 2. To understand the extinction of suffering ; 3. To understand the origin of suffering; 4. To understand the path that leads to the extinction of suffering. This is called Right Understanding. (1/11). Buddha Sakyamuni
- 12:00 [Source : Digha Nikaya, 22]

1:00 - What now is Right Understanding?
 • The view that alms and offerings are not useless; that there is fruit and result both of good and bad actions; that there are such things as this life and the next life; that father and mother, as also spontaneously born beings {in the heavenly worlds} are no mere words; that there are in the world, monks and priests, who are spotless and near-perfect, who can explain

Notes

(contd.)

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Friday

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8:00 this life and the next life,
 which they themselves have
 9:00 understood : - this is called
 the Mundane Right Under-
 standing, which yields worldly
 fruits and brings good
 11:00 results. (5/11). Buddha Sakyamuni

[Source: Majjhima Nikaya, 117]

- What now is right Mindedness?
 1:00 • The thought free from lust.
 the thought free from ill-will.
 2:00 the thought free from cruelty.
 then thought free from
 3:00 This is called right-mindedness.
 (5/11). Buddha Sakyamuni

[Source: Digha Nikaya, 22]

5:00 - What now is Right Effort?
 • Only, the disciple, who is
 6:00 possessed of faith and has
 penetrated the Teaching of the
 Notes Master, is filled with the
 thought; May rather skin,
 sinews and bones wither away;

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June 2002	S S M T W T F S S M T W T F S S M T W T F S S M
	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

21/124 Week 18

8:00 may the flesh and blood
of my body dry up; I
9:00 shall not give up my efforts
so long as I have not
10:00 attained whatever is attainable
by manly perseverance, energy
11:00 and endeavour! this is called
right effort. (7/11). Buddha Sakyanuni
12:00 [Source: Majjhima Nikaya, 70]

1:00 - It is the Noble Eightfold
Path, the way that leads to
2:00 the extinction of suffering,
namely :

3:00 i), Right Understanding, Samma-a-
ditti.

4:00 ii), Right Mindedness, Samma-sankappa.

5:00 iii), Right Speech, Samma-vaca.

iv), Right Action, Samma-kammanta.

v), Right Living, Samma-ajiva.

6:00 vi), Right effort, Samma-vayama.

vii), Right Attentiveness, Samma-sati.^{SUNDAY 5}

No. viii), Right Concentration, Samma-Samadhi

(11/11). Buddha Sakyanuni
[Source: Samyutta Nikaya, 56]

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8 : 00 VIII - Devotion :

239/126 Week 19

- O' God, You know that the
only thing I want in this
life is to be obedient to
your command.

Even the living sight of
my eyes. Is service at your
court. (37/79). Rabia Al-Adawiyya

[¹²Source: Doorkeeper of the heart: versions
of Rabia. Trans. Charles Upton, Putney,

[¹³Wt.: Threshold books, 1988, p. 25]

- Think nothing and do nothing
without a purpose directed
to God. (38/79). Saint Mark the
Ascetic.

[¹⁴Source: On the Spiritual Law: ('Philokalia (vol.1)', p. 114, text 54)]

- When the intellect forgets the
purpose of true devotion, then
external works of virtue bring
no profit. (39/79). Saint Mark
the Ascetic.

[Notes] Source: No Righteousness by works:
(Philokalia (vol.1)', text 51, p 129]

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Tuesday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

238/127 Week 19

8:00 - Let your thoughts always be upward toward God, and direct your prayers continually to Christ. (40/79). Thomas A Kempis.

[Source: The Imitation of Christ. Trans.

Richard Whitford, modernized by Harold C. Gardiner. New York: Doubleday, 1955, p. 76]

1:00 - Watching means to sit in the cell and be always mindful of God. This is what is meant by, 'I was on the watch and God came to me.' (43/79).

Desert Fathers.

[Source: Abba John the Dwarf: The sayings of the Desert Fathers: the alphabetical collection, Trans. Benedicta Ward, SLG. Kalamazoo, Michigan: Cistercian Publications Inc., 1984, 1975, p. 91, John the Dwarf 27]

- When we turn our spirit from the contemplation of God, we

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 MAY

May	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F								
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8 : 00 become the slaves of carnal
 passions. (44/79) Desert Fathers

237/128 Week 19

[Source: Abba Theonas : The sayings of the Desert Fathers : the alphabetical collection. Trans. Benedicta Ward, SLGr. Kalamazoo, Michigan : Cistercian Publications Inc., 1984, 1975, p. 80, Theonas 1]

12 : 00

- O Visvakarma, Thou art our Father, Our Creator, Maher; Thou knowest every place and every creature. To Thee, by whom the names of the gods were given, All creatures turn in prayer. (45/79). Rig Veda.

[Source: X. 82]

5 : 00

- One should not engage in theological disputes; there is room for many different viewpoints, and no single viewpoint is the final truth. One should reflect, instead, on the means to

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Thursday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F	S	S
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

8:00 awaken devotion, and one should engage oneself in the practice of those means. (50/79). Bhakti Sutras. [Source: 7A-81] 26/129 Week 14

10:00 - All that is in this world is vanity, but to love God and to serve only Him. (56/79)

12:00 [Source: History of Mysticism, Abhaya-nanda, 1998; pp. 290]

1:00 - One says "Swami", one says "Shaikh"; neither grasps the mystery of this world.
 2:00 One speaks of "Rama" and the other of "Allah", but they have not known either Rama or Allah.

3:00 ... Says Dadu: I am neither a Hindu or a Muslim. I follow none of the six systems of philosophy; I worship the Merciful. Dadu belongs to neither faction: he is the slave of Allah Rama. He who is without form

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Friday

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May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 or limitation, He alone is my Guru. (61/79). Dada. 235/130 Week 19

9:00 [Source: Bani 190, 191; Orr, 1947,
p. G2]

10:00

- He is the living One; there
is no god but He : call
upon Him, giving Him sincere
devotion. Praise be to God,
Lord of the worlds! (69/79).

1:00 [Source: Qur'an 40.65]

2:00 - Praise the Lord!

Praise God in his sanctuary;
3:00 praise him in his mighty
firmament!

4:00 Praise him for his mighty
deeds;

5:00 praise him according to his
exceeding greatness!

6:00 Praise him with trumpet sound;
praise him with lute and
harp!

Notes - Praise him with timbel and
dance;

praise him with strings and pipe!

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Saturday

June 2002	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M
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- 8:00 Praise him with sounding cymbals?; 234/131 Week 19
praise him with hand clashing
9:00 cymbals!
let everything that breathes
10:00 praise the Lord!
Praise the Lord! (74/79).
11:00 [Source: Psalm 150]

- 12:00 - So remember the name of thy
Lord and devote thyself with
1:00 complete devotion. (78/79).
[Source: Qur'an 73.1-8]

- 2:00 - The process of offering is Brahman;
3:00 that which is offered is Brahman.
Brahman offers the sacrifice in
4:00 the fire of Brahman. Brahman
5:00 is attained by those who see
Brahman in every action.
6:00 Some aspirants offer material
sacrifices to the gods. Others,
offer selfless service as SUNDAY 12
Notes sacrifice in the fire of Brahman.
Some renounce all enjoyment of
the senses, sacrificing them in the

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2002

 MAY

Monday

May	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F							
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8 : 00 fire of sense restraint. Others 232/133 Week 20
 partake of sense objects but
 9 : 00 offer them in service through
 the fire of the senses. Some
 10 : 00 offer the workings of the senses
 and the vital forces through
 11 : 00 the fire of self-control, kindled
 in the path of knowledge.
 12 : 00

Some offer wealth; others
 1 : 00 offer sense restraint and
 suffering. Some take vows
 2 : 00 and offer knowledge and
 study of the scriptures; and
 3 : 00 some make the offering of
 meditation. Some offer the
 4 : 00 forces of vitality, regulating
 their inhalation and exhal-
 5 : 00 ation, and thus gain control
 over these forces. Others offer
 6 : 00 the forces of vitality through
 restraint of their senses. All
 these understand the meaning
 Notes of service and will be
 cleansed of their impurities.

Tuesday

2002

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June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 True sustenance is in service,
and through it a man or
woman reaches the eternal
Brahman. But those who do
not seek to serve are
without a home in this world.
11:00 Arjuna, how can they be at
home in any world to come?

12:00 These offerings are born of work,
1:00 and each guides mankind
along a path to Brahman.
2:00 (79/79)

3:00 [Source: translated by Eknath Easwaran,
Nilgiri Press, Tomales, California]

IX - Know Yourself:

5:00 - The Wei-mochieh (so-shuo)
ching says, 'Immediately we
6:00 become completely clear and
recover our original mind.
Notes The P'u-sa chieh ching (Scripture
of Disciplines for Bodhisattvahood)
says, 'We are originally pure in

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Wednesday

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May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F								
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8:00 our self-nature. (I) Good and learned friends, realize that 230/15 Week 20
9:00 your self-nature is naturally pure. Cultivate and achieve
10:00 for yourselves the Law-body of your self-nature. Follow
11:00 the Way of the Buddha yourselves. Act and achieve
12:00 Buddhahood for yourselves. (1/37).

[Source: Hui-neng, in the "Platform Scripture" (liu-tsu t'an-ching), in Wing Tsit Chan, Chinese Philosophy, Chapter 26, 19]

- Even the Spirit of Truth; whom
4:00 the world cannot receive, because it seeth him not, neither
5:00 knoweth him; but ye know him; for he dwelleth ^{with} in you
6:00 and shall be in you. (6/37).

[Source: John 14:15-21, 25-27 (AV), taken from the 1611 King James Version of the Bible]

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8:00 - If your leaders say to you, 'Look, the kingdom is in the sky', then the birds of the sky will precede you.

9:00
10:00
11:00

If they say to you, 'It is in the sea', then the fish will precede you.

Rather, the kingdom is inside of you, and it is outside of you.

12:00
1:00
2:00
3:00

When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living Father.

4:00
5:00

But if you will not know yourselves, you dwell in poverty, and it is you who ^{are} ~~not~~ that poverty. (7/37).

[Source: Logion 3, Gospel of Thomas,
Notes adapted from translations of the Gospel
of Thomas by Anthony Duncan in Jesus:
Essential Reading (Crucible Press, 1986)]

- The door by which we can enter

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Friday

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T								
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8:00 this castle is prayer. It is absurd to think that we can enter Heaven without first entering our own souls -- without getting to know ourselves, and reflecting upon the wretchedness of our nature, and what we owe to God, and continually imploring His mercy. (17/37).

228/137 Week 20

[Source: Interior Castle. Trans. E. Allison Peers. New York: Bantam Doubleday Dell Publishing Group, Inc., 1990, p. 53, Second Mansions, Chapter 1, paragraph 12]

4:00 withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful; he cuts away here, he smoothes there, he makes this line lighter, this other purer, until a lovely face

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Saturday

	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S							
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227/138 Week 20

8:00 has grown upon his work.
 So, do you also; cut away
 9:00 all this is excessive, straighten
 all that is crooked, bring light
 10:00 to all that is in shadow;
 labor to make all one glow
 11:00 of beauty and never cease
 chiseling your statue until
 12:00 there shall shine out on
 you from it the godlike
 1:00 splendor of virtue, until you
 shall see the perfect goodness
 2:00 established in the stainless shine.
 (24/37). Plotinus

3:00 [Source: Enneads, 1:9; in Porphyry,
 Life of Plotinus, Turnbull, 1936,
 4:00 p. 19]

5:00 — Curb your appetite and you
 will more easily curb every
 6:00 inclination of the flesh. (30/37).

[Source: Imitation of Christ, SUNDAY 19

Notes Page no. 17 of pdf version from
 Catholic encyclopedia site]

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Monday

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8:00 → Book 9 : The World :

225/140 Week 2

9:00 ♀ I - Creation :

10:00 Tao produced the One.

The One produced the Two.

11:00 The two produced the Three.

12:00 And the Three produced the ten thousand things.

1:00

The ten thousand things carry the yin and yang, (1) and through the blending of the material force (ch'i) (2) they achieve harmony. (2/57).

4:00 [Source: Laozi 42, in Wing-Tsit Chan, Chinese Philosophy, Chapter 7]

5:00

- At first was neither Being nor Non-Being.

There was not air nor yet sky beyond.

Notes What was its wrapping? Where in whose protection? Was water

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Tuesday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
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8:00 there, unfathomable and deep?
There was no death then, nor
yet deathlessness; of night
or day there was not any
sign.

224/141 Week 21

10:00 The One breathed without
breath, by its own impulse.
Other than that was nothing
else at all.

1:00 Darkness was there, all wrapped
around by darkness, and all
was water indiscriminate.
Then, that which was hidden
by the void, that one, emerging,
stirring, through power of ardor,
came to be.

5:00 In the beginning love arose,
which was the primal germ cell
of the mind.

6:00 Notes The Seers, searching in their
hearts with wisdom, discovered
the connection of Being in Non-
Being.

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Wednesday

May 2002	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	P								
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- 8:00 A crosswise line cut Being from Non being.
- 9:00 What was described above its what below?
- 10:00 bearers of seed there were and mighty forces, thrust from below and forward more above.
- 11:00 who really knows? Who can presume to tell it?
- 12:00 whence was it born? whence issued this creation?
- 1:00
- Even the Gods come after its emergence. Then who can tell from whence it came to be?
- 2:00
- That out of which creation has arisen, whether it held it firm or it did not,
- 3:00 He who surveys it in the highest heaven, He surely knows - or maybe He does not! (15/57)
- 4:00

Notes

Source: Rig Veda 10.129, from The Vedic Experience : Mantramanjari by Raimundo (122/320)

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Thursday

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1:00 Pannikar (Delhi: Motilal Banarsi das, 1957) [22/143 Page 21]

- 1:00 - If they say to you, 'Where did you come from?'
- 1:00 Say to them, 'We came from the light, the place where light came into being of its own accord and established itself and became manifested through their image. (16/57) Jesus Christ.

[Source: Logion 50, Gospel of Thomas, adapted from translations of the Gospel of Thomas by Anthony Duncan in Jesus: Essential Reading (Crucible Press, 1986)]

- 1:00 - In the beginning, there was only the Self... He reflected, and saw that there was nothing but Himself, whereupon he exclaimed, 'I am' (Aham). Ever since, He has been known within as 'I'. Even now, when announcing oneself, one says, 'I am ...' and then gives the other name (123/320)

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- Seems irrational.
- Not plausible.
- Logical fallacy?

2002

MAY

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T									
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 that one bears.

221/144 Week 21

He was afraid. Even today,
9:00 one who is alone is afraid.
But then he realized, 'since
10:00 there is nothing else but myself
what is there to fear?' It is
11:00 only from (the presence of) a
second (entity) that fear need
12:00 ever arise.

However, he was still
1:00 unhappy. Even today, one is
unhappy when alone. He desired
2:00 a mate. And so he took
of the form of a being the
3:00 size of a man and woman
joined in a close embrace;
4:00 and then He separated
into two individuals: a man
5:00 and a wife. Therefore, as
the sage Yajnavalkya has
6:00 declared, this body, by itself
is like half of a split pea. {In order to become whole
again}, this empty space must
be filled by a woman. The

Notes

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002

MAY

* bed-time story?
* of any previous
age?
* Whole of Sator?

June 2002	S	S	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

220/145 Week 21

male (half) then embraced the female (half), and from that the human race arose. But, the female wondered: 'How can he unite with ~~them~~ me, whom he has produced from himself? Well, then, let me hide!' She became a cow; he became a bull and united with her, and from that cattle arose. She became a mare; he became a stallion. She an ass, he a donkey and united with her; and from that solid-hoofed animals arose. She became a goat, he a buck; she a sheep, he a ram and united with her; and from that goats and sheep arose. In this way, he poured forth all fairing creatures down to the ants. Then he realized: 'All this creation is actually myself;

JUN

Notes

SUNDAY 26

(125/320)

27

Monday

2001

MAY

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 for I have poured forth all
this? One who knows this
9:00 truth realizes that he, himself
is truly the creator. {living}
10:00 within his own creation.
(23/57).

11:00 [Source: Mundaka Upanishad, 3:1]

→ 12:00 In the beginning, when the will
of the king began to take effect
1:00 He impressed His signs, into
the Heavenly sphere. Within
2:00 the Most Hidden, the Infinite
{En Sof}, a dark flame issued
3:00 forth, like a fog forming
in the Unformed.

4:00

Forming the concentric ring of
5:00 that {first} sphere, {this flame
was} neither white nor black,
6:00 neither red or green, of no
color whatever. Only after this
flame began to assume size
and dimension, did it produce
radiant colors. Form the

Notes

(126/320)

2002

MAY

28

Tuesday

June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 innermost center of the ~~fire~~ flame gushed forth a host
 9:00 of colors which spread on everything beneath. Concealed
 10:00 within all was hidden mystery of the Infinite. [En sof]
 11:00 (39/57). Zohar.

21/7/148 Week 22

[Source: Shalem, 1949; p. 27.]

12:00

- Then (I) even nothingness was not, nor existence. (2)
 There was no air then, nor
 2:00 the heavens beyond it.

3:00 What covered it? Where was it?
 In whose keeping?

4:00 Was there then cosmic water,
 in depths unfathomed?

5:00

Then, there were neither death nor immortality, nor was there then the torch of night and day.

Notes - The One (3) breathed mindlessly and self-sustaining. (4)

JUN

(127/320)

29

Wednesday

2002

MAY

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 There was that One then, and
there was no other. 216/149 Week 21

9:00 At first there was only
darkness wrapped in darkness.
10:00 All this was only unilluminated
water. (5).

11:00 That One which came to be,
enclosed in nothing, arose at
12:00 last, born of the power of
heat. (6).

1:00

In the beginning desire descended
2:00 on it that was the primal
seed, born of the mind.

3:00 The sages who have searched
their hearts with wisdom know
4:00 that which is, is kin (?) to
that which is not.

5:00

And they have stretched their
6:00 cord across the void, and
know what was above, and
what below. Seminal powers
made fertile mighty forces.
Below was strength, and over

Notes

(continued)

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2002

MAY

30

Thursday

June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 it was impulse. (8).

215/150 Week 22

9:00 But, after all, who knows, and
who can say whence it all came,
and how creation happened?10:00 the gods themselves are later
than creation, so who knows
11:00 truly whence it has arisen?12:00 whence all creation had its
origin, he, whether he fashioned
1:00 it or whether he did not,
he who surveys it all from
2:00 the highest heaven, he knows
or maybe even he does not know.
3:00 (40/57).[Source: X, 129, Translation by A.L. Basham,
4:00 The Wonder that Was India (London, 1954),
pp. 247-8]

5:00

- we created man of an extraction
6:00 of clay,then, we set him, a drop,
in a receptacle secure,

Then, we created of the drop a clot

Then, we created of the clot a tissue

JUN

(129/320)

31

Friday

2002

MAY

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

00 Then, We created of the tissue
bones 214/151 Week 22

00 Then, We created garmented the
bones in flesh;

00 Thereafter, we produced him
as another creature.

00 So, blessed be God, the
fairest of creators! (16/57).

12:00 [Source: Qur'an 23.14]

1:00 In the beginning was the Word,
and the Word was with God,
2:00 and the Word was God. He
was in the beginning with God;

3:00 all things were made through
him, and without him was

4:00 not anything made that
was made. In him was

5:00 life, and the life was with
the light of men. (50/57).

6:00 [Source: John 1.1-4]

Notes - The creator, out of desire
to procreate, devoted himself
to concentrated ardor (tapas).

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2002

JUNE

1

Saturday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

213/152 Week 22

8:00 Whist thus devoted to concentrated ardor, he produced a couple, Matter and Life (prana), saying to himself, 'these two will produce all manner of creatures for me'. Now, Life
 9:00 is the Sun; Matter is the Moon.
 10:00 (53/57).

11:00 [Source: Prasna, Upanishad 1.4-5]

12:00 - Then, the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (54/57). Torah.
 1:00 (51/57).
 2:00
 3:00
 4:00 [Source: Genesis 2.7]

5:00 - There are two orders of creation: one divine, the other demonic. (56/57).

6:00 [Source: Bhagwad Gita 16.6] SUNDAY 2

JUN

Notes

- There was something undifferentiated and yet complete, which existed

(131/320)

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8 : 00 before heaven and earth.

211/154 Week 23

9 : 00 formless and formless, it depends on nothing and does not change.

10 : 00 It operates everywhere and is free from danger.

11 : 00 It may be considered the mother of the universe.

12 : 00 I do not know its name; I call it Tao.

1 : 00 If forced to give it a name, I shall call it Great.

2 : 00 Now being great means functioning everywhere.

3 : 00 Functioning everywhere means far-reaching.

4 : 00 Being far-reaching means returning to the original point.

5 : 00 Therefore Tao is great, Heaven is great.

6 : 00 Earth is great.

And the king (I), is also great.

Notes There, are four great things in the universe, and the king is one of them.

2002

JUNE

4

Tuesday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

- 8:00 Man models himself after Earth.
 9:00 Earth models itself after Heaven.
 10:00 Heaven models itself after Tao.
 And Tao models itself after Nature.
 (57/57).

[Source: Laozi 25, in Wing-Tsit Chan,
 Chinese Philosophy, Chapter 7]

II - Qi, Prana, Pneuma:

- Material force is one. It is produced by ch'ien (the Principle of Heaven). Spirit is also one. Through material force it changes and transforms, and operates freely in the realm of existence and non-existence as well as in the realm of life and death. It has no spatial restrictions and is unfathomable.
 (1/18).

[Source: Shao Yung, Supreme Principle Governing the World (Huang-Chi Ching Shu), TB:2b, in Wing-Tsit Chan, Chinese Philosophy, Chapter - 29]

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Wednesday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

- 8:00 - The Great Vacuity (Hsu) 209/156 Week 23
- has no physical form. It's the original substance of material force. Its integration and disintegration are but objectifications caused by change.
- 11:00 (2/18)

[Source: Chang Tsai, Cheng-meng, Ch. 1, in Wing-Tsit Chan, Chinese Phil., Chapter 30]

- Although material force in the universe integrates and disintegrates, and attracts and repulses in a hundred ways, nevertheless the principle (Li) according to which it operates has an order and is unerring.
- 4:00 As an entity, material force simply reverts to its original substance when it disintegrates and becomes formless.
- Notes When it integrates and assumes form, it does not lose the eternal principle

2002

JUNE

6

Thursday

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

8:00 (of Change). The great Vacuity
9:00 of necessity consists of material
10:00 force. Material force of
necessity integrates to become
11:00 the myriad things. Things of
necessity disintegrate and return
12:00 to the Great Vacuity. (3/18)

[Source: Chang Tsai, Cheng-meng,
Ch. I, in Wing-Tsit Chan, Chinese
Philosophy, Chapter 30].

The great Vacuity of necessity
consists of material force.
Material force of necessity
integrates to become the
myriad things. Things of necessity
disintegrate and return to the
Great Vacuity. (4/18).

[Source: Chang Tsai, Cheng-meng, Ch. I,
in Wing-Tsit Chan, Chinese Philosophy,
Chapter 30]

- If material force integrates, its
visibility becomes effective and
physical form appears. If material

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JUNE

7

Friday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 force does not integrate, its visibility is not effective and there is no physical form.

9:00 while material force is integrated

10:00 how can one not say that it is temporary? While it is disintegrated, how can one hastily say that it is non-being?

11:00 For this reason, the sage, having observed phenomena and examined above and below only claims to know the causes of what is hidden and what is manifest but does not claim to know the causes of being and non-being.

12:00 (S/18).

[Source: Chang Tsai, Cheng-meng, Ch. 1, in Wing, Tsit Chan, Chinese Philosophy, Chapter 30]

- The integration and disintegration of material force is to the Great Vacuity as the freezing and melting of

Notes

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JUNE

8

Saturday

July	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 ice is to water. If we realize
9:00 that the Great Vacuity is
10:00 identical with material free,
we know that there is no
such thing as non-being. (7/18)

206/169 Week 23

[Source: Chang Tsai, Cheng-meng, Ch. I,
in Wing-Tsit Chan, Chinese Philosophy,
Chapter 30]

12:00

- The Great Vacuity is clear.
1:00 Being clear, it cannot be
obstructed. Not being obstructed
2:00 it is therefore spirit. The
opposite of clearness is turbidity.
3:00 Turbidity leads to obstruction.
And obstruction leads to
4:00 physical form. When material
force is clear, it penetrates;
5:00 and when it is turbid, it
obstructs. When clearness reaches
6:00 its limits, there is spirit.

Notes When spirit concentrates, SUNDAY 9
it penetrates like the breeze
going through the holes (of
musical instruments), producing

(137/320)

Monday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 tones and carrying them to great distances. This is the evidence of clearness. As if arriving at the destination without the necessity of going there, penetration reaches the highest degree. (8/18).

204/161 Week 24

Source: Chang Tsai, Cheng-meng, Ch.1,
Wing-Tsit Chan, Chinese Philosophy,
Chapter 30]

- Before heaven and earth took shape, there was only undifferentiated formlessness.

Therefore, it was called the great beginning. (1) Tao originated from vacuity and vacuity produced the universe (of space and time). (2) the universe produced the material force.

The material force was extremely secure. (3). That which was clear and light drifted up to become heaven, and that which was heavy and turbid

Notes

(13B/320)

2002

JUNE

11

Tuesday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

203/162 Week 24

8:00 solidified to become earth.

It was especially easy for the clear and refined to unite but extremely difficult for the heavy and turbid to solidify.

Therefore, heaven was formed first and the earth became definite later. The material

forces (4) of Heaven and Earth combined to form yin and yang. The concentrated forces of yin and yang.

became the four seasons, and the scattered forces of the four seasons became the myriad things. When the hot

force of yang accumulated, fire was produced and the

essence of the material force of fire became the Sun. When

the cold force of yin accumulated, water was produced

and the essence of the material force of water became the moon.

The excess of the essence of the

Notes

(139/320)

Wednesday

June	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S				
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 Sun and moon became stars and planets. Heaven received the sun, moon, and stars, while earth received water and soil. (17/18)

[Source: Huai-nan Tzu, SPXY, 3:1a, via Wing-Tsit Chan, Chinese Philosophy, Chapter 17.]

12:00

III - Spiritual World:

1:00

- Such is the measure of his might, and greater still than this is Man.

2:00 All beings are a fourth of him, three-fourths are the immortal in heaven.

3:00 Three-fourths of Man ascended high, one-fourth took birth again down here. From 4:00 this he spread in all directions into animate and inanimate things. (1/30)

[Notes] [Source: Rig Veda, 10.90, from The Vedic Experience: Maitramanjari by Raimundo Pamikar (Delhi: Motilal Banarsi das, 1977)]

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2002

JUNE

13

Thursday

July 2002	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

201/164 Week 24

8:00 - 'Moreover,' {Said Socrates} 'you must not wonder that those who attain this height are unwilling to descend to human affairs; for their souls are always hastening into the upper world where they desire to dwell...? (8/30) Plato.

12:00 [Source: Republic, BK. VII. 517; adapted from Hamilton, E., 1969]

- No One in heaven or the earth knows the Unseen save God; and they know not when they will be raised. Does {human} knowledge extend to the hereafter? NO, for they are in doubt concerning it. No, for they cannot see it. (11/30).

00 [Source: Qur'an 27. 65-66]

- Of the nether worlds and heavens has He created millions; Men exhaust themselves trying to explore them. (14/30).

[Source: Japriji 22, M.1, p5] Adi Groomth (141/320)

14

Friday

2002

JUNE

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

- 8:00 → What is here & in the phenomenal world), the same is there (in Brahman); and what is there, the same is here. (15/30). 200/165 Week 24
- 9:00
- 10:00

[Source: Katha Upanishad 2.1.10]

11:00

- You prefer this life, although the life to come is better and more enduring. All this is written in earlier scriptures; the scriptures of Abraham and Moses. (19/30).

[Source: Qur'an 87.16-19]

3:00

- Yama was the first to find us our abode, a place that can never be taken away, where our ancient fathers have departed; all who are born go there by that path, treading their own.

Notes

Meet the Fathers, meet Yama, and meet with the

(142/320)

2002

JUNE

15

Saturday

July	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

8:00 fulfilment of wishes in the
highest heaven; casting off

9:00 imperfections, find anew thy
dwelling, and be united
10:00 with a lustreous body. (20/30)

[Source: Rig Veda 10.14.2,8]

11:00

- Not like this world is the
12:00 World to come. In the world
to come, there is neither
1:00 eating or drinking, nor
procreation of children or
2:00 business transactions, no envy
or hatred or rivalry; but
3:00 the righteous sit enthroned,
their crowns on their heads,
4:00 and enjoy the luster of the
Divine Splendor ^(Shechinah) (21/30). Talmud.

[Source: Berahot 17a]

6:00

- And those foremost SUNDAY 16
 Notes {in Faith} will be foremost {in the
hereafter}. There will be those
nearest to God;

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17

2002

JUNE

Monday

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

197/168 Week 25

- 8:00 In Gardens of Bliss;
 A number of people from those
 of old, and a few from those
 of later times.
 10:00 They will be on thrones
 encrusted, reclining on them,
 11:00 facing each other. Round about
 them will serve youths of
 12:00 perpetual freshness, with ooblet
 shining beakers, and cups filled
 1:00 out of clear-flaving fountains;
 No after-ache will they
 2:00 receive therefrom, nor will they
 suffer intonication;
 3:00 And with fruits, any that
 they may select,
 4:00 And the flesh of fowls, any
 that they may desire.
 5:00 And there will be companions
 with beautiful, big and
 6:00 lustrous eye,
 like unto pearls well-quonded
 Notes A reward for the deeds of
 their past life.
 No frivolity will they hear therein)

(144/320)

2002

JUNE

18

Tuesday

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 nor any taint of ill,
only the saying 'Peace! Peace'
(22/30)

196/169 Week 25

9:00 [Source: Qur'an 56.18-27]

10:00 - Make me immortal in the
realm [where the son of
Vivasvat (Yama) reigns,] where
11:00 lies heaven's secret shrine
12:00 where are those waters th
1:00 are ever young. For Indra
flow thou on, Indu!

• Excellent Dua
(Prayer) bar Yama

2:00 Make me immortal in that
realm where movement is
3:00 accordant to wish, in the
4:00 third region, the third heaven
of heavens, where the worlds
5:00 are resplendent. for Indra,
flow thou on, Indu!

6:00 Make me immortal in that
realm where all wishes and
longings go, where spreads the
Radiant One's region, where

(145/320)

19

Wednesday

2002

JUNE

June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 holy bliss is, and happiness.
for Indra, flow thou on,

9:00 Indu!

10:00 Make me immortal in that
realm where beatitude and
joy and cheer and trans-
ports of delight abound,
12:00 where the highest desires have
been filled. For Indra, flow
1:00 thou on, Indu! (23/30).

[Source: Rig Veda 9.113.8-11]

2:00

- All who obey God and
the Apostle are in the
company of those on whom
is the grace of God --
of the Prophets who teach,
the sincere lovers of Truth,
the witnesses (martyrs) who
testify, and the righteous
who do good: A! what
Notes a beautiful fellowship!
(24/30).

[Source: Qur'an 4.69]

20

Thursday

2002

JUNE

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

194/171 Week 25

8:00 - As for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolators, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death. (25/30). Bible

12:00 [Source: Revelation 21:8]

1:00 - Hell will lurk in ambush to receive home the arrogant, who will linger there for ages. They will taste nothing cool in it nor any drink except hot bathwater and slops, a fitting compensation since they have never expected any reckoning and have wittingly rejected our signs. Everything we have calculated in writing 'So taste! Yet we shall only increase torment for you!' (27/30).

[Source: Qur'an 78.21-30]

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2002

JUNE

June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 Then the man of unwhole-^{193/172 Week 25}
 some - deeds boils in water
 9:00 infested with worms. He cannot
 stay still - the boiling pots,
 10:00 round and smooth like bowls,
 have no surface which he
 11:00 can get hold of. Then, he
 is in the jungle of sword
 12:00 blades, limbs mangled and
 hacked, the tongue hauled
 1:00 by hooks, the body beaten
 and slashed. Then, he is in
 2:00 Vatarani, a watery state
 difficult to get through, with
 3:00 its two streams that cut
 like razors. The poor beings
 4:00 fall into it, living out
 their unwholesome deeds of
 5:00 the past. Gnawed by hungry
 jackals, ravens and black
 6:00 dogs, and speckled vultures
 and ~~crows~~ crows, the sufferers
 groan. Such a state is
 experienced by the man of
 unwholesome deeds. It is a

Notes

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2002

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22

Saturday

	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W
July 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

8:00 state of absolute absolute 192/173 Week 25

9:00 suffering. So, a sensible person in this world is as energetic and mindful as he can be.

10:00 (28/30). Buddha Sakyamuni.
[source: Sutta Nipata 672-76]

11:00

IV - Yin & Yang:

- The myriad things are created and transformed out of the two material forces and the Five agents. These Five agents are the basis of their differentiation while the two material forces constitute their actuality.

The two forces are fundamentally one. Consequently, the many are (ultimately) one and the one is actually differentiated in the many.

The One and the SUNDAY 23

many each has its own correct state of being. The great and the small each has its own

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Monday

2002

JUNE

June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 correct state of being. The great and the small each 190/175 Week 26
9:00 has its definite function. (1/14).

10:00 [Source: Chou Tun-yi, penetrating the Book of Changes, Ch. 22, in Wing-Tsit Chan, Chinese Philosophy, Chapter 28]

12:00

- Yang is superior and spiritually powerful. Being superior, "it can control the external world." Being spiritually powerful, it can preserve its unlimited efficiency.
- 3:00 For this reason, the Way creates heaven and earth and all things without showing itself. All these are patterned after the Way. Yang is the function of the Way, while Yin is its substance. Yin & Yang operate on each other. When Yang is the function, Yin becomes superior. When Yin is the function, Yang becomes superior (2/14).

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25

Tuesday

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

189/176 Week 26

8:00 [Source: Shao Yung, Supreme Principle Governing the World (Huang-Chi Ching Shu), TA:16a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 29]

10:00 - Yang cannot exist by itself;
 11:00 it can exist only when it is supported by Yin. Hence,
 12:00 Yin is the foundation of Yang. Similarly, Yin cannot alone manifest itself; it can manifest itself only when accompanied by Yang. Hence, Yang is the expression of Yin. Yang controls the origina-
 tion and enjoys the completion
 {of things}, while Yin follows the way {Yang produces} and completes the work of Yang.
 (3/14).

6:00 [Source: Shao Yung, Supreme Principle Governing the World (Huang-Chi Ching Shu), TA:17a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 29]

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Wednesday

2002

JUNE

June 2002	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 No two of the products of creation are alike. From this we know that although the number of things is infinite, at bottom, there is nothing without yin or yang which differentiate them. From this, we know also that the transformations and changes in the universe are due to these two fundamental forces. (11/14)

[Source: Chang Tsai, Cheng-meng, Ch. 1, in Wing-Tsit Chan, Chinese Philosophy, Chapter 30]

3:00

- The life of plants is based on the earth {for their roots grow downward}. Their transition from integration to disintegration depends on the rise and fall of yin and yang. (12/14).

[Source: Chang Tsai, Cheng-meng, Ch. 5, Chang Tzu, ch'uan-shu, sppy, 2:1ba, in Wing-Tsit Chan,

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July
2002

	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

27

Thursday

8:00 Chinese Philosophy, Chapter 30 [8/178 Week 26]

I-Illusion ? :

10:00 People say to each other, I am I. How do they know
 11:00 that their 'I' is the real 'I'? Suppose you say, you dream
 12:00 you are a bird and fly up in the sky or you dream you
 1:00 are a fish and dive deep into the ocean. We cannot
 2:00 know whether the man now
 3:00 is speaking is awake or is
 3:00 dreaming. (1/56)

Source: Chuang Tzu, Chapter VI, in
 4:00 Wing-Tsit Chan, Chinese Phil.,
 5:00 Chapter - 8]

6:00 But when it is pointed out
 Notes that all things are like a
 dream and a vision, it means
 that in one way, things are
 perceived, and in another way
 they are not perceived; that is,

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Friday

2002

JUNE

June	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 in ignorance they are perceived
 but in Perfect-knowledge they
 9:00 are not perceived. (11/56) L. Sutra,
 [Source: Ch. IV, p. 302, in Dwight
 10:00 Goddard, A Buddhist Bible]

11:00 The existence of all that
 is either affirmed or denied
 12:00 in the one substratum of
 the indestructible, unattached,
 1:00 non-dual, absolute Self depend
 only on the mind, just as the
 2:00 appearance or disappearance
 of the imaginary snake in
 3:00 a piece of rope has no
 basis in reality. Bondage
 4:00 and Liberation are creation
 of Maya, superimpositions upon
 5:00 the Brahman imagined by
 the mind. without any exis-
 tence in reality. It is a
 6:00 fool who blames the sun
 Notes for his own blindness....
 The Scriptures even proclaim
 alone: 'There is in truth

2002

JUNE

29

Saturday

July 2002	MTWTFSSMTWTFSSMTWTFSSMTWTFSSMTW
	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

8:00 no creation and no destruction;
 9:00 no one is bound, no one is seeking liberation, no one is on the way to Deliverance.
 10:00 There are none liberated. This is the absolute Truth! My dear disciple, this, the sum and substance of "all" the Upanishads
 11:00 the secret of secrets, is my instruction to you. (14/56).

12:00 [Source: The Vivekachudamani of Shankaracharya]

2:00

- When you see beauty and perfection in this world, it is nothing but a sign of Him.
 3:00 A beautiful creature is merely a single blossom from the vast garden of God. But remember that a picture fades,
 4:00 a flower dies, and the reflection in the mirror is eclipsed ^{SUNDAY 30}
 5:00 by the real light. It is God who is real and remains so forever. So, why waste your time

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Monday

July	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 Over something that is here
today and gone tomorrow? 183/182 Week 27

9:00 Go directly to the source
without delay. (17/56). Jami

10:00 [Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 71]

12:00 Coming and going,
life and death,

1:00

A thousand villages,
a million houses,
Don't you get it?

3:00

Moon in the water,
blossom in the sky. (20/56)

Jizan

5:00 [Source: Stryk, W., and Ikemoto, T.
Zen Poems of China. Garden City
N.Y. Anchor Press, 1973, p. 69]

6:00

Notes — In this world of many he
who sees the one, in this
ever-changing world, he who sees

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	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F
August 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

2

Tuesday

JUL

182/183 Week 27

8:00 Know Him who never changes,
as the soul of his own soul,
9:00 as his own Self - he is free,
he is blessed, he has
10:00 reached the goal.

11:00 Therefore, know that thou
art He; thou art the God
12:00 of this Universe - tat tvam
asi - (thou art that).

1:00

All these various ideas that
2:00 I am a man or a woman,
or sick or healthy, or strong
3:00 or weak, or that I hate
or I love, or have a little
4:00 power, are but hallucinations.
Away with them! What makes
5:00 you weak? What makes you
fear? You are the One
6:00 Being in the Universe. What
frightens you?

Notes

Stand up then and be free.
know that every thought and

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3

Wednesday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8 : 00 word that weakens you in
this world is the only evil
9 : 00 that exists. whatever makes
men weak and fear is
10 : 00 the only evil that should
be shunned. what can
11 : 00 frighten you?

12 : 00 If the suns come down,
and the moons crumble into
1 : 00 dust, and systems after
systems are hurled into
2 : 00 annihilation, what is that
to you? Stand as a rock;
3 : 00 you are indestructible. You
are the Self, the God
4 : 00 of the Universe. Say,
'I am Existence Absolute,
5 : 00 Bliss Absolute, Knowledge
Absolute, I am He' And
6 : 00 like a lion breaking
it's cage, break your chain
rightens you, what
pulls you down? Only ignorance

- KuFr?
- SDSOTW:?

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4

Thursday

	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	
August 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 and delusion; nothing else can bind you. (23/56). Vivekananda

180/185 Week 27

9:00 [Source: Excerpt from Jnana-Yoga, Immortality, Swami Vivekananda, pg 164]

11:00

- The five subtle elements that combine to compose this world are as illusory as the water in a desert mirage;

To whom, then, shall I bow my head? I, myself, am the stainless One!

3:00 [Source: #3, Reprinted from Abhayananda, S., Dattatreya. The Song of the Adhut, Olympia, Wash, Atma Books, 1992]

4:00 Notes - Accustomed, as I've been, to contemplating both nirvana and samsara as inherent in myself, I've forgotten to think of hope and fear. (41/56). Milareppa.

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July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 [Source: Evans-Wentz, 1971;
pp 245-247] 179/186 Week 27

9:00

- There, what form or shape
10:00 is there to describe? What
second, what 'Other', is there
11:00 to see?

12:00 In the beginning, there is no
Aum, or Veda. Who can
1:00 trace His birth?

There, no sky exists, no
2:00 moon or Sun; no Father's
seed, no air, fire, water, or
3:00 earth.

Who can name Him? or
4:00 know His will?

Who can say from whence
5:00 He comes?

Remembering the Void, the
6:00 Simple One, a light burst
forth {within me}; I offer
myself to that Existence which
is non-existence. (46/56).

Notes

[Source: Bija, Ramanuji 6]

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6

Saturday

August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 - The jnani, -- the Vedantist,
for instance -- always reasons,
9:00 applying the process of
'Not this, not this'. Through
10:00 this discrimination he realizes
by his inner perception, that
11:00 the ego and the universe
are both illusory, like a
12:00 dream. Then the jnani,
realizes Brahman in his
1:00 own consciousness. (47/56).
Ramakrishna.

2:00 [Source: Nikhilananda, 1942;
p. 148]

4:00 - The life of this world is
but comfort of illusion.
(55/56).

5:00 [Source: Qur'an 3.185]

VI - Emptiness :

SUNDAY 7

- I will never ask God to give
Himself to me. All I ask

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8

Monday

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 is that He makes me 176/189 Week 28

pure and empty. For it

9:00 is God's very nature to give Himself to those who 10:00 are Pure, and to fill those who are empty. (3/4).

[Source: Pfeiffer, Frantz, and Evans, C de B., trans. Meister Eckhart. London: John M. Watkins 1924, 1931, Vol. 1:118, 157, 221-222, 1:00 287, 338, 348, 363, 429, and Vol. 2:41, 114]

2:00



3:00

End of Themes containing 4:00 9 Books.

5:00 App On Daoism.

04/09/2018

6:00

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Tuesday

August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

175/190 Week 28

8:00 → Beginning of Books on
Faith - sets :-

9:00 Book-①: BUDDHISM :-

- It is volition (cetanaa) that I call 'karma' (action). Having willed, one acts by body, speech and mind.

12:00 There are actions (karma) ripening in hells... Ripening in the animal kingdom... Ripening in the domain of ghosts... Ripening amongst men... Ripening in heavenly worlds.

4:00 The result of actions (vipaka) is of three kinds : ripening in the present life, in the next life, or in future lives. (1/114).

[Source: Anguttara Nikaya,
VI. 63]

- All beings are the owners

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10

Wednesday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

174/191 Week 2a

of their deeds. (kamma, Skr: karma), the heirs of their deeds : their deeds are the womb from which they sprang, with their deeds they are bound up, their deeds are their refuge. whatever deeds they do - good or evil - of such they will be the heirs.

(2/114). Buddha Sakyamuni.

[Source: Anguttara Nikaya, X. 206]

- How can you find delight and mirth? Where there is burning without end? In deepest darkness you are wrapped!

Why do you not seek for the light? I look at this puppet here, well rigged, A heap of many sores, piled up, diseased, and full of greediness,

Notes

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11

Thursday

August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

Unstable, and impermanent,
devoured by old age is this
frame, A prey to sickness,
weak and frail; To pieces
breaks this putrid body,
All life must truly end
in death. (8/114).

[Source: Khuddaka Nikaya, Dhamma-pada, 146 - 48]

- Be it in the past, present
or future, whosoever of the
monks or priests regards the
delightful and pleasurable
things in the world as
impermanent (anicca), miserable
(dukkha), and without a
self (anatta), as diseases
and ~~cankers~~, it is he
who overcomes craving. (9/114)

[Source: Samyutta Nikaya, XII.66]

- And through the total fading
away and extinction of
Craving (tanhaa), Clinging (upaadaana)

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Friday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 is extinguished; through the extinction of clinging, the 72/193 Week 21
9:00 Process of Becoming (*bhava*) is extinguished; through the
10:00 extinction of the & karmic process of becoming, Rebirth
11:00 (*jāti*) is extinguished; and through the extinction
12:00 of rebirth, Decay and Death, sorrow, lamentation, suffering
1:00 grief and despair are extinguished. Thus, comes about the extinction of the whole mass of suffering.
2:00 (10/114).
3:00

[Source: Samyutta Nikaya, XII.43]

4:00

- The extinction of greed, the
5:00 extinction of hate, the extinction of delusion: this,
6:00 indeed, is called Nibbaana.
(12/114).

Notes

[Source: Samyutta Nikaya, XXXVIII.]

- And he who has considered

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13

Saturday

	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
August 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 all the contrasts on this earth,
 and is no more disturbed
 9:00 by anything whatever in the
 world, the peaceful one,
 10:00 freed from rage, from sorrow,
 and from longing, he has
 11:00 passed beyond birth and
 decay. (13/114)

12:00 [Source: Khuddaka Nikaya, Sutta -
 Nipaata, 1048]

171/194 Week 28

00 Yet there are beings whose
 eyes are only a little
 covered with dust: they will
 3:00 understand the truth. (25/114)

4:00 [Source: Majjhima Nikaya, 26]

- Birth is Suffering; Decay
 5:00 is Suffering; Death is Suffer-
 6:00 ring; Sorrow, Lamentation,
 Pain, Grief and Despair are
 suffering; not to get what
 Notes one desires is suffering;
 in short: the Five Aggregates
 of Existence are suffering.
 (26/114)

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Monday

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 [Source: Digha Nikaya, 22]

169/196 Week 29

9:00 ~~¶~~ And what is Death? The parting and vanishing of beings out of this or that order of beings, their destruction, disappearance, death, the completion of their life period, dissolution of the aggregates of existence, the discarding of the body: this is called death. (27/114)

2:00 [Source: Digha Nikaya, 22]

3:00 It is the Noble Eightfold Path, the way that leads 4:00 to the extinction of suffering namely:

- i, Right Understanding, Samma-ditthi
- ii, Right Mindedness, Samma-sankappa
- iii, Right Speech, Samma-vaca.
- iv, Right Action, Samma-karuna.
- v, Right Living, Samma-ajiva.
- vi, Right Effort, Samma-vayama.
- vii, Right Attentiveness, Samma-sati
- viii, Right Concentration, Samma-samadhi

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16

Tuesday

	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
August 2002	(41)	3	4	11	14	8	9	10	11	12	13	14	15	16	17	18	19

[Source: Samyutta Nikaya, 56] 168/197 Week 29

8:00

9:00 But each one has to struggle
for himself, the Perfect Ones
10:00 only pointed out the way.
(42/114).

11:00 [Source: Khuddaka Nikaya, Dhamma-
pada, 276]

12:00

- But those disciples, in whom
these three fetters (Self-illusion,
Skepticism and Attachment
to Rule and Ritual) have
vanished, they have all entered
the Stream (sotapanna), have
for ever escaped the states
of woe, and are assured
of final enlightenment.
(47/114).

[Source: Majjhima, Nikaya, 22]

- On Delusion (avijja) depend the
(life-affirming) Activities (sankhara).
On the Activities depends Con-
sciousness (nama: here, rebirth-
consciousness in the womb of the
(169/320)

Wednesday

July	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 mother).

167/198 Week 29

On Consciousness depends the Psycho - Physical Combination (nama - rupa).

On the psycho - physical combination depends the Sixfold Sense - activity (chalayatana).

On the sixfold sense activity depends the Sensorial Impression (phassa).

On the sensorial impression depends the feeling (vedana).

On feeling depends Craving (tanha).

On Craving depends Clinging to Existence (upadana).

On Clinging to existence depends the Process of Becoming (bhava; here: kamma-bhava, or action process).

On the process of becoming depends Rebirth (jati).

On rebirth depends Decay and death (jara - marana), sorrow, lamentation, pain, grief, and

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	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F
August 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

8:00 despair. Thus, arises this whole mass of suffering. This is called the noble truth of the origin of suffering. ^{166/199 Week 29}

10:00

[...]

11:00 Thus, through the entire fading away and extinction of this delusion, the (life-affirming) Activities are extinguished.

12:00

1:00 Through the extinction of of the activities Consciousness (rebirth) is extinguished.

2:00

3:00 Through the extinction of Consciousness, the Psycho-

4:00 Physical combination is

5:00 extinguished. Through the

6:00 extinction of the psycho-

Physical combination, the

5:00 Sixfold Sense activity is

extinguished. Through the

extinction of the process of

6:00 becoming, Rebirth is extinguished.

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2002

JULY

Friday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8 : 00 Through the extinction of rebirth, decay and death, sorrow, lamentation, pain, grief and despair are extinguished.

9 : 00 Thus, takes the place the extinction of this whole mass of suffering. This is called the noble truth of the extinction of suffering.

10 : 00 (55/114)

165/200 Week 29

11 : 00 [Source: Anguttara Nikaya, III, 61]

2 : 00 I am is a vain thought;
 I am not is a vain thought;
 3 : 00 I shall be is a vain thought;
 I shall not be is a vain thought. (79114)

[Source: Majjhima Nikaya, 140]

4 : 00 5 : 00 - Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from the consequences of one's evil deeds (88/114)

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Saturday

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8:00 [Source : Dhammapada 127] 164/201 Week 29

9:00 By faith you shall be free
and go beyond the world
10:00 of death. (101/114).

[Source : Sutta Nipata 1146]

11:00

- Sentient beings wish to
12:00 return to their origin where
their nature will be in
1:00 perfect unity. (113/114).

[Source :]

2:00

(A)

Book- ② : MAHAYANA

3:00

- Accustomed long to medita-
4:00 ting on my "Guru" as enha-
5:00 lored over my head, I
have forgotten all those
6:00 who rule by power and
prestige. (1/268).

[Source : Evans-Wentz, 1971; SUNDAY 21

PP. 245-247]

- Accustomed long to studying, by

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Monday

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T								
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- 8:00 myself my own experiences,
I have forgotten the need
9:00 to seek the opinions of
friends and brethren. (2/268)
- 10:00 [Source: Evans-Wentz, 1971; pp
245-247]

162/203 Week 30

- 11:00 Accustomed long to applying
each new experience to my
own spiritual growth, I have
1:00 forgotten all creeds and dogmas
(3/268).

2:00 [Source: Evans-Wentz, 1971; pp 245-247]

- 3:00 Accustomed long to meditating
on the Unborn, the Indestruct-
4:00 tible, the Unchanging, I
have forgotten all definitions
5:00 of this or that particular
goal. (4/268).

6:00 [Source: Evans-Wentz, 1971; pp 245-
247]

- [...]

Notes

- Accustomed long to contemplating
love and compassion, I have

(124/220)

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23

Tuesday

August	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 forgotten all difference between myself and others. ^{161/204 Week 30}

9:00

- Accustomed long to meditating on my guardian deities as inseparable from myself, I have forgotten the lowly fleshly form. (5/268).

12:00

- Accustomed long to meditating on the secret whispered truths, I have forgotten all that is said in written or printed books. (5/268)

3:00

- Accustomed, as I have been, to the study of the eternal Truth, I have lost all knowledge of ignorance. (5/268).

6:00

- Accustomed, as I've been, to contemplating both nirvana and samsara as inherent in myself, I have forgotten to

(175/320)

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Wednesday

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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 think of hope and fear.
(5/268). 160/205 Week 30

9:00

- Accustomed, as I have been,
10:00 to meditating on this life
and the next ^{as} one, I
11:00 have forgotten the breath
dread of birth and death.
12:00 (5/268).

1:00 - ~~As~~ Accustomed long to
meditating on all visible
2:00 phenomena as the Dharmalaya
I have forgotten all medi-
3:00 tations on what is produced
by the mind. (5/268).

4:00

- Accustomed long to keeping
5:00 my mind in the uncreated
state of freedom, I have
6:00 forgotten all conventions
and artificialities. (5/268).

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- Accustomed long to humbl-
ness, of body and mind, I

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Thursday

3:00 have forgotten the pride and
naughty manner of the mighty.
(5/26 B) 159/206 Week 30

10:00 - Accustomed long to regarding
my fleshy body as my
11:00 hermitage, I have forgotten
the ease and comfort of
12:00 retreats and monasteries.
(5/26 B).

1:00
2:00 - Accustomed long to knowing
the meaning of the Wordless,
3:00 I have forgotten the way to
trace the roots of verbs,
and the sources of words
4:00 and phrases. (5/26 B).

5:00 - You, O' learned One, may
trace out these things in
6:00 your books (if you wish).
(5/26 B)

Notes [Source: Evans Wentz; 1971; pp
245-247]

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Friday

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JULY

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 Life is short, and the time of death is uncertain; so apply yourselves to meditation. Avoid doing evil, and acquire merit, to the best of your ability, even at the cost of life itself. In short, act so that you will have no cause to be ashamed of yourselves; and hold fast to this rule. (9/268).

[Source: Evans-Wentz, 1971; pp. 259, 261, 262, 270, 271]

3:00 It is difficult to meet success in the effort to insure one's own spiritual welfare, even without seeking to benefit others. If you seek another's spiritual welfare before attaining your own, it would be like a helplessly drowning man trying to save another man in the same predicament.

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Saturday

Therefore, one should not be too anxious. and hasty in setting out to save others before one has, oneself, realized Truth in its fullness. That would be like the blind leading the blind. As long as the sky endures, there will be no dearth of sentient beings for you to serve, and your opportunity for such service will come. Till it does, I exhort each one of you to keep but one resolve: namely, to attain Buddhahood for the Benefit of all living creatures. (10/268).

[Source: Evans-Wentz, 1971; pp. 259, 261, 262, 270, 271]

Maintain the ~~no~~ state of undistractedness, and dis- SUNDAY 28 traction will fly away. Dwell alone, and you shall find the friend. Take the lowest

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Monday

July 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
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8:00 place, and you shall reach 155/210 Week 31
 the highest. Master slowly,
 9:00 and you shall soon arrive.
 Renounce all worldly goals,
 10:00 and you shall reach the
 highest Goal. If you follow
 11:00 this unfrequented path, you
 will find the shortest way.
 12:00 If you realize Sunyata
 (the absolute Emptiness), comp-
 1:00 assion will arise within your
 hearts; and when you lose
 2:00 all differentiation between
 yourself and others, then
 3:00 you will be fit to serve
 others. (II/26B).

4:00 [Source: Evans-Wentz, 1971; pp.
 259, 261, 262, 270, 271]

5:00

- Therefore, the actuality of
 6:00 things cannot be equated
 with their names, and
 names in their true
 meanings cannot be matched
 by things. This being so,

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Tuesday

absolute truth remains tranquil
outside of any studic
elucidation through names.
How can it be expressed
by letters and words?
(14/268).

[Source: Seng Chao, Treatises, The
emptiness of the unreal, Ch.
2, in Wing-Tsit Chan, Chinese
Philosophy, Chapter 21]

- What shall we say? Shall
we say that things are
non-existent? Then, the hetero-
dor view {that things are
annihilated} would not be
erroneous. Shall we say that
things are existent? Then,
the view that things are
eternal would be correct.
Because things are not non-
existent, the heterodor view is
therefore erroneous, and because
things are not existent, therefore
the eternalist's view is incorrect.

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Wednesday

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JULY

July 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
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8:00 Thus, the true words of the
absolute truth are that things

153/212 Week 3)

9:00 are neither existent nor
non-existent. (16/268).

10:00 [Source: Seng Chao, Treatises, The
emptiness of the Unreal, Ch. 2, in
11:00 Wing-Tsit Chan, Chinese Philosophy,
Chapter 21].

12:00

- The reason for this is this:
 - 1:00 If the existence of things
is true (absolute) existence,
 - 2:00 this existence should be
eternal by its own nature
 - 3:00 and should not depend on
causes to be existent. If
 - 4:00 the non-existence of things
were absolute non-existence,
 - 5:00 it should be eternal non-
existence, it should be eternal
 - 6:00 non-existence by its own
nature and should not
depend on causes to be
non-existent. If existence
is not existence by its

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152/213 Week 31

8:00 own nature but depends on causes to be existent, we
 9:00 know that although it {appears} to exist, it has no true existence. Since, it
 10:00 has no true existence, it cannot be called existence
 11:00 in the real sense although
 12:00 it exists. (17/268).

[Source: Seng Chao, Treatises, The Emptiness of the Unreal, Ch. 2, in Wing-Tsit Chan, Chinese Philosophy, Chapter 21.]

3. The sage moves within the thousand transformations but does not change, and travels on ten thousand paths of delusion but always goes through. This is so because he leaves the vacuous self-nature of things as it is and does not employ the concept of vacuity to make vacuous. Therefore, the scripture says, 'Marvellous, the

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Friday

August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
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8 : 00 World - Honoured One (Buddha). 151/244 Week 3]

You establish all dharmas in their places without disturbing Reality. (I).

He does not depart from reality in order to establish them in their places; reality is right where they established.

This being so, is the way far away? Reality is wherever there is contact

with things. Is the sage far away? Realize him in one's life and there will be spiritual intelligence. (TSD, 45:152-13)

[Source: Seng Chao, Treatises, The emptiness of the Unreal, ch. 2, in Wing-Tsit Chan, Chinese Philosophy, Chapter 21]

— The role of the Prophet is a dangerous one, for "destiny" lies in the hands of the people and no one knows exactly what the people will do - once aroused and educated.

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Saturday

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150/215 Week 31

8:00 (21/268) Djwhal khul.

[Source: The Destiny of the Nations
by Alice A. Bailey]10:00 If a Son or Daughter wishes
to study the profound Prajna-
paramita, how is he to do so?12:00 The Noble Aralokitesvara replied
to the Venerable Sariputra,1:00 saying: If a son or daughter
wishes to study the profound
2:00 Prajna-paramita, he must first
get rid of all ideas of
3:00 ego-selfness. Let him think
thus: Personality? What is
4:00 personality? Is it ~~not~~ an
enduring entity? Or is it
5:00 made up of elements that
pass away? Personality is made
6:00 up of the five grasping
aggregates: form, ^{sensa-} SUNDAY 4Notes
Hin, perception, discrimination,
consciencies, all of which are
by nature empty of any self-substance
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8 : 00 [Source: *Hridaya*, in *Dwight Goddard, A Buddhist Bible*, p. 85] 148/217 Week 12

- 9 : 00
- Moreover, Subhuti, the Bodhi-sattva-Mahasattvas, in teaching the Dharma to others, should first be free ~~from~~ themselves from all the craving thought awakened by beautiful sights, pleasant sounds, sweet tastes, fragrance, soft tangibles, and seductive thoughts. In their practice of charity, they should not be influenced by any of these seductive phenomena. And why? Because, if in their practice of charity they are uninfluenced by such things they will realize a blessing and merit that is inestimable and inconceivable (26/268).

Notes [Source: *Diamond Sutra*, 4, in *Dwight Goddard, A Buddhist Bible*] (83/100)

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Tuesday

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8:00 - The Lord Buddha continued:
For this reason, Subhūti, the
minds of all Bodhisattvas
should be purified of all
such conceptions as relate to
seeing, hearing, tasting, smelling,
touching and discriminating.

147/218 Week 32

They should use the mental
faculties spontaneously and
naturally, but unconstrained
by any preconceptions arising
from the senses. (31/268).

[Source: Diamond Sutra, 10, in
Dwight Goddard, A Buddhist
Bible]

4:00 - It means that Buddhas and
Bodhisattvas are not enlight-
ened by fixed teachings
but on intuitive process that
is spontaneous and natural.
(41/268).

[Source: Diamond Sutra, 7, in Dwight
Goddard, A Buddhist Bible]

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8:00 The Lord Buddha then said,
 'Should anyone looking ^{at} an
 9:00 image or a likeness of the
 Tathagata, claim to know the
 10:00 Tathagata, and should offer
 worship and prayer to him,
 11:00 you should consider such a
 person a heretic who does
 12:00 not know the true Tathagata.
 (12/26 E)

1:00 [Source: Diamond Sutra, 26, in Dwight
 Goddard, A Buddhist Bible]

2:00

- The Lord Buddha continued:
 3:00 Do not think, Subhuti, that
 the Tathagata would consider
 4:00 within himself: I will deliver
 human beings. That would
 5:00 be a degrading thought.
 Why? Because really there
 6:00 are no sentient human
 beings to be delivered by
 the Tathagata. Should there

Notes

be any sentient beings
 to be delivered by the Tathagata, it would mean that

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	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M							
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Thursday

the Tathagata was cherishing within his mind arbitrary conceptions of phenomena such as one's own self, other selves, living beings and a universal self. Even when the Tathagata refers to himself, he is not holding in his mind any such arbitrary thought. Only terrestrial human beings think of self-hood as being a personal possession. Subhuti, even the expression 'terrestrial beings' as used by the Tathagata does not mean that there are any such beings. It is ~~used~~ used only as a figure of speech. (55/268).

[Source: Diamond Sutra, 25, in Dwight Goddard, A Buddhist Bible]

- Error is like maya, also, and as maya is incapable of producing

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Friday

2002

AUGUST

August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
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8:00 error in itself cannot produce error; it is discrimination and attachment that produce evil thoughts and faults.
 9:00 Moreover, maya has no power of discriminated in itself;
 10:00 it only rises when invoked by the charm of the magician. Error has in itself no habit-energy; habit-energy only rises from discrimination and attachment.
 11:00
 12:00
 1:00
 2:00 Error in itself has no faults; faults are due to the confused discriminations fondly cherished by the ignorant concerning the ego-soul and its mind. "The wise have nothing to do either with maya or error." (89/268),
 3:00 [Source: Ch. II, p 292, in Dwight Goddard, A Buddhist Bible]

Notes

— Mahamati, you and all the Bodhisattvas must seek for this

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Saturday

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8:00 inner self, self-realization of 143/222 Week 32
 Noble wisdom, and not be
 9:00 captivated by word-teaching.
 (9/26 8)

10:00 [Source: Ch. 11, p. 293, in Dwight Goddard, A Buddhist Bible]

11:00

- As to the first; he must
 12:00 recognize and be fully
 convinced that this triple
 1:00 world is nothing but a
 complex manifestation of
 2:00 one's mental activities; that
 it is devoid of selfness
 3:00 and its belongings; that
 there are no stirvings,
 4:00 no comings, no goings. He
 5:00 must recognize and accept
 the fact that this triple
 6:00 world is manifested and
 imagined as real only under
 the influence of habit - SUNDAY 11

Notes
 energy that has been accumulated
 since the beginningless past by
 reason of memory, false-imagination

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Monday

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- 8:00 false-reasoning, and attachment,
to the multiplicities of
9:00 objects and reactions in close
relationship and in conformity
10:00 to ideas of body-property-
and-abode.

11:00

As to the second; he must
12:00 recognize and be convinced
that all things are to be
1:00 regarded as forms seen in
a vision and a dream,
2:00 empty of substance, un-born
and without self-nature; that
3:00 all things exist only by
reason of a complicated
4:00 network of causation which owes
its rise to discrimination and
5:00 attachment and which exan-
tuates in the rise of the
6:00 mind-system and its belongings
and evolvements.

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As to the third; he must
recognize and patiently accept

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Tuesday

8:00 the fact that his own mind
 and personality is also mind-
 9:00 constructed, that it is empty of
 substance, unborn and egoless.
 10:00 With these three things clearly
 in mind, the Bodhisattva
 11:00 will be able to enter into
 12:00 the truth of imagelessness.
 (124/168).

[Source: Ch. VII, p 316, in Dwight
 Goddard, A Buddhist Bible]

2:00 As to the fourth; he must
 have what a true conception of
 constitutes self-realization
 4:00 of Noble Wisdom. First, it is
 not comparable to the perceptions
 5:00 attained by the sense-mind,
 neither is it compatible
 6:00 comparable to the cognition of
 the discriminating and intellectual
 mind. Both of these presuppose
 a difference between self and
 not-self
 attained and the knowledge so
 is characterized by

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August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

- 8:00 individuality and generality. 139/226 Week 33
- Self-realization is based on
- 9:00 identity and oneness; there is nothing to be discriminated
- 10:00 nor predicated concerning it.
- But to enter into it the
- 11:00 Bodhisattva must be free from all presuppositions and
- 12:00 attachments to things, ideas and selfness. (125/268).

[Source: Ch VII, p. 316, in Dwight Goddard, A Buddhist Bible]

2:00

- To practice Mahayana, the earnest disciple should retire to a quiet and solitary place, remembering that life-long habits of discriminative thinking cannot be broken off easily nor quickly. (130/268).

[Source: Ch. VII, p. 321, in Dwight Goddard, A Buddhist Bible]

Notes

- The sun radiates its splendor spontaneously on all alike and

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Thursday

September	S	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	F	S	S	M
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

128/227 Week 33

8:00 with no words of explanations;
 in like manner do the Tathagatas
 9:00 radiate the Truth of Noble Wisdom
 with no recourse to words and
 10:00 to all alike. (150/268).

[Source: Ch XII, p. 348, in Dwight Godard,
 11:00 A Buddhist Bible]

12:00 The 'doctrine' of
 womb is disclosed
 1:00 to awaken philosophes from
 their clinging to the notion
 2:00 of a Divine Atman, as
 3:00 transcendental personality,
 so that their minds that
 4:00 have become attached to the
 imaginary notion of "soul"
 5:00 as being something self-
 existent, may be quickly
 6:00 awakened to a state of
 perfect enlightenment. All such
 notions as causation, succession,
 atoms, primary elements, that make
 up personality, personal soul,
 Supreme Spirit, Sovereign God,

- Doctrine
- Atman
- Context?

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Friday

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AUGUST

August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 Greater are all figments of the imagination and manifestations of mind. No, Mahavati 137/228 Week 33
9:00 ms the Tathagata's doctrine of
10:00 the womb of Tathagahood is not the same as the
11:00 philosopher's Atman. (2+7/268).

→ Book ② [B] : MADHYAMAKA

1:00 Compassion is a mind that saves only Mercy and love
2:00 for all sentient beings. (1/6).
[Source: Precious Garland] Nagarjuna

→ Book ② [C] : ZEN (CHAN)

- Good and learned friends,
5:00 in this method of mine, from the very beginning, whether in
6:00 the sudden-enlightenment or gradual-enlightenment tradition,
Notes absence-of-thought has been instituted as the main doctrine
absence-of-characters as the

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Saturday

September	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

136/229 Week 32

8:00 substance, and non-attachment
as the foundation. What is
meant by absence-of-characters?
9:00 Absence of characters means to
10:00 be free from characters while
in the midst of them. Absence
11:00 -of-thought means not to be
carried away by thought
12:00 in the process of thought.
Non-attachment is man's
1:00 original nature. Thought after
thought goes on without
2:00 remaining. Past, present and
future thoughts continue
3:00 without termination. But if we
cut off and terminate
4:00 thought one instant, the
dharma-body (law-body or
5:00 spiritual-body). At no time
should a single instant of
6:00 thought be attached to any
dharma. If one single ^{SUNDAY 18}
Notes instant of thought is attached
to anything, then every thought
will be attached. That is bondage.

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Monday

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August 2002	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

- 8:00 But if in regard to dharma no thought is attached to anything, that is freedom.
9:00 {This is} the meaning of having non-attachment as the foundation.
10:00 (4/72).

[Source: Hui-neng, in the "Platform Scripture" (liu-tsut'an-ching), in Wing-Tsit Chan, Chinese Philosophy, Chapter 26, 17]

- 1:00
- Those who testify to the truth of the nature of the self, have found it by reflecting within themselves. (43/72).

[Source: in Suzuki, 1961, p 336]

- 4:00
- When the "absolute" Reality is known, it is seen to be without any individual selves; and devoid of any objective forms;

Notes All past {mental and physical} actions which lead to hell are instantly wiped away. After the

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Tuesday

September	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 awakening, there is only vast
 Emptiness; this vast universe of
 9:00 forms ceases to exist { outside of
 one's self }.

133/332 Week 34

10:00

Here, one sees neither sin nor
 11:00 bliss, neither loss nor gain.

In the midst of the eternal
 12:00 Serenity, no questions arise;
 The dust of ignorance which
 1:00 has accumulated on the un-
 dished mirror for ages,
 2:00 Is now, and forever, cleared
 away in the vision of Truth.
 3:00 (45/72).

[Source: Cheng-Tao Ke "Song of Enlight-
 4:00 enment," in Suzuki, pp. 89-103].

5:00 Wordiness and intellect.
 6:00 The more with them the further
 astray we go;
 Away, therefore, with wordiness
 and intellect,
 And there is no place where we
 cannot pass freely. (49/72).

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Wednesday

August	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 [Source: Hsin-hsim ming "Inscription
on the Self of the Self"; Suzuki,
132/233 Week 34
9:00 1960, pp. 76-82]

→ Book ③ : Christianity :

I- Christianity :

12:00 - Even the Spirit of Truth; whom
the world cannot receive(~~see~~);
1:00 receive(comprehend), because it seeth
him not, neither knoweth him;
2:00 ~~but~~ but ye know him; for
he dwelleth with you, and
3:00 shall be in you. (2/236).

[Source: John 14:15-21, 25-27 (AV),

4:00 taken from the 1611 King James
Version of the Bible]

5:00

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- Teacher, which is the great
6:00 commandment in the law?
Jesus said to him, 'You shall
Notes love the Lord - your God with
all your heart, and with all
your soul, and with all your