

Part I background & history

1. "Words can be communicative only between those who share similar experience."

• What makes us different is "the thought-patterns"

• "words" also governs the delineation of belonging to which the word is assigned.

• It is similar to the "category thinking".

Words actually give shapes to the shapeless things.

make category from continuous things (for example,

the words that "identify" colors "colors" are actually

continuous spectrum, there are different division of this)

"undivided" "thing", and that lead to the different understanding
of color along different cultures).

► Convection of words will inevitably lead to this difference
but we should at least try to avoid it.

• "the conventional character or roles"

2. "the conventional "self" or "person"

For the conventional "self" or "person" is composed mainly of
history consisting of selected memories, and beginning from the
moment of partition. (Birth) According to convection, I am
not simply what I am doing now I am also, what I have done
and my conventionally edited version of my past is made to
seem almost more the real "me" than what I am at this
moment. For what I am seems so fleeting and intangible, but
what I was is fixed and fixed. It is the firm basis for prediction
of what I will be in the future. and so it comes about that I
am more closely identified with what no longer exists than
what actually is.

► What is "self"? ("myself")

I think it is better to predict the future based on (entirely) my present state ("Markov process" in mathematical language) but for others, they know better the past "me". To define "me" with my past behaviors, should only ^{be} for the perspective of the others. ("self" implies "other"?)

- But for us, "myself". I should be my present state to identify myself. And I am able to do that. We should recall the statements of "memory", "experience", "feeling", "insecurity", "me", "I", in Watts' other book *<the wisdom of...>* "memories and past events which make up a man's historical identity are no more than a selection."

3. "Abstraction", "Linearisation", "concreteness"

- **Central vision** → conscious, creative thinking (read)
- **peripheral vision** → a whole picture → "道" (without thinking)
"the original spontaneity" → "自然"

► This is exactly the reason, sometimes we cannot understand a book, we shouldn't read it with individual words, we should read it with "peripheral vision", something spontaneous, without full conscious, but we will know it, when we do.

A. "Absolute", "Abstract", "Concrete",
B. "道" (Tao), "自然" (Nature)

- "nature-naturing" → "天" (tian) "giving" the world
- "nature-natured" → "为" (wei) "making" the world

6. "目": When we have learned to put excessive reliance upon central vision, upon the sharp spotlight of the eyes and mind, we cannot regain the powers of peripheral vision unless the sharp and stereotyped kind of sight is first relaxed. The mental or psychological equivalent of this is the special kind of stupidity to which Lao-tzu and Ch'ang-tnu so often refer. It is not simply calmness of mind, but "non-graspingness" of mind. In Ch'ang-tnu's words "The perfect man employs his mind as a mirror. It grasps nothing; it refutes nothing. It receives, but does not keep." One might almost say that it "fuzzes" itself a little to compensate for too harsh a clarity.

- bring into play its innate and spontaneous intelligence by using it without forcing it. "no-mindness"

TWO.

- Sanskrit 梵语 samskr̥ti rāk संस्कृता वाक्
- Pali 阿含语.
- Böhtlingk (german Indologist and sanskrit scholar)
- Veelas. वेद (वेद, Veda)
- Upanishads. 般若 (उपनिषद् Upanisad)
 這些 → 經典(了悟).

- 婆羅門 (brahman), Brahman.
- two sets of Buddhist scriptures. Abra'vada,
 1) Pali Canon (巴利三藏) of the Theravada (上座部佛教),
 Southern School.
 (tends to be conservative in matters
 of doctrine and monastic discipline.)
- 2) Sanskrit-Tibetan-Chinese Canon.
 of the Mahayana or Northern School.
(महायान, mahāyāna, /ma:hə'ja:nə/. "Great Vehicle")

- Gautama (शिरोरुप) (Siddhartha Gautama), the Buddha.
- Paruska (puruṣa पुरुष)
(cosmic being or self, consciousness, and universal principle)
- atman /'astman/. आत्मन् oneself. spirit. soul.
- Moksha /'moukʃa/. मोक्ष various forms of emancipation.
 enlightenment, liberation, release.
- Jnana. ज्ञान knowledge.
- Maya. /'maɪə/. माया "illusion" "maya"
 • moksha is also understood a liberation from maya.
 • for the manifold world of facts and events it is said to be
 "maya", ordinarily understood as an illusion which veils the
 true undetermined reality of Brahman

I. Brahman.

is not one as opposed to Many, not simple as opposed to complex. Brahman is without duality (Advaita.)

- Advaita Vedanta (not-duality) (अद्वैत वेदान्त) a school of Hindu philosophy
- "Advaita" refers to its idea that the true self, Atman, is the same as the highest metaphysical reality of the Universe, Brahman.

Summary:

- 1) he talks about the difficulty to study Vedāntaism. for language, - i culture and, history readers.
- 2). Introduce some concepts (e.g. Purusha, atman, moksha, maya, Brahman, ...)
- 3). Buddha Four Noble Truths ✎

2. Maya. माया. (the name of Gautama Buddha's mother)

- a "magic show, an illusion where things appear to be present but are not what they seem."
- "that which exists, but is constantly changing and thus is spiritually unreal.",
- "the power or the principle that conceals the true character of spiritual reality".

3. anuttara samyak sambodhi.

अनुत्तर सम्यक् सम्बोधि

无上正等覺 (阿耨多羅三藐三菩提)

Unexcelled, complete awakening.

Vicious circle

4. Four Noble Truths (चतुर्वारि आर्यसत्यानि) 四諦

① dukkha (दुःख, 苦) suffering / 'dhu:kə/ ~ frustration

- three characteristics of being. (becoming).

anitya (impermanence), anatman (non-self)

↓
Reality is neither permanent nor impermanent, it cannot be categorized. The more one grasps at the world, the more it changes

there is no self, or basic life which may be grasped, either by direct experience or by concepts

"the true self is non-self"

• "life is suffering". Life as we usually live, it is suffering, or, more exactly, is bedeviled by the peculiar frustration which comes from attempting the impossible.

• trishna (तृष्णा) "first, early desire" (tanha)

• avijya (अविद्या) "ignorance, unconsciousness"

"ignorance" the fact that subject and object are related, like the two sides of a coin, so that when one pursues the other he / she

② samskaya ("衆") of this dukha.

pratityasamutpada (प्रतीत्यसमुत्पाद) (dependent origination, dependent arising)

- all dharmas ("phenomena") arise in dependence upon other dharmas: "if this exists, that exists; if this ceases to exist, that also ceases to exist".
- Karma. (業) कर्म (action, work, deed.) In the Round conditioned action, that is arising from a motive and seeking a result, it also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect).
 - reincarnation rebirth.

③ nirvana ("涅槃") "cessation of dukha"

- the ending of self-frustration, of grasping, and of the whole vicious circular pattern of karma which generates the Round. → "nirvana" (निर्वाण). "de-spiration" marks the soteriological release from rebirths in Samsara (Yoga). Nirvana is the disappearance of the being from the Round of incarnations, not into a state of annihilation, but simply into a state escaping definition, and thus unmeasurable and infinite. (涅槃道)

④ Marga ("道"). the "noble eightfold path" of the Buddha's Dharma.

- dhyana (ध्यान) 禪. (better left untranslated)

5. Suffering alone exists, none who suffer.

The deed there is, but no doer thereof.

Nirvana is, but no one seeking it.

The Path there is, but none who travel it.

Three 也即是生 離是

- shakti (शक्ति) . energy, ability, strength, effort, power, capability
- Bodhisattva (菩薩) / bodhi:satva / (बोधिसत्त्व)
(any person who is on path toward Buddhahood)
- 不生不滅 "what has never arisen does not have to be annihilated"
- Prajñāpāramitā 般若波羅蜜多.
Wisdom → perfection.
(with) (150-250CE)
- 4. • Nāgājuna (A.D 200) 大師
 - Madhyamaka मध्यमक "Middle Way" (中道)
(Svayamade 空宗). Doctrine of the Void
(Svaya : void, Svayata : voidness),
a form of nihilism
 - a doctrine of "relativity"
→ all things are without "self-nature" (svabhava) or independent reality since they exist only in relation to other things.
 - nirvana ↔ samsara किलेस
bodhi (awakening) ↔ klesa (defilement)

云何无二，谓一切法，如阴热，如长短，如黑白。大慧，一切法无二。

非於涅槃彼生死，非于生死彼涅槃。异相因有性故。是名无二。

如涅槃生死。一切法亦如是。是故空、无生、无二，离自性相。应当修学。

我常说究竟，远离于断常。生死如幻梦。而彼业不坏。

虚空及涅槃 无二亦如是。愚夫作妄想。清圣离有无。

(prajñā (覺, 般若))

trying to to-grasp is a grasp,
but actually grasping is no grasp.
"It is now possible to live spontaneously without
try to be spontaneous".

2. tathata. (真如) (वस्तुता.) truth, suchness.

• Buddhas are called. Tathagatas (如來)

↳ one who has thus gone. (tathā-gata),
↳ one who has thus come (tathā-agata)

• tot (that thus)

"tathata therefore indicates the world just as it is.
unscreened and undivided by the symbols and definitions
of thought".

• be the term of reality for the Mahayana.

不即不離，不異不相，不即不離，不非不相，无生無滅，大空相，不有不相。
不无相，不无方，不离方。非三世，非不三世，非二相，非不二相。非彼不此，
非得不見，以是為正，以是為益，以是為先。

• Amitabha. 阿彌陀佛. ~ personifications of one's own true nature

→ Sukhavati (Western Paradise) → all the obstacles which stand

• Bodhisattva. in the way of becoming a Buddha
in this world are removed.

• karuṇā (慈悲) compassion (慈悲)
→ "the world is form" 色即是色 where Bodhisattva's return
to Prajna. (覺性 智慧). → to see "form is void" 空即色.

3. Dharmadhatu. 法界

① • 事, 法, 法身天身, 母身天身, 佛身

② • Trikaya (triple body, 三身) (Buddha's body)

• Body of transformation. Nirmanakaya 表身

• Body of Enjoyment. Sambhogakaya. 極樂身

(Sphere of prajna, karuna)

• Dharma-kaya (Dharma body) 法身 • (Svabhavat)

Q. Mind. form ≠ matter).
→ ③. 1. YATTR,

- all classes of objects is a product of the mind.
- ④ • Yogacara → Cittamatra. (mind only)
"Citta" → Vijnaptimatra. (representatives only)
沙.
- the world that we know, when understood as the world as classified, is a product of the mind. and as the same "water" is not actually water, the classified world is not the real world.
- "what" the mind is? ≈ "what" the real world is?
- 俗子一念。便不復。有元。非有非無。常无常滅。
而不能知真心現量... 菩薩頓悟到知真心現量及身妄之發
用境界... 如是觀。覺。分齊。离我執取。

② Vijnana: 淚 (discriminating consciousness.)

八識: 眼, 耳, 鼻, 舌, 身, 志; 末那. 菩薩
Sight Sound Smell Taste Feeling Touches Self-groping Store

Four.

- ② en. • immediate or instantaneous awakening. 立即悟。
- ③ one other: awakening (bodhi) seems remote and almost superhuman.
4. Tilopa (帝洛巴) ← tantric buddhism
- six naths of key points.
 - don't recall: let go of what has passed.
(mitmo) (无为)
 - don't anyone: let go of what may come
(mi-bsam) (contains, or discursive thinking about what has been heard)
 - don't think: let go of what is happening now.
(mi-sems) (现)
 - don't examine: don't try to figure anything out
(mi-dpyad) (philosophical analysis)
 - don't control: don't try to make anything happen.
(Mi-gam) (to cultivate, to practice, intense concentration)
 - Rest: relax right now and rest
(ong-sar bzay) (self-settle-establish) (self-ss), 自然。
(般若(涅槃))

2 ④ Kumarajiva. (344-413) (born: 344)

① his student: Sengtsen (384-414) 僧肇
Confucian & Taoist → Buddhism.

- time & change: every moment of time is "self-contained and quietent".
- pride & ignorance: truly to know is not to know that the awakened mind responds unmeditately, without calculation, and that there is no incompatibility between buddhahood and the everyday life of the world.

③ 達摩. (360-434) → 空性

3. Bodhidharma (菩提达摩) (382-530)

① → traditional story, bring Buddhism to China in 520,

- doubted by 法曇, who suggested that Bodhidharma was in China at the earlier date of Xe to 479.
- 誓言師曰：「如來是聖第一義，師曰：廓然無聖。」
對朕者說，師曰不識。

② 二祖 (慧可) 云，弟子心未安，與師安安心。庶云，將心來為汝安。祖云，覓心了不可得。庶云，為汝安心竟。

& most of the Zen stories are like this:

"one must see the point immediately, or not at all"

→ "教外別傳，不立文字，直指人心，見性成佛"

③ 僧璨 (527-605) (神秀慧可)

• <唐山訪> (引述僧璨的詩)

• 至道無難、唯嫌揀擇。

• 強生死道、逆送絕情。

緊急求真、勿喪六塵。

六塵不薦、還同已覺。

智者無爲、愚人自轉。

將心用少，豈非大錯？

• 道。

• In contrast to the more typically Indian attitudes bringing it under rigid control and shutting out the experience of the senses.

④ 善信 (嗣法于僧璨) (579-651)

• 來禮師曰，乞與解脱法門。師曰，誰縛汝也。曰無人縛。
師曰，何更求解脫乎。

• 法融中。達庵，晚見虎狼之類。祖乃舉兩手作怖勢。師曰：「猶有這箇在。」祖曰：「這箇是甚麼？」師無語，少選，祖却夜歸。寫生石上書佛字，師觀之竦然。祖曰：「猶有這箇在。」

⑤ 玄奘 (601-625)

⑥ 智顗 (637-713) → monk the definitive beginning of study Chinese Zen.

- 開悟：身是菩提樹，心如明鏡臺。
時時勤拂拭，莫使惹塵埃。 → general popular via of dhyana practice in chinese buddhism
- 菩提本無樹，心空亦非臺。
本來無一物，何處惹塵埃
- <<六祖法苑>>
 - 來去自由，達摩無禪即是般若三昧，自在無事名無爲行。
若百物不思，常念念無，即是弦縛即名，遇見。
 - 住心觀淨，是病非禪，長坐拘身，於誰何益。
 - 起心著淨，去生淨妄，何名淨衣？以淨門中無障無礙，不於一切善惡境界，心念不起，方爲無爲。

• “閻浮”：

若有人問妙義，問有將無對。

問無將有對，問凡以聖對。

問聖以凡對，二道相因生。

中道義，由一門一對。

⑦ Hui-neng's tradition passed to five disciples:

南隱智印，葛洪神會，永嘉玄覺，南岳懷让，青原行思

↓
Rinzai Soto (日本)
「無朕宗」 「翻譯宗」

• 真心即元性

• 真性即元性

⑧ The truth practice of Zen is no practice

(神会)

- 是知即无定，即慧即慧，即行无行。

今修定者，元是妄心修定，如何得定？

by cultivating concentration, could one still
concentration?

- 今言用(心)者，用者为是作者不作者？若是不作者，即与声名无别。

若言作者，及有所得者即系缚。若心由可得解脱乎？声闻修空住空

被空(缚)。修定住定被定缚。修静住静被静缚。修寂住寂

被寂缚。... 仁者用心是洞达，何名解脱乎？

(永嘉玄觉). 正道歌：

- 绝学无为闲道人，不除毒想不求真。

无明实性即佛性，幻化空身即法身。

(怀让 → 马祖道一) (709/688 → 788/763)

- 道不虚修，若言修得，修成还坏，即同声闻。若言不修，即同凡夫。

(行思 → 石头希迁 720-790) Sat Zen

- 吾之法门，先佛传授。不论禅定精进，唯达佛之知见，

即悟即解。心佛无生，菩提烦恼已名异体。

• 马祖道一 → 南泉普愿 (748-834) → 赵州真际 (778-897)

- <坛经>

南泉因赵州问：“如何是道？”

赵云：“平常心是道。” 师云：“还可直向不？”

师云：“拟即乖。” 师曰：“不拟时如何是道？”

南泉曰：“道不属初，不拟，初起毫端，不知是无；已喝是真，道不拟

之道，如如太虚，廓然虚豁，岂强是非耶？”

马祖道一 → 白丈怀海 (720-814)

- 一日不作，一日不食
- 饥来吃饭，困来睡觉。
- 不念佛，不拜佛。
- 大似骑牛觅牛。

云水。

白丈怀海 → 黄蘖希运 (800)

- 仰宗齐义玄之师。《法华经疏）
- 众生着相外求，求之越失。使佛觅佛，得山捉火，实劫多形，终不能得。
- 如今些道人，不悟此心体，便于心上执心，向外求佛，着相修行。
- 菩提无法，非善提道。
- 想教诸人不立，树立道场。不可寄名而生解。故云：得鱼忘筌，身心自然达道。山...古人心机，才闻一言，便已绝学。所以唤作绝学无为。闲道人。今时人只欲得多元寂解，广求文义，妄行修行。

黄蘖希运 → 临济义玄 (865) “临济宗”

- "raey",
- critique "conceptual Buddhism, the students' obsession with stages to be reached and goals to be attained"; "hubbler iconoclast".
- 山僧与么说，意在何处？双林道流一切驰求心不能歇。上他五胡闹一场。道流：取山僧之外，先断根倒佛头。十地高心放迦窝儿，普妙二觉担枷锁汉，是又辟支迦梨阿修罗。菩提涅槃如东驴对版。
- "向蛇" "天皇"。师示众云：“道流，佛法无用功处。只是平常天皇，屙屎送尿。着衣吃饭。困来即卧。愚人失我，福报知焉....。你且随处作主，到处皆真。噇来回换不得。纵有从来习气五无间业，自为解脱。脱大海。”

- creating karma through seeking liberation:
心外无法，内亦不可得。本什么物？你请为言道：有修有证。
莫错。没有修得者，皆是生死业。应言六度万行齐修，我见皆是造业。
本佛本法，即是造世的业，本喜萨而是造业，看经看教亦是造业。

4. Late Tang dynasty.

- ①
- had relation to other school
and became the dominant form of Buddhism in China
 - 845. 唐武宗(李炎). "Zen" better survived it.
↙ the fortunes of the school.

- ② 12-16th c. the number of the monasteries.
After: • the preservation of its split.

- the problem of discipline.
- competition for office.

③ 公案 (公案集) (看公案) . 119 | 荣西 (114-1215)

• 《碧岩录》1125. 《东山录》1229. 荣入日本。

• 黄龙慧南 (102-1069): 黄龙三关:

有禅师问隆庆大师曰：“从有个生缘，上座生缘无处？”
回答：“早晨吃白粥，午晚又觉饥”。

又问：“我如何似佛子？”

回答：“脚下无鞋袜。”

又问：“我如何似驴子？”

回答：“驴鼻立身非同色”

• the problem becomes both the question and its answer.

• 1227. 道元 (1200-1253)

荣入日本 (怀持)

④ Soto (曹洞宗) (黑祖良) .

Want the proper dhyana leg in motiveless action (无作)
in "sitting just to sit" (坐卽坐), walking just to walk (行卽行).

① Ming dynasty 1368-1643

- the divisions fade
 - the popularity of the Pure Land School (淨土宗)
(few other Zen communities)
- ② "融合" in both Rinzai and Soto. → one problem

| Part II. Principles & practice |

One: "究極妙"

1. 未達天庭，唯嫌擇擇。但莫憎愛，洞然明白，毫厘有差，天地悬隔。

2. 欲得沉前，莫存順逆。遠川流相淨，是為心病。

duality The point is not to make an effort to silence the feelings and cultivate bland indifference. It is to see through the universal illusion that what is pleasant or good may be created from what is painful or evil.

• 天下皆以美之为美，勘悉已，皆知善之为善，勘不善已。故有天相也，非易相也。
长短相较，高下相倾。音声相和，前后相随。

• 爱实如爱福，爱障如爱怨。

• 莺禽鸡振晚，牛放日头明。

② • closely is absurd because there is no choice.

• fatalism \leftrightarrow free choice.

• 终日着衣吃饭，如何免得着衣吃饭？

着衣吃饭。

不著衣。

不会即着衣吃饭。

• 宿即围炉向益火，熟即竹林漫醉生。

• But not fatalistic in Zen, as there is no one forcing (also, relative)

• we don't sweat because it is hot, the sweat is the heat.

• the sun is light because of the eyes so to say that the eyes see light because of the sun.

火不待日而热，风不待月而冷。

"月中月"

树是风体态，波弄月精神。

- ③ Human experience is determined as much by the nature of the mind and the structure of its senses as by the external objects whose presence it finds reveals.
- It appears that the entire sense of subjective isolation of being the one who was "given" a mind and to whom experience happens, is an illusion of bad semantics. — the hypnotic suggestion of repeated worry thinking.

For there is no "myself" apart from the mind-body which gives structure to my experience.

- The power of thought enables us to construct symbols of things apart from the things themselves (e.g. "self")
- A real relationship, a mutuality in which the subject creates the object just as much as the object creates the subject.

④ Voluntary & involuntary events

- "I breathe", "It breathes me"
- I feel that I am deciding everything that happens, or I feel that everything including my decisions, is just happening spontaneously.
 - a decision — the freest of my actions — just happens like hiccups inside me or like a bird singing outside me.
- "me", "my experience"

⑤ Time & motion

- 三體：說自己：“但以無法名狀者，‘起時、既去時、及時、既終時、不著我心，又時不離我心。前無所爲中念，後無不相待。’
Anomalous

- nothing is more relative than our sense of the length of time

⑥ “无事”：庐山烟雨浙江潮，未到千般恨不消。

到得还来别无事，庐山烟雨浙江潮。

• 青原悟庵：老僧三十年前未參禪時，見山是山，見水是水。

及即到來，~~見~~以爲山只是山，有個入處，見水不是水，

而今得個休歇處，依前見山是山，見水是水。

⑦ “名”

• 云林云：“空劫之時元一無名字，佛不出世來，便有名字，所以取相。”

（南泉普願）師又云：“只为多時执着文字，隨量不得，大過一切實之凡圣，

若有名字皆係執量，所以江西老翁云：‘不是心不是佛不是神！’

• 僧問達摩：如何是祖。師也來答。“欲云：‘与我達摩板來’

該僧遂達摩板，欲云：‘是便打。’

two: sitting quietly, doing nothing

- ① The illusion of split comes from the mind's attempt to be both itself and its idea of itself, from a fatal confusion of fact and symbol.
- "死神" screamed when murdered by a robber.
 - to try to be natural is an affectation.
 - to try not to try to be natural is also an affectation.
 - Human life consists primarily and originally in action - activity in the concrete world of "substances". But we have the power to control action by reflection, that is, by thinking, by comparing the actual world with memories or "reflections".
 - "死神, 别怕, 我不伤害你." (死神)
 - It must let go of itself both in the sense of trusting its own memory and reflection, and in the sense of ~~in~~ acting spontaneously on its own into the unknown.
 - allowing the mind to act on its own.

第三段：想很快，但不快。

- reflecting is also action

If one is going to reflect, just reflect, but do not reflect about reflecting.

- reflecting about reflection is also action.

provided that in doing it we do just that.

• ...

Zen is also a liberation from the dualism of thought and action.

- no second thoughts (e.g., this, that).

③ Both the voluntary and involuntary aspects of the mind are alike. spontaneous.

- The new world on which I find myself has an extraordinary transparency, or freedom from barriers, melody, it seem that I have somehow become the empty space in which everything is happening.

- <心地柔軟>

◦ 不可毀，不可壞，体若虛空不底岸。

◦ 不离当处常堪憇，身却如鸟不可见。

◦ 取不得，舍不得，不得想，中是心得。

◦ 黑忘时涉，淡忘时照，大忘时开无罣碍。

◦ 不除妄想不求身，无相妄性即非身，知不知身即法身。

⑦ **“莫執者”**

◦ Our natural organism performs the most remarkable complex activities without the least hesitation or deliberation. Conscious thought is itself founded upon the whole system of spontaneous functioning, for which reason there is really no alternative to trusting oneself completely to its working.

Itself is its working (执著)

◦ “無” ~ “blocky” ~ “attachment”

◦ free from worldly attachment, means he does not block at anything.

◦ It is typical of Zen that its style of action has the strongest feeling of commitment, of “follow-through”

◦ “無濟之流”:

◦ 張這着永遠空幻的行，要生財華，无一念小希求障礙...

◦ 尔清方多道：有修有证。莫错！没有修得有证是牛头业。

◦ 尔高大度乃归齐修，我实旨是造业。本师本法，即是造地破业，

木毒萍亦是造业。着经看教亦是造业。佛与祖师是无事人。
请为说有道可修。有无可证。你说他既无法可修。道

尔何用处。少时以仰。修外住处。

○ 手如着衣吃饭。此外更无佛祖。

○ 一句定乾坤。一剑平天下。

○ 茅人修道不毛。

万般神境竟头毛。

招剑出来无一物。

○ Therefore in Zen. there is neither self nor Buddha. no

work one can cling to. no good to gain. and no evil to be avoided.

no thoughts to be eradicated. and no mind to be purified.

no body to perish. and no soul to be saved.

○ 云在青天水在瓶。

云在青天水在瓶。本无所属。但因有所托。故曰。青天水在瓶。

○ 云在青天水在瓶。本无所属。但因有所托。故曰。青天水在瓶。

Three. ZA-ZEN AND KOAN. 坐禅と公案

I: "本証本迹"

- The practice of Zen is not the true practice so long as it has an end in view, and when it has no end in view it is awakening - the aimless, self-sufficient life of the "eternal now".
- One does not practice Zen to become a Buddha; one practices it because one is a Buddha from the beginning.

2. Soto School: za zen. 坐禅

3. Rinzai School: koan. 公案

3. "Four Necessaries" the void (Svaya) is to a Buddha, is water to a fish, air to a man, and the nature of things to be deluded - beyond conception.

- 無去無來無到, 道解道不破
- Awakening is to know what reality is not. It is to cease identifying oneself with any object of knowledge whatsoever. Just as every question about the basic structure or origin of reality must be meaningless, any question as to what "I am" at the very roots of my being must also be the height of folly. Delusion is the metaphysical premise at the root of common sense. It is the average man's unconscious ontology (the branch of metaphysics dealing with the nature of being) and epistemology (the theory of knowledge, especially with regard to its methods, validity, and scope, and the distinction between justified belief and opinion), his tacit assumption that he is a discrete entity. The assumption that "I am nothing" would, of course, be

equally wrong since something and nothing, being action-berg,
are related concepts, and being equally to the "know".

Cared up water at New Zealand investigated for hard shell

Tough skin, changes of flesh and soft parts all the same probably
because (presented without air) the sponge has withdrawn shelter of it
(or vice versa) (or vice versa) (or vice versa) (or vice versa)

Four. Zen in the arts.

- forth expression of unhesitating spontaneity.
- Calligraphy. & poetry "書道",
- Song Landscapes: the relative emptiness of the picture.
"marvelous void". 空
- Rough brush 隨意. eg 赵昌黎 (1421-1506)
 - lack of symmetry, order
 - but this order is maya, and the "true sadness" of things has nothing in common with the purely conceptual qualities of perfect spheres, circles, or triangles - except by spontaneous accident.
 - the "principle of uncertainty".
~~this should lead us to an altogether new apprehension of this world, and finally unavoidable reality.~~
~~night~~
 - 野鶴天香 拾得
碧玉小環 吳其倫
 - 风流: 寂、偏、抑、幽。
 - Poet: 律句, 3/4 句.
 - a silence of the mind. A word one does not "think about" the poem but actually feels the sensation word it evokes - all the more strongly for having said so little.
"the workers poetry"

• 茶道

心地上无风浪，随在高山水树。

性天中有化育，触处见鱼跃鸟飞。

• 国学

◦ the "eternal now"

Clear sight has nothing to do with trying to see; it is just the realization that the eyes will take in every detail all by themselves, for as long as they ... are open one can hardly prevent the light from reaching them. In the same way, there is no difficulty in being fully aware of the eternal present. As soon as it is seen the one cannot possibly be aware of anything else. — That in concrete fact there is no past or future. Making an effort to concentrate on the instantaneous moment implies at once that there other moments. But they are no where to be found, and in truth one rests as easily in the eternal present as the eyes and ears respond to light and sound.

◦ 佛說以破。以示涅槃真樂。剎那元有生相。剎那元無死相。更無生死可說。是則寂滅之境前。當說前時。而無現前之意。以謂常樂。