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SATORI
THE RETURN TO TRUE NATURE

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by

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A thesis submitted in conformity with the requirements for the degree of Master of Arts
Graduate department of East Asian Studies, University of Toronto

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What is our true nature? What we consciously recognize as ourself or something much deeper? In this work I will try to find an answer by giving the insight into Zen Buddhist doctrine of the Enlightenment. The Enlightenment, in Zen terminology known as Satori, is what reveals our true nature and it takes place in one's mind. Mind in Zen does not consist of subconsciousness and consciousness. These two realms are not standing against each other. It is all one consciousness that is differentiated only by our levels of awareness. The higher one's level of awareness is, the closer one gets to own true nature. The Mind is the vehicle that carries one from one "shore" to the other. And it is this very process of enlightenment that takes place in one's mind that will be examined in the work.
The 10 Bulls (Mu Niu Shi Song 牧牛十畧) that precede each chapter were written by the twelfth century Chinese master Kuo an as the comments in prose to the ten bulls he had also painted, basing them on earlier Taoist bulls. The 10 Bulls have been taken from Paul Reps’s book *Zen Flesh, Zen Bones*.

I have chosen to start each chapter with a bull because the commentary found in 10 Bulls is on the stages of awareness, and what those 10 Bulls actually represent are the ‘progressive steps leading toward the instant of enlightenment’ (悟法) as Paul Reps describes them in his work. Therefore, I would imagine it to be very helpful to have the actual guidance through the process of self-and-life realization towards the achievement of Satori. This I am also using as a firm support for my opinion that Satori is not a mystical, but a psychological experience; therefore the enlightenment achieved is the natural state of the human mind.

Nothing mysterious, nothing alienated from humans. After all, life is the oneness in which Nature, God if one wishes to name him so, humans, everything, are joined as one; they are the same, yet in this sameness are different. But the following work will, I hope, make this statement clearer. This very enlightenment is, I would say, the core of existence. Without it, one is not aware of his own, true potentials (as well as limits) and his role in life. Without it, life itself is not accepted as an integral whole; one rather sees himself as the product of life from which he becomes alienated. Yet the existence of everything in this life is the expression of vital force and energy. The best way I can put it is that everything is a great confirmation or even better great reflection. Being aware of this makes one’s existence complete. And if we understand religion and philosophy as existential categories then we might as well say that enlightenment is the core of both religion and philosophy. Religion is just another approach towards existence and what makes it different from philosophy (among other things) is that it became highly institutionalized thus reducing one’s efforts towards life realization to codes of ethics, rituals, ceremonies, etc. But every philosophy has a potential to become ‘religion’ if accepted by a larger group of individuals. The reason for that lies in
psychological differences among individuals. Each one of us has a unique mental structure, let’s call it 'nucleus'; and each experiences and approaches life in his own manner. Therefore, whenever a group of people is joined by the same belief, ritualized practice of those belief comes as a necessity in order to keep a huge spectrum of mental 'nucleuses' under the same spiritual wing. Also, the fact is that many would not know how to ‘properly approach’ their own existence if it was not for the guidance of the ‘holier’ ones. And this is quite all right. Not everybody has the ‘passion’ to dedicate the one and only life to spiritual righteousness, but most still want to believe that they are doing what is right. Thus in this case religion is quite positive. But neither religion nor philosophy can enlighten one’s mind by the systems used for mass salvation. They keep some sort of moral balance among the followers which is highly necessary in order to maintain social order and peace. The enlightenment that I am about to present in the essay can be achieved only through one’s own efforts. It should be differentiated from religious practice because the sole practice itself cannot enlighten. Therefore the enlightenment should be examined in itself (with as little reference to its religious belonging as possible), as a mental activity that turns relative into Absolute. I refer to it as what is attainable to all without need to conform mental nucleuses because the enlightenment takes individual strength, and the effort one puts into the breaking of illusion brings one right back to the heart of existence, to the void and purity of true nature. Enlightenment is not as much a part or result of religion as practice, as the result of one’s own endeavours. That is why even in Zen there are numerous rituals and practices designed for those whose depth of insight is not sufficient in itself for the achievement of Satori. The popularity of Zen and meditation (as one of the methods used to achieve enlightenment) in recent years I believe lies mostly in the fact that people have developed a need for a new approach towards life. Science has to some extent destroyed the security of faith and the results of the ‘tool-making’ world proved to be disastrous to the well-being of human kind, both psychologically and physically. Still, the popularization of Zen and its advocacy of enlightenment and meditation went through the same process as every popular philosophy so far has gone through: the formation of some sort of ideology applicable to all, institutionalization and therefore some sort of degradation. In order to make Zen ‘accessible’ to all, the emphasis was put on those parts of the teaching that are easy to ‘digest.’ The best example is the numerous sects and followers throughout the west for whom meditation has become a method used for relieving stress; yet life has still remained the cause of stress. This obviously shows that even though Satori is the
natural state of one’s mind, not many have come to it or are even fully aware that it exists or what it is.

People start to fall into some sort of forgetfulness early in their life, forgetfulness of their true nature. Why that happens will also be explained in the following work, but what matters is that it takes effort and stamina to ‘remember.’ Effort may be painful and falling into ‘forgetfulness’ creates some sort of laziness as well as fear of pain which keeps people unwilling to remember. But actually there is nothing to be afraid of. Ego is the only thing one should really fear. It brings despair! And my concern in this essay will not be to present enlightenment as either a religious practice or a popular movement of the modern world. I want to reveal it as it is, as the natural state of mind and the confirmation of existence. There is nothing mystical about it. No human achievement can be mystical. No limit final. Whatever the mind can hold without destroying itself is utterly natural. I am aware that the whole idea of enlightenment holds as much danger as it holds benefits if not approached properly. Because enlightenment rests in and originates from the mind. But it does not mean that any different world is revealed to the enlightened; it is not necessary to alter any of our cognitive senses in order to understand. The trees are still trees and the grass is still green, and one is still hungry and tired after a long day. What we possess is enough to put to use. The turning point is in realizing that whatever is recognized rationally or consciously is recognized only partially and not by its true nature. As I mentioned earlier, life is an integral whole and this goes especially for one’s mind which holds the base of existence.

Therefore the mind bypasses the limits of what is conscious. Existence itself is, to borrow the word from the title of Wilhelm Worringer’s book 1, _einfühlung_ (he is using this word in a different context, of course, but it is the word itself that I really like). I think this word best describes how I regard enlightenment and existence. I still have not found the perfect expression in English that would correspond to the full meaning of _einfühlung_, but the best is emotional identification. This word I would like to bring to the attention of all those that might be following the steps of Robert H. Scharf 2 and rejecting enlightenment as real and natural by labeling it “the altered states of consciousness.” 3 If nothing else the expression “altered state of consciousness” seems rather paradoxical to me. The state of the consciousness that is altered is still consciousness and whatever levels of consciousness there might be in our brain they are only differentiated by our levels of understanding of the nature and self. If there were no levels of understanding there would be the mind only, whole and undifferentiated. This is the mind that enlightenment reveals, pure and vast. The fact that enlightenment is a nondiscursive experience and that not many records about its nature have
been left by those considered to be enlightened, Scharf regards as evidence that there might not be any such experience after all. The statement is valid. Where is the proof that there is? But since enlightenment is a great psychological process, the only proof for its existence is one’s own experience, and only visible evidence could be the deeds of the enlightened persons. If I were to prove that one and one is two only solid objects could support my view. But if I were to mix two drops of water in a cup, they would merge and still form one. In the case of enlightenment, the fact that most of those enlightened left no records of their experiences could be a proof that they were enlightened. I wonder if I would have much to say if I were enlightened.
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1. The Search for the Bull

In the pasture of this world, I endlessly push aside the tall grasses in search of the bull. Following unnamed rivers, lost upon the interpenetrating paths of distant mountains, My strength failing and my vitality exhausted, I cannot find the bull. I only hear the locusts chirring through the forest at night.

Comment: The bull never has been lost. What need is there to search? Only because of separation from my true nature, I fail to find him. In the confusion of the senses I lose even his tracks. Far from home, I see many crossroads, but which way is the right one I know not. Greed and fear, good and bad, entangle me.

Chapter I

"Moon of autumn; Press the eyes, And two appear!"

What this world we live in now is turning into does not seem to look even a bit promising. It rather reminds one of the scenes from science-fiction movies in which an apocalyptic tomorrow hovers over individual hopes and daily lives. Even worst, there are many whose mind is going through Kafka's Process every day. On one side, technology seems to be going above its own expectations; not many things in nature are left untouched and unused by modern man. Modern men, the "conquerors of the world, of nature", are very well bundled up to protect themselves from the cold of that same world, that same nature they believe they are able to control. Yet, on the other side, it is the cold within that is destroying individuals. More and more are getting lonely, dissatisfied, lost and confused. Man seems to be going down in an unknown pit of his mind, is losing his own existence, not being able to see his own nature, even scarier, maybe not even realizing that there is a true nature within. Man is not able to see that those unknown pits of his own mind that are terrifying him and troubling are the attempts of his true nature to break the chains and burst into the freedom of personal expression. For what he has been built up on are the values of egocentric society. Of society whose most common interpretation of Christianity in the past has resulted in the existential misunderstanding today. There is a God that takes care of him and justifies any of his sins. Yet life is a sin in his society and he starts off with knowing that everything he does is wrong, no matter what. Only faith saves, while life flows as a river of weaknesses one consist of. And nature and the surrounding world are
there to be put to use by the sinners. It is all very much as in the Garden of Eden, in which Eve took a forbidden apple and handed it to Adam. Why would an apple be there if forbidden? For them to realize that their nature is sinful? Eden descends to the world and all it becomes is a Garden of forbidden temptations. In a society like this, one learns to accept his pitiful existence and almost as a revenge turns towards putting nature under his shoe. Still, something is not giving him peace, something is burning from the inside. And instead of turning towards what is within, instead of throwing himself into the fire of heart, one again runs away into more and more egocentric abuse of nature. The society that abounds in moralities and righteousness is once again losing ground. It is losing its individuals. They are hiding through the firmness and power of their intellects and hands, but soon this hiding moves to the counseling centers, the use of antidepressants, saddest of all, to the mental institutions. As the world is crushed down by its loss of individual selves, psychology and psychoanalysis are blooming trying to give a quick fix, fighting to gather minds together and set them on the right track.

I am not trying to attack either Christianity or the Western world. I consider that Christianity in its essence is truly existential and beautiful (as will be shown in the parts of this work), but it is its misinterpretation that I am aiming at. Still, things are as they are and what I am trying to do is make the point that those things are obviously not taking anywhere either the society as a whole or the individuals and thus they should change if life is, as I believe most will agree, an affirmation and the Great Yes. And being a child of this modern, Christian world, I feel I have the right to criticize it.

As I mentioned earlier, psychology is blooming in order to save, and art itself has finally at the turn of this century gathered enough strength to declare that self has to come to a focus. The whole existentialist movement started off as a big, united scream of individual selves, of those that had strength to plunge inside and face the fire of their hearts. Those were telling the world to remember that there is a heart, that there is a unique vital force each one beholds, that there is a world of the self, that the world is nothing but the worlds of selves drifting among the vital force of existence. It was pointing at the subjectivity, which at the end, I believe, happens to be more objective then objectivity itself. Objectivity separates life elements and forces, while subjectivity leads towards sensing them as they are and also as part of our own true nature. Thus subjectivity holds the true understanding of things, not mistaking them for what they are not.
All this suggests that there is a need for a different approach to life, one that does not result in degradation and disintegration (of its beautiful carriers—people and nature), but in stability and flourishing. Life is affirmation itself and everything, including people, is such, too. Thus, what is needed is reaffirmation. The first affirmation was birth; the second comes from within, from one’s approach.

"The object of Zen is to transcend life and death, and, really to live. To die, to rot, and live until we do—how to perform this in the best possible way is the great problem of life. Zen solves it, not exactly moralistically, but by dying first, and then living. To do this requires moral force and stamina." 6

What is interesting to point out here is that this problem was similarly solved in Monasticism. Monasticism emerged from Martyrs’ ideals of giving up one’s life as a witness of faith. The subjugation of body is the ideal of Monasticism. Because what it presents is symbolic death of the body. Discipline, being its main tool, serves to transform the body even in this world, to take control over it. Discipline means the practicing of fasting, reducing sleep, sexual abstinence, commitment to poverty, freeing oneself from material possessions. It was like living in the kingdom of God while still alive and it is the world in which ego, pride and self-importance do not exist. Those who cherish these feelings are attached to life and its filth. On the other hand, those that free themselves from such feelings are freeing themselves of life, are leaving it while still alive and by renunciation they enter the kingdom of God. Those people are called monks. The gifts a monk receives by renunciation are those of miracles. For a monk all the barriers and limitations of the ordinary life disappear, because he is above them and his eye can see inside and through the form, into what it consists of. He sees others’ hearts, hears the talk of people’s souls, feels timelessness. 7

Apart from these monks, Western society is coming to this need after almost destroying itself. Now, this approach has been known to many religious and philosophical schools of the Far East for centuries from their early beginnings. Many schools vanished, others flourished still existing, but the important thing is that the common teaching they shared, which could be summed up as ‘inwardly reaching the truth of existence’ has remained at the very base of people’s lives. They were all significant in themselves, but our concern is the school of Zen and its approach towards life and the enlightenment. However, the enlightenment it advocates is not restricted to the followers of Zen, neither is achievable only through Zen. I believe that such an approach is natural and those were the circumstances that made it flourish as a teaching of Zen. (Of
course, ‘enlightenment’ is a term common to all schools of Buddhism, but I am approaching it through the teaching of Zen (in this essay). And I also believe that there are many Zen followers whose dedication does not go further than the practices of ceremonies or reading of books, while there may be many that are enlightened without even knowing about either Zen or Satori. Zen and Satori can as well serve as the symbols of experiencing life as is, symbols of ‘emotional identification.’ Even though the West is coming to a need for change, before I get into writing about that new approach through Zen, I need to give a warning.

Nietzsche, the great liberator of the Self in the West, has been greatly misunderstood. He pointed at life as an instinct, a survival, an accumulation of forces, a power; he declared that all the Gods are dead and invited the Superman to awake. Not at all what the Western world has been built on. False morality and corruption that came to be the pillars of it certainly made the ground for the fierce attacks on Nietzsche. He touched the open wound. Thus, if one truly wants to understand a new idea, one has to forget all the teachings and morals on which one has been brought up. All the importance and meaning of life are already within one; thus one need not look elsewhere to understand. And once the new idea has been understood, one can remember one’s own ideas that were shaping one’s personality. The chances are, though, that one will not feel comfortable in the old ‘outfit.’ That one will start re-examining one’s own grounds, thus becoming wider and wider.

Reason appears to be the most reliable and secure ground; yet it abounds in paradoxes that are just fighting a war within themselves. How can reason then be what holds our existence? Reasoning is playing with the mind. The human mind is naturally pure and vast, able to grasp and hold the Greatness of its source. So one has to work hard to remember it. By recognizing the forms of phenomenal as real one falls into illusion. One falls into his own trap without knowing it. And then the reasoning forms and contemplates the appearance of surrounding things in life. And this contemplation can make sense until reason goes a step beyond and tears down what it has built on its way.

So those ruins of reason would be probably the best place to start building a new approach. And in this hope, I will introduce Satori. And may consolation to those drowning in the ocean of the modern era be that
a straw from within is able to pull one out on the shore if all one’s efforts are being put towards it. This might almost sound like a new religion, but it is everything but religion. Unless religion turns from the Gods to life and people. And this change could be the first step towards the understanding of Satori.

After all, as Hui Neng (惠能) the sixth patriarch of Chan (禪) in China, has it:

“All living things of themselves possess the Way;  
If you part from the Way and seek it elsewhere,  
Seek it you may, but you will not find it,  
And in the end, indeed, you will be disappointed.  
If you aspire to attain the Way,  
practice correctly; this is the Way.  
If in yourself you do not have the correct mind,  
You will be walking in darkness and will not see the Way.”

2. Discovering the Footprints 見亦

Along the riverbank under the trees, I discover footprints!
Even under the fragrant grass I see his prints. Deep in remote mountains they are found. These traces no more can be hidden than one’s nose, looking heavenward.

Comment: Understanding the teaching, I see the footprints of the bull. Then I learn that, just as many utensils are made from one metal, so too are myriad entities made of the fabric of self. Unless I discriminate, how will I perceive the true from the untrue? Not yet having entered the gate, nevertheless I have discerned the path.

Chapter II

People often get carried away in daydreaming, looking up, above their heads, into the deep skies....one wonders sometimes what it is that those skies are telling us; sometimes one just stares at them, amazed at their beauty, deeply absorbed into the dance of the clouds. That absorption is making him for at least a moment sensitive to another realm of reality, in which the ordinary senses are simply clouded by something more powerful, ‘almost’ divine. And it happens that after being distracted by an earthly sound, one descends back to his personality, but his senses are somewhat hard to gather back together and one finds himself wondering: “Now, why would I have to go to the meeting....Of what importance would that be?”

Reaching the Absolute is what all human beings are striving for. Unconsciously or not, we all do. And if the Absolute is considered as a cosmic, supersensory sphere, one can reach it by breaking the boundaries of the senses. These reachings of ours for the Absolute have been named mystical. This term ‘mysticism’ is originally Christian and in Christianity, mysticism is related only to those ascetic monks of the Middle Ages that left society and withdrew into the simple life of everyday labours and prayers. Those monks left the commonsense world or world in which everything was strictly regulated by norms of material experiences. As for God, he was left to faith only and excluded any personal efforts in ascending to Heavens. Those ascetics reached God through their inner world of heart and soul, through meditation and chanting. And it is very interesting that to them too came experiences and thoughts very similar to those of Zen. such as finding that one’s Ego stands against the True Self. Which, if one accepts that the Spirit inhabits the soul of a man, and that Jesus himself was at the end a man, or at least had that human experience, makes sense. And the expression that “We find God in our own being which is the mirror of God” makes sense even more then.
Such is the approach of Karl Rahner when, in an important article entitled “Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ,” he argues that Jesus, being truly man, had an authentically human experience, and that part of this experience was his gradual discovery of his true self. To understand this way of thinking it is necessary to recall once more the distinction between knowing a thing and being conscious of it. From the dawn of consciousness, Jesus was conscious in the depth of his being of his divinity, but only through growth and development did he come to understand, objectify and really know what was previously hidden. And in this way he had a truly human experience while being divine.3

In the twelfth-century West arose the notion of mystical experiences which gradually developed into mystical theologies (German middle ages). In the post-reformation period mystical experiences came under greater suspicion and in the nineteenth century those suspicions developed into fear of demonic expressions. This period’s ideology was that one should be content with a normal, simple life, be happy with the everyday joys that life brings. It is in those that the truth of living and the will of God are found. One does not need to seek outside the realms of common life for then one encounters the demonic forces.10 And this is very important to point out. It is in everyday life that the meaning of existence can be found, through the senses we possess. The difference is that if one simply accepts that it is so because it has been said to be so, one will not attain complete understanding. One will achieve ‘moral righteousness’ but will remain somewhat uncertain and on the surface of existence. While those that come to this simplicity through existential understanding will be ‘at home’ within and everywhere. (Outside the Christianity, the term mysticism is related to the religious practices of Taoism, Buddhism and its Zen school since in those the Absolute is projected in humans, and can be reached through their inner world and personal efforts alone. The difference is that those schools were not just a movement, but were deeply acknowledged by society (though not universally accepted). It is in Christianity that the term developed and was adopted to indicate the search for God through the inside rather then through faith solely.)

A person knowing his existence penetrates to the depths of his own existence, to the essence called “own-self-nature,” and through this passes into the infinite. As recorder in The Platform Scripture Hui Neng tells us that the mind opens Buddha’s wisdom and the Buddha (Fo: 菩薩) means enlightenment. This enlightenment comes through four gates and those are: the opening of the wisdom of enlightenment, the instruction of the wisdom of enlightenment, the awakening of the wisdom of enlightenment, and the entering into the wisdom of enlightenment. These are also called opening, instructing, awakening, and
entering. Entering into the wisdom of enlightenment is what makes one see into his own nature. By seeing
the true nature one is transcending the world of duality and illusion thus reaching the Other Shore.11

What opening of these gates further brings Hui Neng describes as follows:

“It is only if within the self nature one separates from the five desires, That one will instantly see the own nature. This one is the True [One].”13

The mysticism in Christianity almost points out something very similar; that it is not the sinful self that is one’s real self, but the self God has wanted for people, not the self created by people themselves. If people are created in the image of God, how can their true image be sinful?14 And the death of Christ could be symbolically interpreted as the dying of ego so that the True self can be born.

But I would like to take a stand on the view that there is no such experience as mystical when it comes to reaching the Absolute. The Absolute one is reaching is the existential force fully revealed and experienced through ‘undisturbed’ mind which is the True Nature of each individual. Undisturbed to observe and reflect the Reality as is, let’s call it the ‘ism’ of Reality. The Mind has evolved from the same elements as the rest of the existing world; they are existence themselves and as such not alienated from the Source. Hui Neng gives his view that self-nature is without error, disturbance, and ignorance. Every thought contains prajñā (zhi hui: 智慧) wisdom. And as long as one is always keeping his thoughts away from contemplating the form of things, no erroneous, discriminating views can be set up. The Mind becomes undisturbed and pure thus awakening into realization of the True nature.15 Further following Hui Neng’s teaching we find that the enlightenment (bodhi) and intuitive wisdom (prajñā) are within the possession of men from the very start, but it is just because the mind is deluded and clouded by wrong perception that men cannot see the original purity of their mind and cannot attain awakening to themselves. Therefore they need a good teacher to help them awake into their own nature. Awakened, they will achieve Buddha-wisdom.16 Therefore Hui Neng says:

“Because the Buddha mind is possessed by sentient beings, apart from sentient beings there is no Buddha mind.”17
He also tells us that the real nature and its form are in the absolute. Where else could it be? Reaching it does take a lot of personal effort, but what matters is that there is nothing mystical about it. It is the most natural psychological state of mind which one reaches since, as the above verses support, it has been 'there' all along. It has not been hiding, but one has not been aware of it until became fully enlightened. There are no mystical things in life. Life is the gate itself; human beings are its product or expression. Thus one belongs to the gate. Nothing is estranged from humans. Satori is reaching the true nature, through which one reaches the Absolute.

念者念如太性,性如念之相,念是真如之用。19

"The thought contemplates the original nature of True Reality. Therefore True Reality is the essence of thought and thought is the function of True Reality."20

若言看淨,人姓(性)太淨,為妄念故,蓋覆真如。
離妄妄念,本姓(性) 淨,不見姓姓(性) 淨,心起看淨,却生淨性,妄無處所,故知看者(者)却是妄也。21

"To speak about observing the purity is to say that man's nature is originally pure. Deluded thoughts are the clouds covering True Reality. When delusions are cast aside, the original nature comes forth in its purity. Those who set their mind to contemplate purity without knowing that one's own nature is originally pure create the delusion of purity. Delusions have no dwelling place; therefore understand that what you see is not more then delusion."22

What we can conclude from Hui Neng's verse is that one's true nature is originally pure and if we accept that, then it is clear that nothing is estranged from us. We estranged ourselves. The mind is the ground which enables self-nature to arise. The mind is where the whole process of enlightenment takes place. It is what we have, the mind and the body, to use to 'walk' through the life. The mind is our tool, our base for understanding. Hui Neng calls it ground-mind. If not ignorant, it is the wisdom of self-nature.23 If the term mind is used for a metaphysical principle the first letter is capitalized. What the term 'Mind' represents is the Absolute (Suchness) expressed in the realms of being, in what is temporary. But the Mind is still the Absolute and thus also called One Mind. The Mind contains both aspects, the Absolute and the relative, one enabling the other.24 The Relative enables one to reach the Absolute and thus the infinite, while the Absolute makes the Relative possible.

15
"One's mind itself is where a Buddha is. Own self Buddha is the true Buddha. If one himself has not the Buddha mind, Then where is Buddha to be found?"

In the most important collection of ancient China's Zen stories, the Pi-Yen-Lu master Chao-chou starts off with exclaiming that the Real Way is not difficult. All around us are the expressions of it. They may seem to appear in numbers, in maniness, yet they all are the Absolute in its many aspects.

What is difficult? To express this truth and explain it.

"'The Real Way is not difficult.' Words accord. Speech accords. Though it is One it has many aspects. Even if it be two, it is not only of double aspect. On the far side of the sky the sun rises, the moon sets. Outside the window the mountains are distant, the water is cold. Even though the skull's consciousness has ended why should joy have ceased? The decayed tree's dragon-moan may have been stopped, but it is not yet dried up (dead). Difficult, difficult! The Relative and the Absolute. Do you yourself ponder them."

3. Perceiving the Bull

I hear the song of the nightingale.
The sun is warm, the wind is mild, willows are green along the shore,
Here no bull can hide!
What artist can draw that massive head, those majestic horns?

Comment: When one hears the voice, one can sense its source. As soon as the six senses merge, the gate is entered. Wherever one enters one sees the head of the bull! This unity like salt in water, like color in dyestuff. The slightest thing is not apart from self.

Chapter III

"There is nothing Real in the world thus do not look for it.
The observance of those who look for Real will be completely false.
But those who themselves attain the Real separate from the false observance and Their Mind is what is Real.
If one's own Mind does not separate from false views
then no Real exists. Where is the place for Real to be?"

The above is the verse given by Hui Neng to his disciples one month before he passed away. It was given as "verse of the true-false moving-quiet" as he named it, as a guidance to his followers on their way to the realization of existence or as he calls it in the text the First principle. This First principle is actually Sunyata (Chinese: kong: 空). It is Anityata/change (wu chang: 无常), the impermanence of the separative ego, taken to its logical conclusion, that produces the doctrine of Sunyata/Void. In this Void all the contradictions disappear, all the changes join and merge together in the absence of form. In his work The Buddhist Teaching of Totality Garma C. C. Chang writes that the word 'Sunyata' consists of two words: 'Sunya'-void or empty and 'tva'-ness. These two make Voidness. Going a bit deeper into the word analysis we can understand the idea behind it much better. Originally, the word 'Sunya' is believed to be derived from the root 'svi'-to swell. And this Chang explains with the help of the proverb: "A swollen head is an empty head," implying that what looks swollen or inflated outside is usually hollow or empty inside suggesting that the phenomenal appears to be real, but is empty within. Thus it is not real. Sunyata would then be that which is empty, void. Empty or free from change and impermanence. It is empty, but that does not make it nothing. What is empty of 'phenomenal unreality' is thus beyond change, is permanent and "vital to all manifestations." This is the reality of Emptiness. Everything, all that is phenomenal, is empty
since has no own-being and thus occurs only in dependence on other things. This dependence by which all dharmas (fa:ζζ) occur reveals their own self-void.

"There is indeed no own-being of beings in conditions and so on; and when there is no own-being, there is no other-being."

"The activity does not have conditions, and there is no activity without conditions. The conditions are not without activity, nor do they have activity."35

What, on the other hand, is the suchness of things is the quality by which they are one with the principle of Enlightenment. Only Suchness is real; it is the synonym of the Absolute. In men, Suchness presents the Buddha-nature, the element and the potential of enlightenment. In terms of the Absolute, the Mind is the essence of Reality and all stages of existence, and its nature is unborn and undying. All is Mind-only.

Illusions are what make Samsara (世ζζ) out of Nirvana (涅ζζ); illusions differentiate the phenomenal and it is the mind freed from illusions that realizes that everything is of One Mind, that understands its true nature which is Suchness. One Mind sees what is beyond the form, what is the essence, so that Nirvana emerges clearly out of Samsara. Suchness is thus the quality of Mind: being of Mind it is of everything.

Everything is Śūnyatā, Void of ultimate content. All things are One and apart from this Void have no life. Moreover, all things are impermanent. It is by their essence or by their Suchness that they are Absolute. So is the Mind. In the state of absolute Śūnyatā one understands that the essence of everything is empty and becomes aware that his own nature is eternal and permanent. Beyond any time or space determination.

Beyond any other forms of determination. It has never really been created and this implies that it is above both being and nonbeing, birth and death rather than something eternal. As pure as the content of the void, such becoming self-sufficient, yet not empty itself.

"When 'mine' and 'I' are destroyed externally and internally, appropriation vanishes: through the destruction of that, there is the destruction of birth."

"Not dependent on another, quiescent, undifferentiated by differentiations, free of imagination, no-diverse: this is the character of reality."36

"The noble Avalokitesvara while practising his practice in the profound Perfection of Wisdom observed: there are five groups (skandhas), and he observed them as void of reality. Here, Sariputra, body is voidness, voidness is body. Voidness is not separate from body, body is not separate from voidness. What is body, that is voidness. What is voidness, that is body. And so sensation, perception, the sanskaras (the other mental elements), and consciousness.
Here, Sariputra, all things have the mark of voidness, they are unoriginated, not ceased, spotless, not unspotted, not incomplete, not complete. Therefore, Sariputra, in voidness there is no body, no sensation, no perception, no *sanskaras*, no consciousness, no sight, hearing, smelling, tasting, touching, mind. No eye-element, down to mind-element. No knowledge, no ignorance, no destruction of knowledge, no destruction of ignorance [here follow the other links of the Chain of Causation] down to old age and death, no destruction of old age and death, no arising and ceasing of pain, no Way, no knowledge, no obtaining. Supported on the Perfection of Wisdom of a Bodhisattva one abides with obstruction of mind. With the non-existence of the obstruction of mind one is free from fear, having passed beyond perverseness, with Nirvana established....

"O gone, gone, gone to the other shore, arrived at the other shore, O enlightenment, svaha." 37

And according to Zen, it is only through one's own self-effort and 'direct seeing into the heart' that one can become Enlightened and reach *Suniya*-t. Then one enters Nirvana.

As I mentioned at the beginning of this essay, Zen as the practice is ritualized, some of its sects more than the others, and it all lies in the fact that most people need that sort of spiritual guidance. But my concern is the original teaching itself: 'Direct seeing into the heart.' Adopting this, Hui Neng and his followers even renounced scriptures, rituals or vows, discarded all props of religion believing that none of the above mentioned does a person primarily need to achieve Satori. They might help one on his way, but what one really needs is depth of insight, and one's achievement depends on the amount of effort used and more so on the direction taken. Books and rituals, again, can be helpful to point at the direction, even clarify certain doubts, but still the rest lies in mind. The purpose of Zen is to understand, to realize. And this realization is the realization of the First Principle, which one can achieve only if one bypasses intellect. The fact that intellect, as mentioned, divides things, since that is its nature, means that it cannot understand what is beyond separation. It is too limited to be able to grasp freedom. It cannot 'point to the mind of man' which is where realization is. D. T. Suzuki is thus right when he says that Zen is Life. It truly is nothing else but life. As Bodhidharma ( труба), the First Patriarch who arrived in China in A. D. 552, with his teaching 'outside the Scriptures, not dependent upon words' said, attaining Buddhahood is in 'directly pointing to one's mind and seeing into one's own Nature.' And one can achieve this only by using all his efforts. One has to truly seek, one has to feel a real need to break out from the chains of not understanding and all the power will be with him then. It is all one really needs since all he does is direct experiencing. This is called Satori, Enlightenment. This is the goal of Zen, the goal of life. This is what makes life affirmative. So, as I
mentioned, the first step is to bypass the intellect and thinking. They are the mere instruments of knowledge for second hand use, while only senses and intuition can acquire the true knowledge, the true experiencing. It is very simple. When one smells the flower, one knows the smell. Without smelling it, one could never know anything about its smell, even if told. A person simply has to breathe in himself. The master might push him though, kick him fiercely even. But it is just a technique used to push the disciple into realization.

When De-Shan Xuan Chen (德山) (780.-865.) gained an insight into the truth of Zen, he exclaimed:

"However deep your knowledge of abstruse philosophy, it is like a piece of hair placed in the vastness of space; and however important your experience in things worldly, it is like a drop of water thrown into an unfathomable abyss." 38

Yes, vast is the space of one’s Mind; thus no logic, no thinking, no practical knowledge can ever be able to embrace it. Only the Mind itself can realize its true nature. Self-nature is self-knowledge; thus it is more then being; it is understanding. Since the understanding gives the Mind its being, thus these two are the same, as well.

我若無(若無有人)，一切萬法，本無(自不有)故知萬法本從人興，
一切經書因人說有。 39

"If the people"40 had no wisdom, all things would by origin be without own self-existence41. Thus know that it is man who originated the existence of all things, and man’s words are the reason all the sutras exist."42

So, as was mentioned in the previous paragraph, the goal of Zen is Satori and Satori would be realization.

"The false is nothing but reality, and so there is nothing whose nature changes. And since nothing changes in its nature, although things are non-existent, yet they exist; and since one has nothing to oppose him, although they exist, yet they are non-existent. That they are non-existent even though they exist is what is meant by "non-existent"; that they exist even though they are non-existent is what is meant by "not non-existent". So it is not that there are no things, but that things are not real things. And since things are not real things, what is there that could be made a thing?"43

The things are, but are not real. The knowledge based on the premise that the existing things are real (or existent) can not bring realization, can not be real itself. It is the mind based on the premise that the things are not real, but void and empty and as such non-existent that can achieve realization. It is almost like listening to music. It exists since we can hear it. But it is not real. It is somebody’s creation, dream. If we would consider it as real, we could fall into an abyss trying to touch it. But, knowing it is merely an empty expression, we would surrender to the sound and only then really touch the depths it has as such.
Realization is like some sort of sixth sense; it is intuitive and is also called transcendental wisdom/prajñā. This wisdom goes much deeper than recognizing things as such and such, useful for this or that; it reveals the world of emptiness in which every thing is void and one with the rest. Yes, I would name it sensing or, as stated at the beginning, emotional identification.

"The truth of reality is thus solitary and still, transcending discourse."44

"We may seek the thing through its name; but the things has no actuality corresponding to the name. We may seek the name through the thing; but the name has no function by which the thing can be grasped. Now a thing without any actuality corresponding to its name is not a thing, and a name without any function by which the thing can be grasped is not a name. So names do not correspond to actualities, and actualities do not correspond to names. When there is no correspondence between names and actualities, where can anything exist?"45

Emotional identification, I said, and this tells in itself that it is the power of heart we draw the strength from to achieve the enlightenment of Mind, to return to our true nature. Heart resembles a furnace that puts the whole circle of 'discovery' into motion. (After all, these two terms: 'Heart' and 'Mind' are represented by the same character in Chinese, as will be discussed later in this chapter). Why is it that the emotions are so powerful in this process? Emotions are powerful as they are, it is their nature; they concern whatever is fundamental to an individual and thus have the power to break the boundaries of time and illusions thus pushing one towards the source. It can be safely said that they are preparing the mind for that which is perfectly void and birthless.

"That which is perfectly void and birthless is the transcendent destination revealed in the mysterious mirror of prajña; it is the supreme limit of existing things. Without the exceptional penetration of a sage's brilliance, how could anyone make his spirit conform to what is between existence and non-existence? Accordingly, the perfect man lets his spirit and mind pass through to the boundless, unobstructed by boundaries; his ears and eyes attain the limit in their looking and listening, unrestricted by sounds and sights. Surely it is because he is identified with the natural voidness of all things that things are unable to entangle the brilliance of his spirit. Accordingly, the sage rides upon his awareness of reality and conforms to its order, and there is no obstacle which he does not pass through. He looks upon the transformations of things according to his perception of the single energy, and so he is in accord with whatever he meets. There is no obstacle which he does not pass through: therefore he can merge into the complex and achieve simplicity. He is in accord with whatever he meets: therefore he encounters things and yet is one with them."46

Often I refer to this paragraph since it presents in its lines the essence of an enlightened existence. Every man has what it takes to become enlightened; the rest is all in the effort and the zest for the achievement. And what one achieves is realization of Śūnyatā. Śūnyatā, the Emptiness; beginningless, endless, nameless. There are no forms, no feelings or conceptions in it; furthermore there is no truth or wisdom other then void
itself. One's mind then overcomes the obstacles of illusions, is released and as such void. Yet it is this very emptiness that makes existence, that makes it possible for all dualities to merge and dissolve. It is the cradle, home and grave of everything. It is everything itself.

"Without Sunyata, the unification of Samsara and Nirvana, the merging of the finite and infinity, and the interpenetration and mutual containment of all beings on all levels would not be possible."47

And as the great Bodhisattva, Avalokitesvara, upon realization of emptiness, said to Sariputra, the most intelligent disciple of Gautama Buddha:

"O Sariputra, all things are not different from the Emptiness, and the Emptiness is not different from all things. Never should one regard things and Emptiness as separate entities. In fact, all things are exactly the Emptiness, and the Emptiness is exactly all things. There is no difference whatsoever between them. This is also true in the case of mind and all its functions including such functions as feelings, thought, emotions and consciousness itself."48

Reaching \(\text{Sunyata}\) brings one to his True Nature, to the essence of existence. To reach the Mind-Nature, through which one reaches Emptiness, is Satori. The terms ‘Mind’ and ‘Nature’ have been used jointly and simultaneously, though their names differ. It is very interesting, I find, to observe the use of these two terms.

In Chinese the Mind is represented by the character  入(xin) which also means heart. Nature is represented by the character  天(xing). This makes quite a lot of sense to me, at least when I interpret them in the light of Zen. The realization I was writing about earlier is intuitive understanding (intuitive—it is something sensed, what comes from heart.) This understanding makes one realize the true nature or Nature or Suchness of things as they are.

It is the realm of absolute subjectivity that the Mind inhabits. It is important to distinguish the terms ‘subjectivity’ and ‘absolute subjectivity’. Subjectivity relates to the perceptions of unenlightened mind which abides in illusions. The subjectivity of such mind sees everything through the light of delusions, according to ‘me’ and ‘I’ as subject separate and apart. ‘I’ is the world in itself, and the surrounding world is just an object, separate and apart as well. There cannot be true objectivity in such perception. That is simply because none of the things surrounding the subject can be seen in their true nature; being remote they fall into exploitation. Whereas enlightened Mind can sense the talk of wind, it becomes one with the Void; one experiences his own nature and the nature of every thing. One experiences a true essence of
existence. Satori mind sees no objects; it is no longer only subject. Subject becomes object and object becomes subject. It sees the suchness of things since it has achieved its 'originally pure' state. Pure in the sense of Absolute. It realizes that it is unconditioned and devoid of determinations. Being aware of all things as they are this Mind achieves objectivity; yet this objectivity has been achieved through the efforts of heart. Therefore this objectivity is caused by reaching the state of absolute subjectivity. This absolute subjectivity can be also called the True Nature, which every thing possesses. The following quotation I find best explains or describes what I mean by 'absolute subjectivity'; it could also be named the transcendental subjectivity or to borrow the term from the following quotation-direct perception:

"But, Mahamati, I abide in the truth of emptiness as I have by myself attained it and as it is in itself; [I am] free from views based on the aspects of error, free from views of being and non-being in regard to the manifestation of self-mind, have attained the triple emancipation, am stamped with the stamp of realness, have gained self-realisation in the self-nature of things, and am abiding in the intuition, free from the views of existence and non-existence of realities." 49

As Garma C. C. Chang writes in his work The Buddhist Teaching of Totality, the central thought of Śāntanā philosophy is that all things are produced under the principle of depending-arising; thus no thing has its own selfhood. He gives marriage as an example, saying it takes two people to bring this relationship into existence, which makes it therefore a product of dependent arising. This implies that everything in the world is a relative structure and an operational complex. 50 And this I want to bring to the reader's attention. For this comparison of true existence to marriage points out the importance of Love and compassion in the affirmation of Life. I believe that there can be no Enlightenment without knowing Love.

"The four bases of power form the root: will, mind, energy, and deliberation.
The four infinite foundations are love, compassion, joy, and equanimity." 51

Compassion comes from love and this love that I write about is the first push towards the realization of the nature and existence. I would go so far as to say that realization is knowing Love. Enlightenment is Love brought to its fruition. The birth and the first recognition of self should naturally wake up Love in an individual. Love itself, Love for life, if anything. For it makes one realize that the significance and the meaning of being is in nothing else but simply being. But being something grand, divine, infinite and all-embracing. Love makes one break the shell of self and reach out towards infinite. As such, it is embraced by the great affirmative energy and all things that are. They form one organism after all. Love is what opens the
gate. The truth of Zen, that True Nature we find, even though it makes one realize the Emptiness of existence, is not Emptiness itself. Satori is understanding the Nature. Realizing the Emptiness removes the dust settled on the 'originally pure mirror-mind'. From this, the realization of Mind issues forth. The following will give good examples of what the essence of Mind is:

善知識，世人性本自淨，萬法在自姓。思量一切（惡）事，即行妄想。
思量一切善事，便作於善行。知如是一切法，盡在自姓，自姓常清淨，
日月常名，只為雲覆蓋，上名下日月，不見。明月西沉，忽遇悪風吹散，
包盡雲霧，萬像參羅，一時皆現。世人性淨，猶如清天，惠如日，智如月。
智惠常名，於外看教，妄念浮雲覆，自姓不能明。

“My friends, the people’s nature is originally pure, yet all things abide in their own natures. Those who think evil will do evil in the life. Those who think good will do good. We see thus that all things exist within one’s own nature, yet one’s nature is always pure. Sun and Moon are always bright, yet when clouds appear the brightness gets covered and darkness prevails. Sun, Moon, stars and planets cannot be seen. If suddenly the winds of wisdom would scatter the clouds all the forms would reappear. Just as the sky is bright, people’s nature is pure; wisdom is like the Sun, knowledge like the Moon. Wisdom and knowledge are always bright but if one looks at external shapes clouds of false thoughts gather covering the clarity of one’s own nature.”

What this is telling us is that the mind is absolutely pure and the measure of all things. From The Lankavatara Sutra we also read that it has nothing to do with the causation of things in the world; there simply is nothing but the Mind. It is neither attainable nor ever born. Even Emptiness, Nirvana are nothing but the Mind. Since the ‘subject/object’ are the manifestations of Mind, therefore one can overcome them using one’s own efforts. Reaching the Emptiness means to realize that as Nagarjuna has it:

“Designations are without significance, for self, non-self, and self-non-self do not exist. [For] like Nirvana, all expressible things are empty (Sûnya) of own-being.”

“Since all things altogether lack substance-either in causes or conditions, [in their] totality, or separately-they are empty.”

Therefore this is the reality one realizes, but then accepting this reality is according to Nagarjuna again:

“[To accept all reality as non-arising means seeing everything as] unborn, undestroyed, neither unborn nor undestroyed, neither both nor neither, neither empty nor non-empty.”

“If nirvana [resulted] from cessation, [then there would be] destruction. If the contrary, [there would be] permanence. Therefore it is not logical that nirvana is being or non-being.”

“But when the self does not exist, how will there be what belongs to the self? One will have no ‘mine’, no idea of ‘I’, because of the extinction of self and what pertains to self.”
Therefore it is clear that one’s True Self is not ‘self’ any more. It abides in a new realm in which all things are seen as they are, empty and void; as the vital energy that they truly are. Through Emptiness one breaks the boundaries of illusions and self, reaching the limitless, infinite realm. In *the Awakening of Faith* we can also find that:

"Since it has been made clear that the essence of all things is empty, i.e., devoid of illusions, the true Mind is eternal, permanent, immutable, pure, and self-sufficient; therefore, it is called “nonempty.”\(^{59}\)

This realization of Emptiness is like some sort of cathartic feeling that releases one from frustrations, purifies or removes the clouds, so that one sees one’s own True Nature, which is originally pure. Originally pure, still mind which reflects the Emptiness, is empty itself and as such unconditioned, undifferentiated and undetermined. For there is nothing to be conditioned, nothing to be determined. There is only a pure substance of void.

Emptiness itself is not a nihilistic emptiness, but is actually a highly dynamic one. For both forms and their essence are empty, yet they are dynamic and existentially real. It is empty existence, but it is and is enfolding in moments. Emptiness is what binds them all together. Emptiness is all movements in all times, but it is not a particular movement itself, which is what every thing is. They are particular and through themselves absolute as well, whereas Emptiness is absolute and as such reaches the particular. That is why there is no slightest thing that is apart from self, and the bull is everywhere.
4. Catching the Bull

I seize him with a terrific struggle.
His great will and power are inexhaustible.
He charges to the high plateau far above the cloud-mists,
Or in an impenetrable ravine he stands.

Comment: He dwelt in the forest a long time, but I caught him today! Infatuation for scenery interferes with his direction. Longing for sweeter grass, he wanders away. His mind still is stubborn and unbridled. If I wish him to submit, I must raise my whip.

Chapter IV

"Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment."

As I mentioned in the previous paragraph, the path towards the infinite is realizing one's own True Self-nature and the nature of things; thus one's True Nature is infinite itself. This realization makes one tranquil and at peace with everything. As Hui Neng explains in his verse 45 of The Platform Scripture\textsuperscript{61} it is our dharma-nature that gives rise to six consciousnesses. Those are: seeing, hearing, smelling, tasting, touching and thinking. All things are included in one's own nature and this is known as storehouse consciousness. Thinking turns consciousness which further produces six consciousnesses. Creation of these six consciousnesses is what settles the dust on originally pure mind and gives rise to delusions. Deluded mind is not aware of the Suchness and Emptiness of things, but is only conscious of their matter and form thus considering things as real and forming erroneous views. It is the awareness of self and of the world approached with 'one eye closed' that causes seeing duality, forming the subject/object relation and making one forget one's own greatness, humbleness and dignity. And even if one cannot 'see' and experience one's own greatness, infinity and realize the True Nature, it still is there, and always has been. Of course, that
which remains unseen yet alive forms a motion in one’s mind which, I believe, gives the push towards Enlightenment.

And what we learn from the teaching of Hua-yen is that:

"Under normal circumstances the conscious mind can influence, but cannot directly control the Alaya at will: the full control of the total Alaya is called liberation and the success of making the total content of the unconscious conscious is called Enlightenment."63

This tells us that becoming conscious of the unconscious means becoming Enlightened, which is to say that the True Mind is the transformed Alaya Consciousness. It seems that it is not any other realm of consciousness, but that there is one consciousness whose transformation brings enlightenment. For it is not some other mind or other nature that one gains upon enlightenment either. It is because of illusions caused by dharma-nature that one was not able to realize the True Nature. Mind is from the outset pure, so there is nothing that has to be either grasped or thrown away. According to the teaching of Hua-yen:

"There is a mystic conviction that the True Mind, the transformed Alaya Consciousness, like a great mirror, is limpid, serene, and illuminating, literally capable of reflecting or perceiving all things in a spontaneous manner."64

In The Golden Lion (Jin Shizi Zhang- Fa Zang) comments:

"We see that the two aspects, lion and gold, have disappeared; the afflictions no longer arise. Beauty and ugliness are displayed before us. The mind is as tranquil as the sea. All deluded thoughts have disappeared; no oppression remains. We have escaped from bondage and are freed from the obstructions. We forsake eternally the springs of suffering. This is called entering Nirvana."65

This is reaching Emptiness and achieving Buddha Mind, which reflects everything in its True Nature. This is to understand that all things, including our own self, are void, have never been born nor will ever die.

They are neither the same nor different. They are Absolute; their nature is Suchness. Since they have never been born they will not perish and always are. Emptiness is the reality of all things and beings; thus all things and beings are infinite too. The Infinite is their True Nature. One’s True Nature is the Buddhahood attained; it is no other than the Buddha Mind. Therefore one’s True Nature is the Buddha Mind which is infinite. As mentioned earlier, devoid of illusions, the true Mind is “eternal, permanent, immutable, pure and self-sufficient” since the essence of all things is empty. It abounds in wisdom and illumination. But it is not immortal since it is unborn. Unborn (bu sheng) is the term often used with the terms ‘Sūnyatā’ and
‘Nirvana’. Unborn means uncreated, beyond birth and death, therefore beyond what is perishable or eternal. It transcends eternalism and denotes infinity. All things are unborn by their nature.

"Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have no reality, being manifestations of Mind itself, and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded who are given up to their false and erroneous imaginations, discriminate things where they are not; therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realisation attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded."

Therefore, enlightenment makes one see the Nature; enlightened, one becomes Buddha and discovers the Buddha-nature. Satori is the change that turns an ordinary individual into Buddha, that illuminates the darkness one has lived in until the moment of enlightenment, that discards the clouds of personal unknowing so that the vast, deep sky of understanding bursts into view. The Nature one sees is the universal mind identified with the Buddha-nature. This Nature is a second meaning of the term ‘mind’, and these two are interchangeable in their meanings. For when Buddhahood is attained, one sees the Mind, and the Mind brings one to the Buddha-nature which is the Nature. Mind at the end is the Buddha-nature.

Picture the Nature as a painting, the Mind as the motives or characters on it. Going a step further, picture if those characters had conscious existence. They would be able to see each other on the painting and would probably acknowledge the presence of the rest in relation to themselves. But none would be able to see that they all form a greater existence which also gives a greater, different role to each of them. But if any of them were to detach from their beautiful colours and step beyond that consciousness, they would be able to understand that there is a great painting and that there is a different role that each character has. Figuratively speaking the painting is the Nature; the characters are the ordinary minds which by stepping above consciousness are Enlightened to see the painting/Nature through which they realize their own true role. This true role is the Mind. This, of course, is supposed to be a strictly symbolical explanation, since I still believe that symbolism conveys more meaning than explaining. As the Zen motto is:

"It directly points to the Mind; it makes us see into the Nature, and Buddhahood is attained.”
5. Taming the Bull

The whip and rope are necessary,
Else he might stray off down some dusty road.
Being well trained, he becomes naturally gentle.
Then, unfettered, he obeys his master.

Comment: When one thought arises, another thought follows. When the first thought springs from enlightenment, all subsequent thoughts are true. Through delusion, one makes everything untrue. Delusion is not caused by objectivity; it is the result of subjectivity. Hold the nose-ring tight and do not allow even a doubt.

Chapter V

Hui Neng advised that if one wishes to attain omniscient wisdom, one must penetrate the samādhi of one form and the samādhi of oneness (yi xing san mei: 一形三昧). Samādhi of one form is to produce neither love nor hate if within the form, not to think of gain and loss; thus one will be calm, empty and unconcerned. Samādhi of oneness means under all circumstances to possess pure direct mind; under all circumstances to practice the Straightforward mind. Straightforward mind is casting aside delusions and not letting things arise in the mind. The Straightforward mind is the place of practice; it is the Pure Land itself.

"The mind-ground contains the various seeds,
With the all-prevading rain each and every one sprouts.
When one has suddenly awakened to the sentiency of the flower,
The fruit of enlightenment matures of itself."

What this is telling us is that basically all the thoughts are arising from deluded mind; therefore one has to constantly work on cutting them off so that the pure mind can emerge. It is not that one has to think right thoughts, for there is no such thing as right thought. One simply has to make all the emerging thoughts cease until the mind becomes calm and clear. Becoming clear, mind is able to reflect the reality and emptiness of
things. Thus it is called direct mind. But this state has to be maintained if one wishes to attain Enlightenment. Thoughts have the tendency to reemerge and thus have to be constantly cut off until one’s mind becomes saturated with the void and ceases to produce any thoughts or actions of itself, but becomes the reflection of Suchness. What has been already told is that it takes a lot of stamina and personal effort to achieve this. Even more, it takes one’s life. As the legend has it, the Second Patriarch of Zen in China pulled out his dagger and cut his hand off as a proof of his earnestness and desire to attain Buddha-nature.

Satori is like some sort of miraculous dying after which one becomes truly alive. It feels like being awakened after a long, long sleep. It is the awakening of the senses, of knowing, of Nature. So the question here is how to awaken the True Nature, since, as was concluded earlier, all strive for Satori. Unconsciously or not, naming it differently or not even naming it, it is in the nature of existing beings. The thing is, though, that some are not as gifted as others, like ancient Zen masters, whose ‘passion’ to experience Satori was of the highest intensity. Whether it was the depth of their intuition and insight that resulted in such a passion or the passion that gave them the depth of mind cannot be known, but they certainly did achieve Enlightenment. For the rest, a step-by-step method that would lead to Enlightenment was produced. Since there were many monks coming to the monastery in search for Zen, and searching for Zen is in living life, they did everyday activities like raising vegetables, farming, as well as meditating and attending sermons. But without that inner ‘urge’ to understand, without having some flame burning inside, many simply did not move a step further in their search. It is the intensity of feelings that abruptly pushes into Enlightenment and turns the finite into infinite. How can feelings push into Enlightenment? I mentioned earlier in the essay that the emotions prepare the Mind for the void and infinite. Those are the feelings of ‘emotional identification.’ Their nature is intensity coming from the passion (which is needed to overcome one’s own self); thus the energy they carry is strong enough to break the limits of the conscious self or ego. The more intense they are, the easier it is to break the boundaries. It is noted in The Lankavatara Sutra that:

“But the Sravaka who will purify his own habit-energy of passions by attaining an inner perception into the Alaya and by seeing into the egolessness of things, will settle himself in the bliss of the Samadhi and finally will attain the body of Tathagatahood.”

Without this intensity, there needs to be another push. Thus the system of koan (Chinese: gong an) was invented. What it means is “a public document” and it served as a scale used by a master to test the
depths of his disciples' understanding. Koan in practice was a sort of riddle to the unenlightened students: it usually had the form of a question stating a problem to be solved, with the difference that the koan question was utterly absurd to commonsense, logical reasoning. The most popular koan, the "one hand" koan, was invented by Hakuin, the great Zen master of the seventeenth century. To those coming to study Zen, a master would show his hand and ask them to hear its sound. It seems almost like nonsense, while what this does is to form some sort of doubt in one's mind, which produces the evolution of Zen consciousness. This evolution becomes like a tension of one's logical reasoning that soon drives one to the culmination which results in Satori. What the koan aims at is to create an inquiring attitude in the disciple, who as he goes on arrives at the edge of a mental precipice from which he can only jump in. An example will allow us to approach this a bit closer:

"When the Sixth Patriarch was asked by the monk Myo (Ming) what Zen was, he said: "When your mind is not dwelling on the dualism of good and evil, what is your original face before you were born?"

When this question was put to the monk Myo, he was already mentally ready to see into the truth of it. The Questioning is merely on the surface, it is really an affirmation meant to open the mind of the listener. The Patriarch noticed that Myo's mind was on the verge of unfolding itself to the truth of Zen. The monk had been groping in the dark long and earnestly; his mind had become mature, so mature indeed that it was like a ripe fruit which only required a slight shaking to cause it to drop on the ground; his mind only required a final touch by the hand of the master. The demand for "the original face" was the last finish necessary, and Myo's mind instantly opened and grasped the truth."71

Does it not at the end remind us of the process described at the beginning, the process of Western culture's losing itself being based on dual seeing of things? Logical reasoning soon drove this culture to an edge from which it is still looking where to jump. The pits of destruction are below; above, 'only' sky. If this does not open our eyes, what else will? The following story explains one of the most popular koans and it also points out the next step that one has to take towards achieving enlightenment, or shall I rather say, it points out the following, most important efforts to be put into the realizing of existence.

"A monk once asked Master Joshu72, 'Has a dog the Buddha-nature or not?' Joshu said, 'Mu!'"73

The purpose of this Mu is not to give a meaningful answer since no answer coming from others can wake one into Nature. The purpose is to ignite a curiosity in one's mind, curiosity about the possible meaning of such an answer. This makes one's mind saturated with this Mu until the mind becomes empty of any thoughts and remains only Mu. Here we can see that it is almost a little psychological trick that Mu creates.
Once the mind is empty, it is tranquil; it has no conscious, no unconscious realms. It knows no other reality then what is reflected in the emptiness/purity of mind. Yes, just as the still water reflects the sky above.

6. Riding the Bull Home

Mounting the bull, slowly I return homeward.
The voice of my flute intones through the evening.
Measuring with hand-beats the pulsating harmony, I direct the endless rhythm.
Whoever hears this melody will join me.

Comment: This struggle is over; gain and loss are assimilated. I sing the song of the village woodsman, and play the tunes of the children. Astride the bull, I observe the clouds above. Onward I go, no matter who may wish to call me back.

Chapter VI

"Perceiving that the triple existence is by reason of the habit-energy of erroneous discrimination and false reasoning that has been going on since beginningless time, and also thinking of the state of Buddhahood which is imageless and unborn, [the Bodhisattva] will become thoroughly conversant with the noble truth of self-realisation, will become a perfect master of his own mind, will conduct himself without effort. will be like a gem reflecting a variety of colours, will be able to assume the body of transformation. will be able to enter into the subtle minds of all beings, and, because of his firm belief in the truth of Mind-only, will, by gradually ascending the stages, become established in Buddhahood. Therefore, Mahamati, let the Bodhisattva-Mahasattva be well disciplined in self-realisation."74

Since many Zen students had the inclination to either spend precious time contemplating abstractions or meditating in order to keep the thoughts out of consciousness, thus never really achieving Satori, the task of koan was also to control both of these groups in order to lead them in the right direction. Those engaged in intellectual contemplation were pulled out from meaningless reasoning that would eventually lead them so far astray as to lose their inner intuitive power and sense for the Nature, while those that plunged in meditation for its own sake, were pulled out from shutting off the sources and powers of one’s wisdom. It is thus very important to keep one’s mind on the right path by equally emphasizing the practice of both and always making sure that neither of them overpowers the other, that the balance between them is always maintained since Zen masters very well knew that the unenlightened human nature tends to always take one
of the two choices or paths presented to it. Those two methods are called: ‘Dhyana’/Shamata (Chinese: 禪定) and ‘Prajñā/Vipashyana that we mentioned earlier in the essay. They refer to the two above mentioned paths used to attain Satori. Dhyana literally means meditation, during which the thoughts disturbing one’s mind are stopped, so that Prajñā, the intuitive wisdom is open to properly observe the world of changes. Dhyana is contemplation in which all one’s faculties are employed towards realizing the Oneness of all things. It seems like doing nothing, because one is still. But at the deeper level one is actually being most concentrated since one is not attached in his contemplation, one is actually being detached from the ego. By cessation of thought one leaves the illusions that ego has built and becomes calm, quite and undisturbed. No sound can distract, though it is heard. Mind in this state is ready to properly observe and reflect the nature of things. Since undisturbed, it overcomes that subject-object relation. But often, if during meditation one is not concentrated on wisdom, one can get into the state of lethargy and indifference, thus becoming unable to go a step further and grasp Suchness and realize the True Nature. The following story will clarify how the sole use of meditation can lead one astray from the path.

When at Demboin, Baso used to sit cross-legged all day and meditating. His master, Nangaku Yejo (Nanyueh Huai-jang, 677-744), saw him and asked:
“What seekest thou here thus sitting cross-legged?”
“My desire is to become a Buddha.”
Thereupon the master took up a piece of brick and began to polish it hard on the stone near by.
“What workest thou on so, my master? Asked Baso.
“I am trying to turn this into a mirror.”
“No amount of polishing will make a mirror of the brick, sir."
“If so, no amount of sitting cross-legged as thou doest will make of thee a Buddha,” said the master.
“What shall I have to do then?”
“It is like driving a cart; when it moveth not, wilt thou whip the cart or the ox?”
Baso made no answer.
The master continued: “Wilt thou practice this sitting cross-legged in order to attain dhyana or to attain Buddhahood? If it is dhyana, dhyana does not consist in sitting or lying; if it is Buddhahood, the Buddha has no fixed forms. As he has no abiding place anywhere, no one can take hold of him, nor can he be let go. If thou seekest Buddhahood by thus sitting cross-legged, thou murderest him. So long as thou freest thyself not from sitting so, thou never comest to the truth.”

This is why it is necessary to stimulate the mind of students by keeping their attention on contemplating on the world of particulars, in other words to practice both, Dhyana and Prajñā simultaneously. It was Ashvaghosha that had first advised the importance of this, and afterwards throughout the history of Zen, monks tried to keep the practices of Dhyana and Prajñā in the proper balance. Hui Neng explains:
“My friends, this Dharma teaching of mine is based on meditation and wisdom. Not for any reason ever make a mistake and say that these two are different. Meditation and wisdom form one, not two; meditation is the essence of wisdom, while the wisdom is the function of meditation. The rise of wisdom brings meditation to existence; the rise of meditation brings wisdom to existence. My friends, this shows that these two are the same. Followers of the Way, be careful not to say that meditation produces the wisdom or that wisdom produces the meditation; or that these two are different. The result of such an opinion is discordance of actions and thoughts: When the good is spoken from the mind that is not good, meditation and wisdom cannot be the same. When both mind and speech are good, thoughts and actions are in harmony; then meditation and wisdom are the same. The practice of self-awakening does not come from verbal arguments. If you argue whether meditation or wisdom comes first you are deluded, your argument will never settle and your observance will be false, impeding you to leave the four states of phenomena.”

However, it was more often that different schools had the inclination to rely more on one practice than the other. This came to an end during the sixth century A. D. when Zen parted in its two main schools: Northern, led by Shen Xiu, and Southern, led by Hui-Neng. The Northern School, even though it officially accepted Shen Xiu as the Sixth Patriarch, did not flourish, while the Southern very soon became popular and Hui-neng was proclaimed to be the real Sixth Patriarch by his followers, which, according to The Platform Sutra, he truly was since the Fifth Patriarch secretly transmitted the robe and the teaching to him.

However, what is of importance to this research is that the reason Shen Xiu’s school did not last long lay probably in the fact that he emphasized the practice of Dhyana to such a high degree that there was no place left for Prajñā. In order to achieve ‘direct perception’ one has to practice Prajñā. To be able to practice this wisdom one has to attain the tranquillity of mind so the observance is undisturbed. To attain this tranquillity one has to practice Dhyana/meditation. Therefore, Dhyana is the ground on which Prajñā can rise. But practice of Dhyana that does not have Prajñā as its purpose can never lead to enlightenment. This is to say that it is the wisdom that enlightens one’s mind. To some this wisdom may come naturally from their mind, but to most it comes from ‘outside,’ from the practice of meditation, reading of books, etc. But without wisdom as the goal, all these practices have no value. More so, they can become dangerous if one does not approach them with an open and honest ‘desire’ to understand. Because they too can be taken then as values in themselves and as the final destination of one’s spiritual journey. As Hui Neng says in his verse 26.”
deluded man recites Prajñā, while the wise practices with his mind. An illiterate man that is honest and open can ignite his wisdom and become enlightened by a mere smell of a summer breeze, while the most educated scholar without honest intention will never be able to ignite his wisdom. The more he reads, the further he goes from wisdom.

"Words do not convey actualities;
Letters do not embody the spirit of the mind.
He who attaches himself to words is lost;
He who abides with letters will remain in ignorance."

Hui Neng followed in the steps of Ashvaghosha and developed the simultaneous practice of both: Prajñā and Dhyana thus truly respecting what was transmitted by Bodhidharma: Not to depend upon words, to see into one's own nature. It is Hui Neng's school that finally shaped Zen and whose teaching is taken as true Zen, and to say that is to say that the essence of Zen is Prajñā. Prajñā is the synthesis of contemplation and intellection, which is in other words meditating on the oneness of things and intellectual reasoning brought to its highest level. The etymological meaning of the word speaks for itself. In Chinese it is Zhi Hui, in Japanese Chi Ye. Zhi means wisdom, perception or intelligence, and Hui intuition, combination of which makes intuitive perception. Is not it the awareness of non-duality, a kind of emotional identification?

Consultation of following quotations will help in better understanding of this term.

"What does Prajñā mean? Prajñā is wisdom. Thoughts that are at all times without ignorance and constant practice of wisdom are what the practice of prajñā means. One thought of ignorance and prajñā dies; but one thought of wisdom and prajñā is born. Ignorance is always within mind. People say to practice prajñā, yet it has no shape, no form. This is the nature of prajñā.

What does Paramita mean? It is Sanskrit term meaning 'to reach the other shore.' Understanding this you are leaving the birth and destruction, being attached to phenomenal you are entering the cycle of birth and destruction. Being on this shore is like being on the troubled water. Leaving the phenomenal and ending the birth and destruction is like following the water’s flow. This is what 'to reach the other shore' means, this is what paramita is. Deluded ones recite it, the wise practice it with mind."

"Purity of Wisdom. By virtue of the permeation (vasana, perfuming) of the influence of dharma [i.e., the essence of Mind or original enlightenment], a man comes to truly discipline himself and fulfills all expedient means [of unfolding enlightenment]; as a result, he breaks through the compound consciousness [i.e., the Storehouse Consciousness that contains both enlightenment and nonenlightenment], puts an end to
the manifestation of the stream of [deluded] mind, and manifests the Dharmakaya [i.e., the essence of Mind], for his wisdom (prajña) becomes genuine and pure.83

The proper practicing of Prajñā in reaching that Other Shore is obviously of the utmost importance. How much of a revolutionary turn it was that Hui Neng made by putting Prajñā in first place is obvious knowing that the term Zen comes from Dhyana, by this meaning that Zen is practicing Dhyana. But, Zen is far more than that. It uses meditation to 'reach the other shore' but wisdom is the boat. Reaching the other shore is the goal of Zen. And as we have learned from Hui Neng’s words, reaching that shore is like following the flow of water. That is to say to be united with the true nature of things. It is just like riding the bull back home. “Measuring with hand-beats the pulsating harmony, I direct the endless rhythm.” Therefore it is very important not to allow those searching the enlightenment to forget the senses and intellect while meditating. Because, they are. Are existent, and the aim of meditating should not be to push them back into forgetfulness, but without distractions, with all the inner fire and energy, to plunge into contemplation of intellect in order to awake its true nature above discriminations. This status of being above is also what confirms discrimination as well. It is simply stating the facts. Yes, all these things are, but it is by their nature that are all one and thus are not, since they have no own-being. Prajñā makes one aware of this, while Dhyana makes this awareness possible. Thus, what can be concluded is that even though these two terms are each in its sense different, Prajñā belonging to the absolute and Dhyana to the relative, they are still not to be established separately. Prajñā makes Dhyana possible, but on the other hand, there could be no complete, fully developed Prajñā without the practice of Dhyana.
7. The Bull Transcended

Astride the bull, I reach home.
I am serene. The bull too can rest.
The dawn has come. In blissful repose,
Within my thatched dwelling I have abandoned the whip and rope.

Comment: All is one law, not two. We only make the bull a temporary subject. It is as the relation of rabbit and trap, of fish and net. It is as gold and dross, or the moon emerging from a cloud. One path of clear light travels on throughout endless time.

Chapter VII

All is one law, not two. This we could almost say is the turning point towards attaining Enlightenment. To truly overcome all that is conditioned, to experience the nature as non-dual, void of subjects and objects.

We were talking about this in chapter III, but I think it is important to remind of ourselves of this 'above perception.' The perception of existence that one gains by stepping above dualism opens the door of understanding, since one's thought becomes pure then, not established on any form or object of dharma-nature. In The Diamond Sutra we find:

"Therefore then, Subhuti, the Bodhi-being, the great being, after he has got rid of all perceptions, should raise his thought to the utmost, tight and perfect enlightenment. He should also produce a thought which is unsupported by forms, sounds, smells, tastes, touchables, or mind-objects, unsupported by dharma, unsupported by no-dharma, unsupported by anything. And why? All supports have actually no support. It is for this reason that the Tathagata teaches: By an unsupported Bodhisattva should a gift be given, not by one who is supported by forms, sounds, smells, tastes, touchables, or mind-objects." 84

And as it has been said in chapter IV, all things are the manifestations of Mind; it is the Mind that makes the objects and creates delusions; outside of the Mind they have no reality of their own. Therefore everything is the Mind-only world and this very Mind is what we find by stepping in the realm of non-duality. There the Mind is and in it we see the world reflected in its true form.
The practice of *Prajñā* and *Dhyana* described in previous paragraph is how we come to this realm. Hui Neng suggested the simultaneous practice of both which is what appears as *Shamata-vipashyana* (*samādhi*).

*Shamata* is the synonym for *Dhyana*, while *Vipashyana*, also synonym for *Prajñā* means "the intuitive observation taking place during deep meditation." Both of them are methods of meditation, used singly or as a pair. In this chapter I would like to concentrate on the practice of *Shamata*. From *The Awakening of Faith* we also learn that *shamata* implies "tranquilization, stabilization, cessation, etc." It is thus called "the practice of cessation." It is performed sitting erect in a quiet place with the attention focused in the so-called "correct thought." What this means is that one should not focus on any particular thing or thought, but in the understanding that everything is Mind only and therefore there is no world of external objects. At all times one should be focused in this correct thought. Even when not meditating. This way, the new experience will gradually take possession of one's mind and absorb it into the "concentration (*samādhi*) of Suchness." The result of this is that one realizes the oneness of the Reality, sameness and nonduality.

"Next, he who practices this samadhi diligently and whole-heartedly will gain ten kinds of advantages in this life. First, he will always be protected by the Buddhas and the Bodhisatvas of the ten directions. Second, he will not be frightened by the Tempter and his evil demons. Third, he will not be deluded or confused by the ninety-five kinds of heretics and wicked spirits. Fourth, he will keep himself far away from slanders of the profound teaching [of the Buddha], and will gradually diminish the hindrances derived from grave sins. Fifth, he will destroy all doubts and wrong views on enlightenment. Sixth, his faith in the Realm of the Tathagata will grow. Seventh, he will be free from sorrow and remorse and in the midst of samsara will be full of vigor and undaunted. Eighth, having a gentle heart and forsaking arrogance, he will not be vexed by others. Ninth, even if he has not yet experienced samadhi, he will be able to decrease his defilements in all places and at all times, and he will not take pleasure in the world. Tenth, if he experiences samadhi, he will not be startled by any sound from without.

In the following chapter we will concentrate on the practice of clear observation, which would correspond to the practice of *Prajñā*. Again, we can see that it is important to practice both, *Dhyana (shamata)* and *Prajñā (vipashyana)* simultaneously if we truly want to reach the other shore.
8. Both Bull and Self Transcended

Whip, rope, person, and bull—all merge in No-Thing.
This heaven is so vast no message can stain it.
How may a snowflake exist in a raging fire?
Here are the footprints of the patriarchs.

Comment: Mediocrity is gone. Mind is clear of limitation. I seek no state of enlightenment. Neither do I remain where no enlightenment exists. Since I linger in neither condition, eyes cannot see me. If hundreds of birds strew my path with flowers, such praise would be meaningless.

Chapter VIII

Mind is clear of limitation. The practice of clear observation is a way suggested to clear the mind of limitation. Those who practice "clear observation" should focus their mind on observing the constant transformation and change of all that is phenomenal, that the mind too follows this pattern with its activities. This constant change makes everything 'unreal.' One moment we see the Sun; the other clouds are gathering over it; one day in the past we used to wonder where is that land of pharaohs, some other day many years later a faint, unknown scent of summer brings back the memories of the land found in the meantime. And in a way we get the feeling as if it all never really happened, as if everything was just another dream. So is the appearance of life. And if one clings to its appearance as real, one will remain enslaved by its rules thus creating the world of Samsāra, the world of discrimination, the world of suffering.

The mind that follows the pattern of transformations of phenomenal wakes up into realization that things are interdependent, without own-being; their essence is void and pure just like the Absolute itself. All things including the Mind are the expressions of the Absolute, of the Emptiness. Yes, they all are truly the expressions of emptiness, the 'voice of silence' and as the rivers flow simply and blindly, so should one walk intuitively. The source of a river may seem like a place where its waters emerge, but those waters are
coming from springs perhaps, who again are formed by rain, rain from moisture build up in the atmosphere, and so it goes all in circles. And the river always flows, without fear of surging into ocean....So is with life, so is with everything. There is no birth, there is no destruction in its nature. Further, those who practice the clear observation should help all sentient beings to obtain Nirvana. According to The Awakening of Faith, the practice of “cessation” enables ordinary men to cure themselves of their attachments to the world, while the practice of “clear observation” will free ordinary men from their failure to cultivate the capacity for goodness.

“For these reasons, both “cessation” and “clear observation” are complementary and inseparable. If the two are not practiced together, then one cannot enter the path to enlightenment.”

In the above quotation we also find the support for Hui Neng’s view that only if Dhyana and Prajñā are practiced simultaneously one can achieve enlightenment. It is because when one’s mind is calm, all the motions of the phenomenal reflected in it cease. The mind finds itself in the tranquillity state, in the calm limitless ocean of emptiness through which, if one observes the world in its motion, will realize its actual immovability and unity. From that point on, one can only go with the flow and ensure not to disturb the equilibrium of Universe.

“Zengetsu, a Chinese master of the Tang dynasty, wrote the following advice for his pupils:
Living in the world yet not forming attachments the dust of the world is the way of a true Zen student. When witnessing the good action of another encourage yourself to follow his example. Hearing of the mistaken action of another, advise yourself not to emulate it. Even though alone in a dark room, be as if you were facing a noble guest. Express your feelings, but become no more expressive than your true nature.

Poverty is your treasure. Never exchange it for an easy life.
A person may appear a fool and yet not be one. He may only be guarding his wisdom carefully. Virtues are the fruit of self-discipline and do not drop from heaven of themselves as does rain or snow. Modesty is the foundation of all virtues. Let your neighbors discover you before you make yourself known to them.
A noble heart never forces itself forward. Its words are as rare gems, seldom displayed and of great value. To a sincere student, every day is a fortunate day. Time passes but he never lags behind. Neither glory nor shame can move him.

Censure yourself, never another. Do not discuss right and wrong. Some things, though right, were considered wrong for generations. Since the value of righteousness may be recognized after centuries, there is no need to crave an immediate appreciation.
Live with cause and leave results to the great law of the universe. Pass each day in peaceful contemplation.”

This merging in No-thing is abiding in the realm of Non-Obstruction or Totality. In this realm the bounds and obstructions of Svabhava (self-being, Selfhood; the definite) are passed beyond. Sure all of them, whip,
rope, person and bull merge in this realm. Everything merges there. It is an unlimited inclusion of everything, a new existence in itself. Existence of non-selves; ( in Hua-yen philosophy this is called a dimension of the "Round-Doctrine"/yuan jiao-圆教). One gains "Round View" by which everything is clear, has mutual identity and abides in harmony. Everything is No-thing, and No-thing is everywhere. It reveals the basic and simplest truth of existence. It reveals what has always been there, yet in this realm one sees all that there is in it’s 'is-ness.' Nothing more, nothing less.

"First, one in one. Second, all in one. Third, one in all. Fourth, all in all."92

"In the higher realms of true Suchness There is neither self nor other. When direct identification is sought, We can only say, Not two. One in All, All in One. If only this is realised, No more worry about your not being perfect."93

Something very similar we can find in PrajñāpāramitāśālaThe Large Sutra on Perfect Wisdom:

"It is because of the non-beingness of form, etc., its emptiness, its isolatedness, its lack of own being, that a Bodhisattva does not approach (a Boddhi-being) from either beginning, end or middle. Because form, etc., cannot be apprehended in non-beingness, emptiness, isolatedness, or in lack of own-being. Nor is non-beingness one thing, emptiness another, isolatedness another, lack of own-being another, a Bodhisattva another, form, etc., another, beginning, end and middle another; but all these are not two nor divided. And that should be done for all dharmas."94

This is the nature of things: not two nor divided but pure and void.
9. Reaching the Source  返本還源

Too many steps have been taken returning to the root and the source.
Better to have been blind and deaf from the beginning!
Dwelling in one's true abode, unconcerned with that without-
The river flows tranquilly on and the flowers are red.

Comment: From the beginning, truth is clear. Poised in silence, I observe the forms of integration and disintegration. One who is not attached to "form" need not be "reformed." The water is emerald, the mountain is indigo, and I see that which is creating and that which is destroying.

Chapter IX

Everything is nothing more (or less) than what is, 'not a tile above the head, not an inch beneath the feet' as is said.

"In order to avoid possible misunderstanding of "as-it-is-ness," a Zen man often uses paradoxical expressions and says, "I wear clothes, but I do not have any body. I eat, but I do not have a mouth. I walk, but I do not have feet." You must realize that this is a fact actually experienced by the True Self. In any case, if you cling to words, you miss the Truth in either expression and you can never appreciate "Mind is Buddha." For a Zen man the fact of his daily life, each movement of his hands and feet, is the live proof of his True Self of no-mind. Every movement for him is the movement of creation. "Ordinary mind" and "as it is" really means such spirituality."\(^9\)

This I quoted in order to point out that this seeing of 'is-ness' means attainment of Buddha-mind. Yet, it has always been in one's possession. Life has been there in front of one's eyes all along, yet one has been looking out of it to find it. Or simply has not been looking. Once one understands this simplicity and is-ness of everything, one's existence is released from the pressure of bearing an ultimate importance and a grand purpose and meaning. Purpose is in this and now, meaning is seen through this and now. Naturally, everything gains more beauty upon this realization. It is not a bird singing on a branch any more, it is the bird singing on the branch. This whole process of enlightenment is like a return to innocence. Some place
we left in the childhood in order to find a better, real one. But such a place can not be found for the only real, the only true place is the one already given to us: our body and mind.

“A fine day under the blue sky! Don’t foolishly look here and there. If you still ask ‘What is Buddha?’ It is like pleading your innocence while clutching stolen goods.”

“Before a man studies Zen, to him mountains are mountains and waters are waters; after he gets an insight into the truth of Zen through the instruction of a good master, mountains to him are not mountains and waters are not waters; but after this when he really attains to the abode of rest, mountains are once more mountains and waters are waters.”

-Old Zen Saying (first expressed by Ch’ing Yuan)

Once the Mind becomes clear, the illusions and passions of ego-self are subsiding in the clarity of Mind. one comes to realize the new purpose of what is already there. The Mind detaches from the attractions of senses and reveals the purity of its true nature. The Other Shore has been reached, Nirvana found within Samsāra and not elsewhere. It becomes clear that all along it was just one’s own wrong perceiving of ‘moments’ of Śūnyatā that had turn Nirvana into Samsāra, and with the eyes opened, Samsāra turns back to Nirvana. One becomes ‘the Absolute Moment’ and while remaining within form is separated from it for the Enlightened one sees the Absolute in every moment passing by. Every moment becomes Absolute.

Everything unfolds through the moments, every one of us, every thing is carrying the Absolute in itself, is the expression of Emptiness, that ‘voice of silence’. Thus one sees how all things are equally important, both real and unreal as much as one’s own nature is. All things are seen by the Mind-only, all things are creations of it, thus unreal; yet since the Mind is the Nature’s child, thus it is one with its ‘objects,’ objects are one with it and thus real as well. It all seems like a great, deep dream, but since it still is the only reality known, it sure holds an immense, divine importance.

“The Bodhisattvas-Mahasattvas, Mahamati, will before long attain to the understanding that Nirvana and Samsara are one. Their conduct, Mahamati, will be in accordance with the effortless exhibition of a great loving heart that ingeniously contrives means [of salvation], knowing that all beings have the nature of being like a vision or a reflection, and that [there is one thing which is] not bound by causation, being beyond the distinction of subject and object; [and further] seeing that there is nothing outside Mind, and in accordance with a position of unconditionality, they will by degrees pass through the various stages of Bodhisattvahood and will experience the various states of Samadhi, and will by virtue of their faith understand that the triple world is of Mind itself, and thus understanding will attain the Samadhi Mayopama. The Bodhisattvas entering into the state of imagelessness where they see into the truth of Mind-only, arriving at the abode of Paramitas, and keeping themselves away from the thought of genesis, deed, and discipline, they will attain the Samadhi Vajravimbopama which is in compliance with the Tathagatakaya and with the transformations of suchness. After achieving a revulsion in the abode [of the
Vijnanas], Mahamati, they will gradually realize the Tathagatakaya, which is endowed with the powers, the psychic faculties, self-control, love, compassion, and means; which can enter into all the Buddha-lands and into the sanctuaries of the philosophers; and which is beyond the realm of Citta-mano-manovijnana. Therefore, Mahamati, these Bodhisattva-Mahasattvas who wish, by following the Tathagatakaya, to realise it, should exercise themselves, in compliance with the truth of Mind-only, to desist from discriminating and reasoning erroneously on such notions as Skandhas, Dhatus, Ayatanas, thought, causation, deed, discipline, and rising, abiding, and destruction.\footnote{98}

All the movements of world are the movements of an individual, and all his movements are the movements of the universe. Once the immense energy possessed within has been properly harnessed, there are no blockings of Mind’s full expression and the freedom is gained. Therefore, one abides in the serenity. Nothing can distract, neither confuse. The world Mind experiences can not be clouded any more for the Mind is pure and clear again. The essence of existence, the Suchness reflects itself in the clarity of Mind. All things are one and united and one is peaceful and tranquil even when riding on the stormy clouds since one is following the Way; one is the stormy cloud itself.

Now, it is very important to know that Satori is an experience, being such it is a momentary state of mind that one gets into. After all the efforts had been put towards the achievement of it, the realization comes upon a person, a different feeling altogether conquers one’s nature. One almost forgets own nature from a moment ago and intensively feels a new dimension it reaches. Satori is almost like a volcanic eruption. Comes suddenly, though it has been boiling under the surface for a long time; lasts for a while. Naturally, one knows after this what is to be known, but is still not truly reborn. After the experience has gone, the old character emerges again since, one has to be aware, the character is still something deeply rooted in what one knows as self and can not be abandoned in a moment. Having a big impact on one’s nature, the eruption of Satori realization leaves deep and unforgettable marks on the structure of one’s character. This reminds me of the symbolical story Plato told in Book VII of his Republic\footnote{99} in order to explain his ‘world of ideas’ as real and point at the blindness of people caused by their wrong perception of the world of phenomena as real which prevents them from seeing the ‘real world’. As Plato himself started off his story by saying: “Make an image of our nature in its education and want of education, likening it to a condition of the following kind….”\footnote{100} And before I retell the story, I would just like to point out that what he names as education we can understand as enlightenment since it is in this respect that I am using the story as an
example and I think my intention is not too far from Plato’s own when he was telling this story. After all, it
is not any moral issue that he was concerned with, but simply that which is ‘true’, and that he names
“beautiful and good” (good without moral implications). Well, in his story he compared the phenomenal
world to an underground cave, the world of ideas to the Sun shining outside of it and the people and their
lives based on perceiving the reality as the phenomenal, he compared to the people living in the cave with
their necks and legs in bonds so they can only look in front of them, at the wall and observing the shadows
cast by the fire on the side of the cave. Shadows are the only world they see. If the cave had an echo, Plato
depicts this more vividly, and if any of the men passing by were to utter a sound, the people in bonds would
believe that it was the passing shadow uttering the sound. “Such men would hold that the truth is nothing
other than the shadows of artificial things.”\textsuperscript{101} If one of them would be released to look into the light, he
would probably believe that the images seen before are truer than those seen on light. If someone dragged
him away from the cave by force, out into the light of the Sun, he would be distressed and his eyes would be
blinded by the light. But soon they would get accustomed to it and he would discover the whole new world
of amazing beauty in front of him. He would be able to see the Sun itself, not its appearance; “the sun itself
by itself in its own region.”\textsuperscript{102} Then he would know that the Sun is what enables the people of cave to see
the shadows. And him, seeing the Light and the true source of images seen on the wall of cave would feel
happy and pity those still living in the cave. He certainly would not be willing to turn back and return to the
cave and the life from before. Even if he would, his eyes now accustomed to light, would get blinded by
darkness. Even worst would probably be his life with people that do not know what he does. Not knowing
the Truth, they would laugh at his vision and consider his views corrupted.

“Well, then, my dear Glaucon, I said, this image as a whole must be connected with what was said before.
Liken the domain revealed through sight to the prison home, and the light of the fire in it to the sun’s power;
and, in applying the going up and the seeing of what’s above to the soul’s journey up to the intelligible
place, you’ll not mistake my expectation, since you desire to hear it. A god doubtless knows if it happens to
be true. At all events, this is the way the phenomena look to me: in the knowable the last thing to be seen,
and that with considerable effort, is the idea of the good; but once seen, it must be concluded that this is in
fact the cause of all that is right and fair in everything—in the visible it gave birth to light and its sovereign:
in the intelligible, itself sovereign, it provided truth and intelligence—and that the man who is going to act
prudently in private or in public must see it.”\textsuperscript{103}

The reason I compared this story to the experience of Satori is because experiencing it is like coming out of
the cave to the world illuminated by Sun. Once seen, it can not be forgotten; one’s eyes can not look in the
darkness any more. Habits are hard to break though, but the ‘memory’ of light, the mark it left, are deep and strong. One can only strive to ‘go back.’ Another Satori experience, yet another and the new becomes habit of its own and overpowers the old thus producing a new approach towards life.

In another aspect is this story close to Zen (and Buddhist in general) approach toward life. It renounces the reality of phenomena. They are the ‘shadows’ of the Idea. Idea itself is sovereign and ‘the cause of all that is right and fair in everything.’ It is not, as I mentioned earlier, an ethical code. It simply denotes that which is true and which makes one’s vision or perception clear. Of course, I am not trying to make Plato Zen Buddhist, but whenever I find similarities among distant philosophies. I think they are worth examining.

Yes, one who is not attached to the form, need not to be reformed. One who is dwelling in the silence of emptiness hears the true sound of nature. Sitting on the other-shore, one see the whole world.
In the World 人屋垂手

Barefooted and naked of breast, I mingle with the people of the world. My clothes are ragged and dust-laden, and I am ever blissful. I use no magic to extend my life; Now, before me, the dead trees become alive.

Comment: Inside my gate, a thousand sages do not know me. The beauty of my garden is invisible. Why should one search for the footprints of the patriarchs? I go to the market place with my wine bottle and return home with my staff. I visit the wine shop and the market, and everyone I look upon becomes enlightened.

Chapter X

I believe that it has been understood by now why is Satori a psychological, more so existential experience rather than mystical or religious. It is a natural need or an instinct of a being to come to the peace with the true nature, and whether it is called reaching the Absolute, or the God. my opinion is that it still is a simple, yet magnificent psychological drive and necessity that each individual has being a life force itself. The rivers are rushing towards the oceans, blindly yet fully fulfilling their purpose, when the Sun comes out, the sunflowers are lifting their heads towards it to embrace the warmth of home. The energy that the universe, the world and the people share is the same. This energy constantly moves within the circle that life forms, it reaches towards the existence and can not be either exhausted or put to the stop. If not recognized and properly harnessed it brings destruction, and no need to explain that such destruction is the biggest sin of all. That is why I really like this term ‘coming back home.’ That is exactly what life is. It can not be that there is no home for the existing beings. The fact that one is existing, even as a dream only, makes it at home. It can not be that someone above us has the power to control our lives. Let us look at the war, for example. Where does it come from? From the above or from the man? From the man, of course, from his corrupted and sick ego, to whom after many years of false perceiving and the negation of life, power
becomes the only means he can use to cover his mental disintegration. War, the most disgusting, the most perverted expression of ego, obviously proves that it is unenlightened, frustrated existence that gives birth to the evil. On the other hand, the enlightened existence would make an utopian dream indeed possible. But, it takes a whole new approach. As said earlier, Satori brings a psychological experience which itself is partial to the existence and life as infinite whole of unrepeatable moments. 'Living by Zen' takes more than that momentarily experience. Living by Zen takes many Satori experiences to be fully applied towards the rebirth of true nature and to be incorporated into one's being as the existential ultimatum. Thus it is on the ashes of ego-self that the fetus of Mind grows revealing the true nature of existence in front of one's eyes. And one does not have to move a finger in order to touch the Moon.

"Birth is not one act; it is a process. The aim of life is to be fully born, though its tragedy is that most of us die before we are thus born. To live is to be born every minute. Death occurs when birth stops. Physiologically our cellular system is in a process of continual birth; psychologically, however, most of us cease to be born at a certain point."

-ERICH FROMM, 
*Zen Buddhism and Psychoanalysis* 104

The whole life, the whole process of discovering it reminds me of a puzzle (on a much bigger scale though). Pieces are all scattered in the vastness of space. But they are still seen. one can without any doubt acknowledge their presence. Still, one is constantly trying to analyze each piece, to look behind it in order to find some meaning. As if the mere piece itself can not present a statement, an affirmation, a meaning. Yet, this analyzing never gets him anywhere. It gives more information about each piece, but it does not reveal any meaning. Until some kind of love settles upon one’s soul and the pieces shine with a different beauty. Sufficient in itself. It downs on one to simply put them all together and the picture formed becomes a new reality in which one abides. The rest really remains silence. And it rests on each individual to ‘put the pieces together.’

“All that we are is the result of what we have thought; it is founded on our thoughts. It is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.”

-The *Dhammapada* (words of Buddha) 105
Enlightened, one realizes that there has not been a need to search for the footprints. They come with the Way, which is in things as are and life as is. The best way I can put this is that the Life is the Way, by birth we are set on it; we just have to start walking; with our eyes closed the road will take us to the shore.

"Therefore, O Sariputra, in emptiness there is no form, nor feeling, nor perception, nor impulse, nor consciousness; No eye, ear, nose, tongue, body, mind; No forms, sounds, smells, tastes, touchables or objects of mind; No sight-organ element, and so forth, until we come to: No mind-consciousness element; There is no ignorance, no extinction of ignorance, and so forth, until we come to: there is no decay and death, no extinction of decay and death. There is no suffering, no origination, no stopping, no path. There is no cognition, no attainment and no non-attainment."

Many are the words I could use to describe and if possible explain the Emptiness and the enlightenment.

Yet, it is the no-word concept that we are talking about. It is the no-thing and all-thing realm also, which is why we can afford to plunge into the world of words and descriptions. And it is also because no word can truly describe the Reality that one ends up using many words. Or none. Satori is the experience and it has to come from one’s own mind. To start the journey, one has to concentrate on the thought of what would remain if all the phenomenal things were diminished from his consciousness. For example, if there were no schools, no cities, no concepts of moral or tradition, no ideology; if one were to dwell sole and apart from all things we know have been created by men; what would one’s mind rest upon then? Upon the observance of nature and hearing of its sounds, I imagine. One would not know any other concepts then those of natural phenomena and their change. But, would not one feel united with them since his existence is regulated by them? One would not think of a flower as of decoration for his table. One would feel one with a flower when sitting in the field covered with the beauty of colours and scents. One would remain in that state of original purity we talked about earlier in this essay. The concrete is what most of us grew up on. But the streets are still roads. They can be the old ones, newer, narrower, bumpier; they all still lead to wherever we may want to go: to the parks, favorite little bridges and corners. They have the beauty and life of their own, but they are revealed through all those that have walked on them. all those that are still using them and those that eventually will enjoy walking on them….The road is not a mere object: how would one go if there were no roads to walk upon? We walk because there is a Way, yet the Way is there because we have to walk on it. Or to make this clearer we walk because we are the Way.

"If you understand the first word of Zen
You will know the last word.
The last word or the first word-
"It" is not a word."^{107}

The first word of Zen is the first, original and pure experience of Life and it surely is not a word. What it is
I feel can be best symbolically presented through the following story:

"A long time ago in China there were two friends, one who played the harp skillfully and one who listened
skillfully.
When the one played or sang about a mountain, the other would say: "I can see the mountain before us."
When the one played about water, the listener would exclaim: "Here is the running stream!"
But the listener fell sick and died. The first friend cut the strings of his harp and never played again. Since
that time the cutting of harp strings has always been a sign of infinite friendship."^{108}

Imagine the whole life and the world as the best friends (since that is what they truly are). One wakes up to
either Sun or rain, one breathes in the fresh air of morning, walks on the streets or runs through the
fields....Them, they are us, us, them, united in One. Best friends, indeed.

"However immensely diverse the mountains, rivers, land, and all forms and appearances may be. all of them
are in the eye of the Buddha. And you too are standing in the eye of the Buddha. And it is not simply that
you are standing there-the eye has become you. Buddha’s eye has become everyone’s whole body, each
standing tall."^{109}

The wisdom is not the knowledge. It is obvious that the wisdom has been slowly diminishing as the
knowledge has been flourishing. Things known to us today were hardly imaginable to the people of ancient
China, India or Greece. But, the wisdom they possessed is hardly imaginable to most of us today. The
conversations today are constantly floating on the surface of existence; the word wisdom is almost wiped
out of the daily use. For what cause? As hard as I try I can not find a good one. What have we lost? That. on
the other hand is not hard to see. We lost serenity, innocence, sense for beauty, love, peace and nature.
Many are not even concerned about it, but if we wish to persist as the humans, as beings that are to carry the
greatness of life, we have to turn from “me” towards life. We are life, and what makes us unique is not the
ego, but \( \La^{\text{xin}} \) (xin)/heart: mind. It is as great and divine as the universe itself. From day to day we see a
different face in the mirror, yet we are grabbing to preserve it. But, it is not our real face, it does not truly
exist thus can not be preserved. Our true face is the one before we were born. Think of yourself as of the
wind when it is blowing. Sense it so as to become identified with it. There you will find your true face
reflected.
“as far as any conceivable form of beings is conceived: all these I must lead to Nirvana, into that Realm of Nirvana which leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvana, no being at all has been led to Nirvana.’ And why? If in a Bodhisattva the notion of a ‘being’ should take place, he could not be called a ‘Bodhi-being’. ‘And why? He is not to be called a Bodhi-being, in whom the notion of a self or of a being should take place, or the notion of a living soul or of a person.’”119
Bibliography:


6) Fazang "The Golden Lion", translated by Leonard Priestley


16) Nagarjuna “Mūlamadhyamakakārikā”, translated by Leonard Priestley


23) Seng-chao “The Emptiness of the Unreal”, translated by Leonard Priestley


Comment: Two naked children are rejoicing in the moon, raising their arms, but a third, with a belly-band, is pressing both eyes. He willfully distorts the natural truth of things, their Buddha-nature, their oneness, and creates the world of duality and dichotomy.

5 Kafka, Franz, (1883-1924), Czech writer of the existentialist movement, which at the turn of the century arose as a need to stress the importance of individual existence and freedom, thus pointing at subjectivity.

6 Blyth, Reginald Horace, Zen and Zen Classics. Preface, p. ix

7 From Medieval Christianity classes held by Professor Robert Sinkiewicz

8 The Platform Sutra of the Sixth Patriarch, translated by Philip B. Yampolsky, verse 36, p. 160-161.


10 From Medieval Christianity classes held by Professor Robert Sinkiewicz

11 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 42, p. 21 of the original text.

12 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 53, p. 29 of the original text.

13 My own translation.

14 This brings us to the Hui Neng’s concept that man’s nature is originally pure. (verse 18, p. 7 of the original text.)

15 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 41, p. 12 of the original text.

16 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 12, p. 5 of the original text.


18 Introduction to The Platform Sutra by Philip B. Yampolsky, p. 83.

19 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 17, p. 7 of the original text.

20 My own translation.

21 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 18, p. 7 of the original text.

22 My own translation.

23 The Platform Scripture of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 41, p. 20 of the original text.


25 The Platform Sutra of the Sixth Patriarch, edited by Philip B. Yampolsky, verse 52, p. 29 of the original text.

26 In the original it is अतman, which stands for Self, ego or individual personality. Even though the teaching has it that only if one overcomes his ego that the True nature, the Buddha can be found, I believe that अतman in this context points out that Nirvana can be found only in Samsara. So the Buddha can be found only in the self.

27 My own translation.

28 The Chinese here is 住.

29 The Chinese here is 持.

30 The Blue Cliff Record, translated by R. D. M. Shaw, Jo-shu’s ‘The Real Way not Difficult’, p. 28.

My own translation

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"The Philosophy of Emptiness", p. 60.

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Here again in the original we have the word 体 体 in this context it can be interpreted as the sentient beings, i.e. "the people of the world" and the whole expression 体 体 is thus explained as 体 体 in the original text.

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The word 体 体 has been explained in the original text as 体 体 which basically denotes the self itself, own self. Therefore 体 体 I would interpret as not having own self-being or existence of own.

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My own translation

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*The Lankavatara Sutra*, translated by Daisetz Teitaro Suzuki, verse 7 of Sung text (following the Appendix.)

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20

Hui Neng, *The Platform Sutra of the Sixth Patriarch*, edited by Philip B. Yampolsky, verse 20, pp. 8, 9 of the original text.

21

My own translation

22

Lankavatara Sutra, translated by Daisetz Teitaro Suzuki, 2, p. 36

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28

Lankavatara Sutra, translated by Daisetz Teitaro Suzuki, 2, XXVIII, p. 69.

29

Hui Neng, *The Platform Sutra of the Sixth Patriarch*, edited by Philip B. Yampolsky, verse 45, p. 23 of the original text

30

Or Store Consciousness; Chinese: 体 体

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34

The Lankavatara Sutra, translated by Daisetz Teitaro Suzuki, 2, XIX, p. 55-56.

35


36

Hui Neng, *The Platform Sutra of the Sixth Patriarch*, edited by Philip B. Yampolsky, verse 14, p. 6 of the original text.

37

Hui Neng, *The Platform Sutra of the Sixth Patriarch*, Introduction, by Philip B. Yampolsky, p. 84.

38

72 Joshu Jushin (778-897) Chinese: Chao-chou Ts’ung-shen
74 Lankavatara Sutra, translated by Daisetz Teitaro Suzuki. 2. VIII. p. 39.
76 Hui Neng, *The Platform Sutra of the Sixth Patriarch*, original, verse 13, p. 5.
77 I have decided to translate the original term Fa-wo as “false observance” since, as Philip B. Yampolsky says on page 136, it relates to “the false conception of an objective thing as a thing in itself.”
78 My own translation
79 Hui Neng, *The Platform Sutra of the Sixth Patriarch*, edited by Philip B. Yampolsky, verse 26, p. 11 of the original text.
81 Hui Neng, *The Platform Sutra of the Sixth Patriarch*, original, verse 26, p. 11.
82 My own translation
84 Buddhist Wisdom Books, *The Diamond Sutra*, translated by Edward Conze, p. 54
91 Reps, Paul, *Zen Flesh, Zen Bones, No Attachment to Dust*, p. 65
105 Ross, Nancy Wilson, *The World of Zen*, p. 244.