



The Great Unraveling:

The
Gateless
Gate

Zen Book Two

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The Great Unraveling

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The Gateless Gate

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R realizing there is no within or without
Realizing there is no inside or outside
is to enter the gateless gate

*A*pproach a poet with a poem
A warrior with a sword
What is the approach for someone who is not?

Acknowledgements

Salutations to Master Mumon,
compiler of the “Gateless Gate”

My never ending love and gratitude to
Sri Nisargadatta Maharaj
The Gateless Gate.

A Note on the Lexicon of the Text

In an attempt to fairly present the material and its “sources”, and to not confuse **Zen Sayings** and **Zen Koans** from *Sayings* and *Koans* which naturally appear through the text, please note the following.

In the original all numbered **Zen Koans** and **Zen stories** were written using the word **Case**, as in **Case 1**, **Case 2** etc. with a title.

A **Case** can mean a barrier or a checkpoint. These cases, (barriers or checkpoints) were given to students to check where they were, and what they need, or are they ready to go through (checkpoint). **Cases** were also referred to as a barrier which was set up as an obstacle, (barrier), to test students and see where they were.

In the text you are about to read, “I” use the words **wave**, as in wave in the ocean. This connotes, a temporary “state”, that may be encountered, along with a **Koan**, saying or understanding to first acknowledge and then vanish unseen concepts, or intellectualizations that can encapsulate vision and inhibit realization. Moreover **wave** also connotes the Ocean, of which all states and **Koans** appear to arise and subside in, yet they never leave their “True Nature”.

Please note the many metaphors from an earlier time and culture have been updated with the hope of making the material both clearer and more available to readers in 2010. I would also suggest that this is an ongoing process as culture and vocabulary are constantly changing.

To differentiate, **Zen Koans** are labeled as such as they are in the traditional language which came from the original **Zen**, and **Bold**. *Koans* on the other hand are what naturally arose to “me” over the last 35 years, and are *italics*.

Italics with quotes marked as **Zen Sayings** are again labeled as such as they are in the traditional language and lineage of **Zen**. When phrases appear in *italics with quotes or without quotes* they too are what naturally arose over the last 35 years.

Zen Saying: “Nothing that enters by the gate can be family treasure—whatever is causally gained is always subject to change”

Zen, based on the formless mind

the Buddha mind

the mind of Buddha

the original mind

Nature

Buddha nature

Your mind

one with the Buddha mind

and is the Buddha Mind

there is no mind of mine

Only Buddha

The Great Way is Void and has no Gate

There is no gate, no barrier

Only Void

All enter in and leave by the Void

the windowless window

Without inside or outside

The gateless gate

Wave One

Buddha Nature

Everything has Buddha Nature-Consciousness

Zen Koan: “Does a dog have Buddha Nature?”

Answer: **MU**, **NO**, nothing, nonbeing, to have nothing, nothingness, without, does not have **Mu-NO** is the sword of deconstruction.

MU Buddha nature and dog are one
neither are

Zen Saying: “Cut off the way of thinking”.

Discard the universe
all perceivables and conceivables
Prior to Yes and No
MU

Everything is Buddha and has Buddha Nature
all concepts are Buddha—**MU**
Kill them with the sword of Deconstruction
MU-NO

Zen Saying: *"If you meet Buddha on the street Kill him".*

Giving and Taking Away

Zen Koan

Student: "Does a dog have Buddha nature?"

Master: Yes

Student: Do you have Buddha Nature?"

Master: No

Buddha Nature is empty

Empty of empty

Empty is empty

Emptiness

No, No Buddha Nature

The universe is a reflection of Buddha Nature

The Absolute

Zen Saying: *"One moon many reflections"*

MU

Wave Two

No form,

No Cause,

No Effect

No law of cause-effect
Without words what is cause-effect?

Nisargadatta Maharaj: *“Cause and effect are just a way of thinking about things.”*

One current appearing as two currents at once
The causeless-effectless cause

Is there cause?
Is there effect?
Is there both cause-effect?
Neither cause and effect
Cause-effect are one
Neither are

Nothing comes

Nothing goes
Without a knower to know them
Prior to the "I" is there cause and effect?

Prior to words what is cause-effect?

Nisargadata Maharaj, "All is plus and minus."

Zero
No reference point
No point of reference
Reverse
Turn the knower on itself

Two miss-perceptions at once
Two miss-conceptions at once

Cause-effect are one
Confuse them not
The ocean is still the waves although through
perception they appear to move
Trust not perceptions

Things are constantly changing
There is no definite form
"I" is not "I"
the "I" now.....
is not the "I" now

Things constantly perceptually appearing to
change
Cause-effect appear as two

they are one
One **seamless** one

A wave or current in the ocean

Cause and effect is an abstraction
An abstracted representation

Cause and effect give the illusion that
A causes **B**
Rather **B** is an rippling-abstraction of **A**
A beginningless movement or wave

C is a rippling-abstraction of **B**
A beginningless movement or wave

As **B** is essential for **C**
As **A** is essential for **B**
A followed by its rippling-abstraction **B**, is also a
rippling-
Abstraction

Koan: "A rippling abstraction of what?"

A does not cause **B**
B is a rippling-abstracted by-product of **A**
A beginningless movement or wave

There is one continuous motion
B, **C** or **D** are one
Prior to **A**
Neither are

As summer follows spring
As fall follows summer.
In the current of the mind **A** is seen as the earliest
rippling-abstraction
B in the current of the mind an abstraction of an
abstraction of an abstraction
An abstracted self---- reflecting
Reinforcing **A**,

C is a descriptive labeling rippling-abstraction
reinforcing both **B** and **A**

No mind
No abstracting
No rippling
No **A, B, C, D**
MU

This “natural” flow can be seen as **Ramana Maharishi’s** “...go back the way you came...”

prior to the “first” **A**

Nisargadatta Maharaj , “...Prior to your last thought, stay there...”

Zen Koan (slight variation), *Recognize (what is) your original face or nature or Buddha Nature before your mother was born*

(perceived or seen as)

Prior to thought
Prior to “I”
MU

Your essential nature is always the same
Every Koan should be approached from the
essential nature
prior to words

Buddha: “...*There is no essential nature...*”
“*There is no fundamental Reality*”

Wave Three

One Finger

One finger
A Seamless web

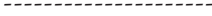
No finger
No seamless web
The Absolute

Nature
Without "I"
The unborn
No born
Prior to birth
birthless
One Seamless web
No seamless web

Mirrored reflection
Emptiness
The reflection
An Interference pattern
One and the same
Neither

One,
One movement

no movement
one being
no being



Wave Four

Double No

Zen Koan: “*The barbarian has no beard*”...OR
“*Why does the foreigner from the west have no beard*”?

There is no meaning
There is no purpose
Unpack

Zen Koan: “*What is your original face before your mother was born?*”

Nisargadatta Maharaj: “*Eight days prior to conception, or 1000 years back, who were you?*”

Break the language pattern

Your original face
Same as “all” original faces
No all
No faces

No beard...no mask
No mask
No face
No abstraction...no perception
No self

Break the mask of perceptions

Diamond Sutra: "...no nose, no ears, no eyes, no self, no being, no life, no soul, no world..."
... We refer to it as a being, but there is no being..."

Your essential nature is without an essential
nature,
(has no beard)

Where is your mind
The mind is not
The mind is nonlocal
Non-minding
No mind to mind

Contemplate: *Focus on your mind using your mind*

Reverse

Yoga: To Yoke
Prior to senses
Yoga: Union
No Union

There is only consciousness.
Approach every Koan from the essential nature

Buddha: "*There is no essential nature...*"

*Your original face
All original faces
No original face*

Wave Five

The Soundless Sound

Zen Koan: “What is the sound of one hand clapping?”

One hand has desolved all my previous knowledge

Shiva Sutras: the cause of bondage is sound

All contradictions, and problems are sounds, in
words and language
In the mind

Without a discriminating mind
No yes
No no

The mind is language
Prior to mind and language
Prior to them, is empty
Empty is empty of empty
Emptiness without
MU

To hear is sound
To answer is to make a sound

All sound fused with meaning is falling down a
rabbit hole

Answers coming from within are your own
Answers coming from without are mine,
which you try to make yours

Krsna: *"It is better to do your path imperfectly than
another's perfectly."*

The "I" once reversed leaves no tracks or traces
behind
The "I" that synthesizes
the "I" that remembers is False, and appears after
the initial "I"

The self-reflecting abstracted "I" offers a path of
traces-tracks and a delusional sense of existence

Zen Saying: *"...No picking and choosing..."*

The empty mind neither picks nor chooses

Zen Koan: *"Why did Bodhidharma come from the
west?"*

Answer: Because he did.....

*Unpack
De-condition*

Zen Koan: "What was the meaning of
Bodhidharma coming from the west?"

Answer: NO (ne)
Mu

Unpack
De-condition

Wave Six

Unity: The Double Negative

A mango falls
Cracks the mask of perception
No "me"
No one to perceive your original face
No me
No you
No world

The mind is nirvana
The form is formless

No separate objects without the mask
No separate self without the mask
No separate separate
No separate, no unity, no One

Zen Koan: *"What is the teaching beyond all teachings?"*

Scrambled eggs

One sound between two mirrors

No one
No sound

Transmission is not a trajectory
Practice is not a trajectory
It is a straight shot
One
Not
“It”

The whole universe moves at once
No movement
Mu

As is, as is
Consciousness second, world first
Consciousness first, world second
One
Neither
As is, one is there
As is, neither are

Everything is everything else
The so called life experience is the Absolute
without
The whole of which there is no whole,
and no not whole

The mind is nirvana
Nirvana is extinction

The true form is no form

Nirvana means annihilation

The mind is not,
The true form is not a state of formlessness
There is no form

Emptiness is not a state of empty
Rather, emptiness is neither empty nor not empty

Emptiness is emptiness and not empty

Emptiness is a “perceptual” mask
Emptiness is empty of empty

When a monk asked a **Zen Master**, “*What is the
opposite of truth?*”
The **Master** replied, “*truth*”

Shiva Sutras: “The cause of bondage is sound.”

Nothing depends on letters words or teachings

Nisargadatta Maharaj, “...*Forget me, forget
Maharaj, forget the teachings...*”

The Buddha was not teaching
“I” am not teaching although from “outside” it may
seem so

The Diamond Sutra: “*How can a Buddha save a
Buddha?*”

The universe and your essential nature are one
Do not get deluded into thinking that there is a
state of oneness
rather, there is no one, nor not no one

All experiences imply an experiencer
Not

All experiences are just a name for your own
SELF, which is not

Wave Seven

Significance

No significance

Sky is the sky
Why is a story
Any sound before or after lies
Without description
Without labels
Without Associations

What is is without
Naked
"It" "is" "it"
Mu

All is a manifestation of the essential nature
There is no all
There is no essential nature

Heart Sutra: "Form is emptiness, Emptiness is form

Emptiness is subtle form
Form gross emptiness
The two are one

The absolute is without

Mantra: "I am the Absolute the Absolute I am"
"I am That That I Am"

Startlingly obvious

Wave Eight

No Form, No Not Form

Prior to the perceptual illusion
No oneness

With movement comes oneness
Location
And the hub of a wheel

Prior to the perceptual illusion
No oneness
No turning
No wheel

No
no movement

All appears all
or
Not at all

Wave Nine

Buddha is Buddha is Not

Zen Story: *Daitshu sat for endless years
why did he not become a Buddha?
Answer: "He is a non attaining Buddha."*

Double no-yes

Not to attain Buddhahood is Buddhahood
"This" "Is" "it"
Attaining or experiencing Buddhahood is not

But why did he not become a Buddha?
Because he did not become a Buddha?

All understanding is a conceptual corpse
Kill the Buddha
"This" "is" "It"

Prior to knowing and not knowing

You can never attain Buddhahood
No Buddhahood or Buddha

Diamond Sutra: *“No being has ever entered
Nirvana”*

The one mind is Nirvana
Nirvana is nirvana

Wave Ten

The Poverty of Beingness No contradictions, No lessons

There is no contradiction in the essential
world
All contradictions are in words and language

There is no essential world

There are no lessons

No Polishing
No Purification
Can a Buddha be purified?
Can you be other than what you are?

Zen Saying: *“Fish do not breed in a pond that is to pure.”*

How “wonderful” to be without abstraction

No color

No-thing

No shape no form

No “I” state

No No “I” state

Void

Void of Void

Voidlessness

There is no essential nature

nor pond

nor pure

Wave Eleven

Perceptual Illusions: ““See” “Through” “Emptiness-Form””

Zen Koan: *“Is the Master in?”
“Anybody in?”*

Is the “I”-subject in?
Yes is Buddha
No is Buddha

Who is In?
A response is not a response, rather a name for a
perception
A perceptual response is a perceptual illusion

In shallow water illusions respond
A full glass with no room
No one is in
No one is out

No response

Silence is not silence, rather a name of a
perception
Still(ness) a perceptual response
a perceptual illusion

The shallow water remains silent
A full glass with no room
Both answers are the same
Two sides of one Mirror

No comparisons
Who did what?
Neither

The study-training ends
The practice is forever

Form and empty
Two names for perceptions
Both appearances

Giving and taking away
In words there is contradiction and problems
In the essential world there is none

Buddha: *"There is no essential reality."*

Everything is one and Not

Nisargadatta Maharaj: *"No me no you, no me,
no you, no me no you."*

No one
“see” “through” “form”
“See “through” Emptiness”

Wave Twelve

Change is Constant

The Master-Guru-Absolute is without subject or
object

The Master-Guru-Absolute asks
The Master-Guru-Absolute answers

The Master-Guru-Absolute is here prior to the
word here

**Avoid ANY associations as to what that
means**

The Master-Guru is Now prior to the word Now

**Avoid ANY associations as to what that
means**

One Voice

Your voice

The ego or "I" is a wave
All concepts are ripples on your self-nature
A wave of your self nature

With waves come more waves reaching a crest and
then disappearing in the ocean

One voice

Do not take the perception of self as yourself
One who sees or hears is **MU**

Yoga Sutras: *“Yoga is stilling the thought waves of the mind.”*

The one who perceives the SELF is the self
The SELF is the name of a perception
Neither are
The original SELF has no origin

The “I” ripples “in”
The “I” ripples “out”
The current-mind makes it seem as though it
is.....
And is constant

The ego is a wave on the ocean of consciousness
The mind-current “sees” the wave and the ocean
not recognizing itself as itself

One Voice

Master Baso: *“The Mind is Buddha*

Master Baso: *“The mind is not Buddha”*

Buddha-consciousness has no form
no color
and occupies no space

Koan: Can something be, without a space to be in?

Wave 13

The Last Word

Two is one
No two
because they are one
One implies two
There is not one

The body is like a puppet
Appearing as if it is
It dances, sings and speaks in the illusion
Yet, it is not

There is no mind prior to the first and last word

Notice the space at the end of a word

Ramana Maharishi: “Go back the way “you”
came.”

All..... is part of the mirage
No all

The last word is without sound

All thoughts give the illusion of a subject and an
object

Koan: Without subject and object, where are you?

One eye
One thought

Rest in the essential world

Zen Saying: *“There is not a grain of sand in the
essential world”*

There is nothing outside of Buddha
There is no Buddha
There is no enlightenment
There is no essential world
This is it
Infinite negations
Unassume
Unperceive
Without

Nirvana Means Extinction

Wave Fourteen

Prior to Existence- Nonexistence

Die to words
There is nothing behind words
Unassume
Unperceive

Neither existence or nonexistence are
What is prior to them is prior to words

Koan: "What "I" is prior to "I?"

*Koan: "What is it that does not exist, and is prior to
existence and non-existence?"*

*Koan: "Without a knower, what is there to be
known?"*

Mu

In nature all happens as it happens
Without an "I"
Telescope out

There is no deserving or earning

Koan: "What is be(ing), and yet is not be(ing)?"

Wave Fifteen

*Nisargadatta
Maharaj:*

“There is no karma.

*(movement or
activity), in the state
of Parabrahma.”*

All that is seen
All that is understood
All that is interpreted
Is from where you stand

I want to know
I have to know
A nightmare
“I don’t know”: The mantra of deconstruction

Without causation
Prior to the anguish of yes and no
No words
No no no

Without an inside or outside
Everything is as it is
beneath your feet

Koan: "Where can you go which is not "it"?"

There is no it

Nisargadta Maharaj: "...Stop wandering about,
it is only entertainment for your mind..."

Without drowning in the sea of yes and no

Pain and desperation
the shock points of realization

The teacher proposes
The student agonizes

What is it that makes you wander about?
The mind makes you believe you are doing,
witnessing and being

MU

Wave Sixteen

The Perceptual Illusion of Sound

Where are you?

Zen Koan: “Does the sound come to the ear or the ear to the sound?”

Transcending does not mean “Going beyond”
Where can you go which is not you

Transcending means, “*It has nothing to do with anything.*”

Transcend sound

Is there hearing without sound
Listening with the eye. location is lost
Seeing with the ear, where is “it”
Where am “I”?

Transcend the empty mirror of silence
Sounds and forms are perceptual illusions

Attention vanishes prior to
The attentioner-knower dissolves

Buddha The Diamond Sutra:

eyes are empty

ears are empty

nose is empty

taste is empty

The empty mirror deceives

Smash the mirror

Associations form the perceptual illusion of a why

Associations form the perceptual illusion of
because

Associations form the perceptual illusion of
change

What is is without associations

Changes and experiences without associations

No why

No because

Non-duality has no sound

No non-duality

No sound prior to sound

“Is there Zen prior to words and sounds?”

I am Buddha pervading all

No Buddha

No all

One family

No family

Once sound and silence are unperceived

There is freedom from your own bark

Without perceptual illusions of form

Without the perceptual illusion of forms and now

Nothing comes, nothing goes

The reflection of realization dies, and with it you

Forget about your realization

The empty mirror deceives

Wave Seventeen

Oneness Minus

All words are metaphors
All perceptions are abstractions
Unperceived there is no sound
Unperceived there is no emptiness or form
Unperceived without sequences
Unperceived no non-duality
Unperceived no organization
Unperceived no Zen

The illusion of subject-object is assumed
Seeing two is an assumption
Seeing one is delusive fantasy
There is neither

The illusionary seen is a reflection
The emptiness without a seer a deception
Smoke and mirrors
Neither are

The "IT" is an assumption
A miss perception
Emptiness and form an illusion

A perceived dream
An assumed being

Not birthless
Neither birthless nor deathless
“When” unperceived

Wave Eighteen

What is Buddha?

Consciousness is the substance the illusion is
made of

Consciousness is the illusory “fairy dust”

Without will

A function

Hydrogen

Oxygen

Water

Consciousness too is an illusion

There is no Buddha without consciousness

There is no Buddha

The “fairy dust” named and perceived as the
underlying- substance consciousness-emptiness

Consciousness-emptiness is the name of a
perception

No consciousness-emptiness

No perceiver

No Buddha

Realizing a “new mind of emptiness”
the old mind fades

But what of the “new mind”
Subtle “Fairy Dust”

Without meaning
Seeing with one eye
Events: a seamless w(hole)
Nothingness without

The Buddha is the name for all perceptions
Chair, couch, oatmeal, sounds the seer and seen
The Buddha is the consciousness the substance
that “all” is made of
A name for a fuction
A perception

“Fairy Dust”

Zen Koan: *“What is Buddha?”*
Answer: No Buddha

Wave Nineteen

The Ordinary Mind is the Way

The ordinary mind is Tao
The minds' substratum is Tao
The essential prior to mind is the Way
Way is the Tao
It has nothing to do with behavior or attitude

Prior to being or no being
Without Yes and No
Without direction or non-direction
Without the concept of distance or location

Do not be confused
It is not

Zen Saying: *"when you lift your arm the world lifts its arm."*

Is confusing and misleading

Rather, *"When "you" appear the world appears."*
The Way-Tao-Essential is unaffected

Zen Saying: *“If you try to turn toward it, you turn against it.”*

Zen Saying: *“If you try for it you will become separated from it.”*

When you find the Way
you will understand the illusionary appearance of
the world

There is no world
Just the Tao
Consciousness-Emptiness

MU

Summer follows Spring
hate follows love
Rain follows drought
Yes follows no
The two are one

No need for reasons
No need for fragmentary explanations
Without a world of abstracted parts

Nisargadatta Maharaj: *“...All is plus and minus
all is zero...”*

Divide everything by itself

Things happen as they happen
praise and blame are given afterwards.

The mind must be in order
The Way is ordinary consciousness
Consciousness-Emptiness
Form as a reflection
The Two are one
Neither

Without the "I" there is no discrimination
No "I" is ordinary mind
Empty Mind
Empty Mirror

The Empty Mirror deceives

There is no mind
No-minding

Knowing is delusion
Not knowing is the trap of blank

THAT does not belong to the world of knowing
and not knowing
It is like a vast outer space
MU

Wave Twenty

Free Subjectivity

Nature moves as "I"
As "I" so does nature
The two are one

They move in unison
A seamless web
Appearing on no-thingness
Why?

Without abstraction
Without a single thought appearing
Without a subject-object

The intimacy of oneness
with no one
No seamless web
No.... no-thingness
Nature contains no "I"
Nature contains no delusion of being or beingness

It happens or not
No movement no legs
No sound

No space
No happening
No "I"

As the Emptiness, the consciousness is barely
visible
Only a knower knows
MU

Nature speaks without any "I" to hear
or "I" to speak
No sound
No nature

Because is No
Why is No
A fragmentary tendency appealing to reason?

Prior to mind
Prior to Yes-No
Or deconstruction-not deconstruction

Free Subjectivity
Prior to the knower-knowing
Prior to the knowing-knower
Free subjectivity without an "I"
Free Subjectivity is without subject-object

Negation
Why
Precognitive

Without reasoning
Or knowledge of being
No knower knowing

Free Subjectivity without an "I"
Without A knowing knower
Free Subjectivity is without subject-object

Why free subjectivity at all?
MU

Zen Koan: *"All things return to One, where does one return too."*

Wave 21

A Shit Stick

A Monk asked, “*What is Buddha?*”
Master Unmon answered, “*A shit stick*”

A great answer
A perfect fit for the questioner
No holy

A homeopathic remedy
Without all pervading bliss
Breaking delusions

Buddha pervades all the universe
This, and this
Not this Not This
Another delusion smashed

Nisargadatta Maharaj: “*I want to smash all your concepts and put you in the no concept state.*”

Buddha is:
A shit stick
A perceiver
A rice cake
A perception

Love
Hate
Greed
Revenge

Wipe away any religious ideas

Zen Saying: “Give up the stink of Buddhism.”

Without “spiritual” behaviors implicitly exalted
Without “spiritual” actions given significance
Without “spiritual” thoughts and feelings
cultivated
Without a “spiritual” sanga
Without a “spiritual” path or dharma
Without Buddha

The end of a lifestyle
No gain or loss
The end of dharma
No game
No path
Cut off all delusions

Waves in the ocean

No fixed opinion or frame of mind

“Waves in the ocean”

All religious dogma and dharma are like Buddha’s
shit

Still Buddha
Still shit
No Buddha
No shit
MU

Wave Twenty-Two

No-Minding

Without thoughts, memory, associations
Without an "I"
"I" am myself

One voice

One mind

Shock: the voice is only "Me"
A shallow wave appearing in the Absolute
I Am The Absolute, The Absolute I Am
I am That That I am

Throw away all thoughts of/a your (self)
All thoughts of transmission to a self
No self
No Transmission

Zen Saying: "How can a Buddha save a Buddha?"

Prior to the discursive mind
The mind of discrimination
The mind of yes and no

Mind to Mind

One Mind
One voice
No Mind
No One

Two mirrors
Emptiness and form
In-between neither are

Prior to consciousness
No mirrors
No consciousness

Koan: "What is it that is neither passive or active?"

The non-existent Absolute

Still looking?

The looker is a wave
Wavering

Without Mind
Without no mind
Without Buddha, (consciousness)
Without no Buddha
Without.....No.....Nothing

Mirage

Wave Twenty-Three

Neither Good Nor Bad

Realization is only the empty mind
No mind
No realization

The Absolute
No Absolute
Birthless

Zen Koan: *“Show me your original face before your mother was born.”*

OR

Zen Koan: *“What is your original face before your mother was born?”*

There is no separate universe
AND
With(out) the original or primal face,
There is just the primal face
The two are one
Neither are

“There is nothing for the reflection in the mirror to stand on.”

There is no polishing or purification

Zen Saying: *“Fish do not breed in a pond that is to pure.”*

“There is no consciousness in the Absolute.”

Mumon: *“If you are truly awakened to your True Self, then everything you see, and everything that you hear is nothing but “it”.*

The is is no more
Without a face
No movement

Nisargadatta Maharaj: *“... There is no karma, (movement or activity), in the state of Parabrahma...” (the Absolute).*

No changes
No space
No time

Without an organization
Without good
Without evil
My original face
Your original face
No Face

No rules
No where
No location
No reason
No purpose
No one

Koan: "How can what is seen and heard be "it"?"

As an abstraction of the Absolute, which is not

Koan: "What is it an abstraction of?"

MU
"it"
A personality of one
MU

No such thing as it

Wave Twenty-Four

Equality and Differentiation.

No one in charge
Without mind
Without meaning-purpose

The subject and object are one
No subject-object
Without

Speech is “outward”
Silence is “inward”
No distinction between speech and silence
Without speaking and silence

“Outward” perception
“Inward” perception
Not two
Neither are
Without perception

Prior to language
Mind to mind

One Mind
No Mind

No images
No world

Nisargadatta Maharaj: *"You are like grass growing."*

A dog is barking

No duality
Yes is no

Zen Koan: *"What is the opposite of truth?"*

Answer: *"Truth."*

Practice-enlightenment and delusion are one
No non-duality prior to words

The illusion of a separate inward action of the
mind
The illusion of a separate outward action of the
mind

Both Abstractions
"I" am an abstraction
"You" are an abstraction
An abstraction of What?

Prior to silence
Prior to differentiation
No knower

No known

No one in charge

Air is empty
Earth is empty
Water is empty
Fire is empty
Ether is empty
Sensation is empty
Conception is empty
Awareness is empty
Thought is empty
Form is empty
Empty is empty

An abstractions of what?

No one is in control
No one knows why

Bodhidharma: *"I don't know."*

If you believe this...you are stuck
Discard all beliefs....**MU**
Even Samadhi or one-with-ness-nonduaity
Is Mind
The empty side of the mirror

Location is an abstraction

Appearing out of nowhere
“I” have no location
No location

An abstraction of what?

Without
Your Original Face

Wave Twenty-Five

Dreaming Negations

The Diamond Sutra: *“All of life is a dream.”*

Nisargadatta Maharaj: *“See it all as a dream and have done with it.”*

All a dream

A mirage

Love-hate

Enlightenment-delusion are part of the mirage-
dream

Spirituality is part of the illusion

All perceivables and conceivable are in the
illusion

Infinite Negations occurring within the illusion

Being, (existing)

Nonbeing, (not existing)

Both being and non-being, (both existing and not
existing).

Neither being or non-being, (Neither existing nor
not existing).

No Being, (not existing)
No Nonbeing, (no not existing)
Neither both being and non-being, (neither both
existing and non-existing)
Not Neither being or non-being, (not neither
existing or not existing).

Negation and affirmation simultaneously

All internal states are an illusion
All external states are an illusion
You are an illusion
I am an illusion

The dream is “It”
This is “It”
No “It”

The dream is an abstraction
The waking state is an abstraction
The I Am is an abstraction

This is “It”
Why?
Its an abstraction
An Abstraction of what?

*“The lens of consciousness deludes in both
directions.”*

Wave Twenty-Six

The Rorschach Test

“Inside” and “outside” are an abstraction
Without either abstraction or transduction
“I” don’t know”

The Absolute is without a mind of dualistic or
non-dual concepts.

Anything in the mind that has a point of view or
commands attention to “I” is a transduced figment
A figment of what?

All phenomena exists because of abstraction-
transduction and much much later recognition
Without phenomena

Phenomena and the Absolute are one
Phenomena is an abstraction of the Absolute
Phenomena is “It”
A Rorschach Test

There is no connection between words and Koans
without abstraction-transduction
It’s all what abstraction-transduction, (the a-t
mind) makes of it

A Rorschach Test
Not “you”

Sounds blah-blah-blah
Without transduction
A Rorschach test

“...All that is heard is nonexistent...”

Sri Shankara

One gains one loses
A Rorschach Test

Nisargadatta Maharaj: *“There is no gain there is
no loss.”*

without abstraction-transduction

Mantra, “I don’t know”
How could “you?”

One eye
The single eye
No comparisons
Without abstraction-transduction

The eye of non-duality
No non-duality

The Void that is potent with all things
No Void
No things

No abstraction-transduction
A Rorschach Test
Nothing means anything
Nothing means anything
Nothing means anything

Bodhidharma: “... *Vast emptiness no holiness...*”

Koan: “*From where does the moon arise?*”

A Rorschach Test

Wave Twenty-Seven

Nansen:

*“It is not mind,
It is not Buddha,
It is not beings,
It is not things.”*

It is not mind
It is not Buddha
It is not Beings
It is not things

All that **is**... is here
All that **is**... is all perceivables and conceivables
All perceivables and conceivables are abstracted
representations of things which do not exist

Words represent things which do not exist
There is nothing behind words, labels or
descriptions

All phenomena are abstractions
Mind, Buddha, beings, and things are abstracted
representations of “something” which does not
exist

Koan: “An abstraction of ‘what?’”

Anything that is dependent upon something else is
“part” of “something else.”

Koan: “What “something is a part” of something?”

This is “it”
This is not “it”
That is why, This is “it”... MU

“It” cannot be communicated
it cannot be taught
Transcendence is not going someplace beyond
Rather transcending has nothing to do with
anything
Transcending has nothing to do with talking or
teaching
Transcendence=Not

Mind is a abstracted phenomenological label
The Mind descriptive concept is all that appears
to be
including the knower
No mind
No all that appears to be

Buddha is the consciousness
The substratum of all there is
The underlying substance of all there is
No Buddha

Diamond Sutra: "... We refer to it as a world,
but there is no world... We refer to it as a being,
but there is no being... No being has ever entered
Nirvana..."

The mind is all that appears
the one that is aware of the appearance is mind

The Buddha is the dream substance of the
appearance
The mind is what it is all called

Mind is Buddha is being
No mind, no Buddha, no being
"This is it" ... **MU**

"An abstraction of what?"

Wave Twenty-Eight

Empty Is Empty

Mind is a descriptive-label placed upon a
perception,
later then late

Is there a mind prior to perception-abstraction?
The world dissolves

No perception...No mind
The past without labels is empty
The present without labels is empty
The future without labels is empty
Empty is empty without labels

Collapse the world

Blow out the candle

Nisargadata Maharaj: "...I do not believe in
spiritual paths...all paths lead to unreality..."

Blow out the light showing the path
The path and light are abstracted representations
Perceptual illusions
Prior to abstraction-omission are they?

Nisargadatta Maharaj: "... *Stay in the consciousness, (prior to sensation) and your own unique path will emerge for you...*"

Not Emptiness

Not form

Teachings **are** a distraction

The sensation prior to thought is consciousness

Not the mirror(ed) world

Not the mirror(ed) emptiness

Shattered glass

You only speak to yourself

"See" the original face

That which is in front of "you"

An abstraction of the original face

The original face and what is in front of "you" are

one

See the face

"You" are not

Mu

"What is your original face?"

The end of delusion-enlightenment is blindful

seeing

The original face

Without perception

No you to see or know

That which knows empty is empty

Wave Twenty-Nine

*Not the Wind,
Not the Flag,
Not the Mind*

Master Eno:

*“The flag does not move
the wind does not move
It is the mind that moves.”*

Master Mumon:

“Where is the heart of the Patriarch,” (Buddha)

Master Sunno: *“Where does it come from?”*

As the mind is a reflection in the abstracted mirror
The world appearance appears with the Emptiness
An instantaneous-simultaneous appearance
No prior

The mirrored mind appears to move
as long as the knower of the mind appears to be

*“What appears to lie “prior” to it
is instantaneous with it
is simultaneous with it
is not “it”
and yet is it?”*

The mind is an instantaneous-simultaneous
appearance

A label with nothing behind it

As all that is... is an instantaneous-simultaneous
appearance
Without a past
Without a now
Without a now
Without a now
Without a reason
Without a cause
Without subject or object

A label with nothing behind it

All appearances are abstractions
Our True Self
A wonderful concept
An abstraction of what?

The mind appears to move in the abstracted world

There is no mind which moves “prior” to the
instantaneous-simultaneous appearance
Both are correct

Nisargadatta Maharaj “There is no karma, (movement or activity) in the state of the Parabrahma, (The Absolute).”

The heart of Buddha is here and now, prior to the experiential appearance of here, (hear), and (no)w.

An abstracted representation of what?

*Do not assume there is an **of what?***

Wave Thirty

“This Very Mind is Buddha”

Daibai asked **Master Baso**: “*What is Buddha?*”
Master Baso answered: “*This very mind is
Buddha*”

Follow the thread backward

Ramana Maharishi: “*Go back the way you came.*”

Backtrack prior to the abstracted mind
The one doing it is Buddha
No one doing

The mind is Buddha
Your mind is Buddha
Now

The mind is a label placed on the abstracted world

The abstracted world is Buddha
The Buddha is an appearance on-in-and-of the
abstracted mind-world.

Master Baso: *“No mind, no Buddha.”*

The whole universe is one and empty
All mind is one and empty
The empty one
Empty of empty
Empty of one
Oneness is without labels
No oneness
No empty

Buddha is without a fixed form
No Buddha without fixed form
The Buddha mind

Master Baso: *“No Mind, No Buddha”*

Nature with no “I” does not and cannot become
attached to any being.

Nature with no “I”
No “I”
No nature

Buddha: *“If you seek after Dharma you attain
nothing . . . Outside of mind there is no Buddha;
outside Buddha there is no mind.”*

Zen Saying: *“The finger that points at the moon is
not the moon.”*

Believing in words and teaching is a stuck pointer

There is no meditation taught in Buddhism

A stuck pointer

Meditation is a stuck pointer

Meditation is a stuck pointer

Meditation is a stuck pointer

Mind is the foundation of Zen

Master Baso: *“Mind is not Buddha.”*

All is “it”

The knower of “it” is “it”

Buddha said upon realization *“all beings at this very moment have attained the Way.”*

Seek and you shall not find.

You that is seeking is “it”

No “It”

No matter what you do you cannot become a
Buddha

You cannot become what you already are

Nisargadatta Maharaj: *“If you think you can attain something through actions you are deluded.”*

The soil of the abstracted mind is Buddha

The essence of mind is Buddha

Buddha: *“There is no fundamental reality.”*

A tree falls in the forest
No one is there
No sound
No mind
No world
No Buddha
Buddha

“What Buddha is beyond Buddha?”
“No Buddha”

Wave Thirty-One

In front of You

“Go straight on”
Its in front of you
An abstraction is “It”
An abstraction of what?

Here prior to here
Hear prior to hear
Now, prior to now
W(ere) prior to location
“You” prior to you

“Go straight inside”
Consciousness
Introverted
Go in
Straight back
Without
Prior

Looking prior to a looker
No subject object

Koan: “How can you become you?”

The consciousness

“I” have seen through her”

Without abstraction-transduction

Nisargadatta Maharaj: *“No me, No you, No me,
no you.”*

Without abstraction-transduction

No Zen

Without abstraction-transduction

No Zen

Without abstraction-transduction

No Zen

Wave Thirty-Two

Neither Are

One eye, not two
All perceptions vanish

There is an “I”, is a state...a delusion
There is no “I”, is a state...a delusion
“I am” dissolves as delusion
“I am not” - “You are not” dissolves as delusion

Words form the illusionary sense of beingness
No words form the illusionary sense of non-being
The “wind” of the empty mind remains
Or not

Without a subject or object
The illusion of distinction dissolves
The knower reverses direction...”never was”

The empty mirror without empty

The Void Without
The Void of Void

Nothing moves

Nisargadatta Maharaj *“There is no karma
(movement or activity) in the State of Parabrahma
(Absolute)*

All is a perfect manifestation of our essential
nature

Buddha: *“There is no essential nature.”*

Realize there is no within and without
Realize there is no inside or outside
Enter the gateless gate

*Koan: “One side the illusioned phenomena,
The other no differences,
Neither are a manifestation of the Absolute.
Why?”*

Wave Thirty-Three

Not Mind, Not Buddha

Question: What is Buddha?

Master Baso: "Mind is Buddha."

Question: What is Buddha?

Master Baso: "No Mind No Buddha."

First understand Mind is Buddha
Then understand No mind No Buddha

Master Jizai:

*"Mind is Buddha is the phase for one who wants
medicine while he has no disease*

*No mind no Buddha is the phase for one who cannot
do away with medicine after his disease is cured."*

No truth or reality in the objective world
First Buddha
And then what is is
Then comes the story of what is

Mind without form
Abstraction gives form to the formless-Buddha

Being to the beinglessness-Buddha
And isness to islessness-Buddha

Monk asked **Baso**, “*Why do you teach that Mind is Buddha?*”

Baso: “*In order to stop a baby crying replied Baso. The monk asked, “What it like when a baby stops crying?”*

“*No Mind No Buddha*”, replied **Baso**

Realize Zen without the name and form of Buddha

Koan: “Is there Zen prior to the word Zen?”

Koan: “Is there Buddha prior to the word Buddha?”

Zen Saying: “*Those who fall in love with the path forget the destination.*”

The perceivable world is Buddha
The full—abstracted mirror is Buddha
The Emptiness is Buddha
The other side of the mirror is Buddha
The mind is Buddha
The world is Buddha
Not Mind---
Not World
Not Buddha

What is Buddha?
The Void is Buddha
The empty mirror is Buddha
Not Buddha

Not Not Buddha

The empty mirror is not mind
The empty mirror is not not Buddha
No abstracted Mind, No Buddha

Heart Sutra “Form is emptiness, Emptiness is form”

The pain of disillusionment, is the pain over a
word(s)

Contradictions are in words
descriptions are in words
Labels are in words
Compliments are in words
None are
Without a knower

I am not
You are not

One eye
The Dharma Eye is without subject-object
which might change words and perceptions
Or not
Its still an abstracted representation of something
which does not exist

First understand abstracted-transduced, “*Mind is Buddha.*”

Then understand, “*No mind No Buddha.*”.

What is Buddha?

Master Baso: *“Mind is Buddha.”*

What is Buddha?

Master Baso: *“No Mind No Buddha*

Wave Thirty-Four

*The Mind is
Not Buddha,
Wisdom Is
Not The Way*

Zen Koan:

"Mind is not the Buddha, Wisdom is not the Tao."

Or

"Mind is not the Buddha, Knowing is not the Way."

Nisargadatta Maharaj: *"If you can forget it or remember it, it is not you, therefore discard it."*

One sound emits, ignorance follows

Sri Shankara, *"All that is heard is nonexistent"*

Master Nansen: *"This is not mind, this is not Buddha, this is not a thing,"*

This is not knowing, this is not wisdom

Diamond Sutra, (*Variation*), “We refer to it as _____, but it is not _____”

Shiva Sutras: “*Knowledge is bondage*”

There is nothing behind words
Words and labels are abstracted-concepts
representing things and facts which do not exist

Words and labels get confused with facts and the
Way
Things, facts, and knowing, (ness) are rippled-
perceptual illusions

Buddha, Mind, Knowing and *Way* are Not
Empty
Empty without empty
Not as you think them to be
MU

Eating, sleeping, shitting, fucking, learning,
comfort seeking, merging, or making more money
to have a better place to do it in are the *Way*

It is as it is, as it is, as it is, as it is,
Complete, prior to the word complete
Now prior to the word now

The substance of the mind is consciousness
Without this knowledge there is the illusion of
being lost

Lost in a mirage

Can a mirage be lost?
Can a mirage make a sound?
Can a mirage have a Way?
Can a mirage have wisdom?
Can a mirage have or perceive a Buddha?
Can a mirage have or perceive a Tao?
Buddha, Way, Wisdom, Knowing, Mind, Tao are
all part of the mirage

The Buddha is a by-product of the essential empty
mirror
There is no Buddha
There is no mirror

All is hanging onto a mirage of emptiness
All is hanging onto a mirage of form

No form
No emptiness

Nisargadatta Maharaj when asked, "*Who are you?*", responded, "*Nothing perceivable or conceivable.*"

MU

Wave Thirty-Five

The Background of Not Not Not

Moving from one bubble universe or state to
another
The background never changes

Transcended is not going beyond
Transcended is not a state where “I” will be or end
up
Transcended is, “It has nothing to do with me nor
is it mine
no longer is it, or the “I” who knows of it.”
There is no, “I”, “me”, “mine” or “it”

Absolute-Ultimate Subjectivity the point of view
dissolves
The subject dissolves
No subject-object
Absolute Subjectivity holds no point of reference
Absolute Subjectivity without
Realizing the two in the one
Neither

Life and death are the same
Ocean-water
Not essential

Bodhidharma: When asked, “who are you?”
responded, “not knowing”

“It”
No “It”
MU

The metaphor of the five elements dissolve
and with them all you are and your universe
“Your” tree in the forest dissolves

The electrons change orbits
The old dies the new begins
Yet “I” am the changeless not knower
Without knowingness
Impossible to know
And un-be-able
Not essential

The ocean
Prior to, and the bubbles, the elements,
The illusion of change
Especially the hopeful illusion of changelessness
Are Not

The ever changing and the changeless
their appearances are “me” too
Yet, I know them not

No knowingness
Un-be-able

Hanuman, (*The mind*) to **Ram**, (*The Absolute*):
“When I don’t know who I am I serve you,
When I know who I am I am you”

The distinctions between subject and object
belong to words and language

There is no true you
No fundamental reality
No essential reality to be or become
No not not you
Without a knower
Without knowingness
Un-be-able

*The “moon” is “It”... “From” “where” “does” the
“moon” “arise”?*

Wave Thirty-Six

Who or What Is Without Sequence?

Zen Koan: *“When you meet a man of the Way on the path, do you meet him with words or with silence?”*

No words
No sounds
No silence
No stillness
Two sides
One mirror

Zen Saying: *“It is not the tongue he speaks with.”*

Transcend, has nothing to do with beyond as in a
place an “I” will go
Transcend has nothing to do with subject-object
Transcend: has nothing to do with anything.

Nothing comes
Nothing goes
The background remains

Minus the knower minus the not knower
minus the not not knower

Zen Koan: (Variation), *“What sees, hears and thinks?”*

No words
No silence
No self
No realization
“See” through form
“See” through emptiness

Abstracted-rippling events appear to be following
one after another

Koan: “Without a perceiver, What is sequence?”

Comparisons, judgments, evaluations, and,
significance,
concepts and ideas keep flowing
A water falls of emptiness, without empty
Without sequence

Crack

The perceptual illusion broken
An illusion of what?

Koan: “What assumption does “OF” bring?”

The mask of perception shattered

Mu minus Mu

Without sequence

Wave Thirty-Seven

An Oak Tree.

Zen Koan: “What is the meaning of Bodhidharma coming from the west?”

An Oak tree

Objects do not belong to the objective world
A perceptual illusion
Without inside or outside
The gateless gate

Who am I?
An Oak tree
A perceptual illusion
“See” through “form”

What is the meaning of this word?
The moon
Tear off the perceptual label
The Void

Neti Neti a perceptual illusion
The seer reverses itself
Utter meaninglessness
Nothing is permanent
Nothing is temporary

Koan: "Minus abstractions, what is?"

*Life is called life
Life is a perception
A perceptual illusion*

Koan: "Life is a perception, a perceptual illusion of what?"

(Hint) Don't fall for the "OF"

And This, And This, (Utter meaninglessness)

There is nothing that is not the Oak Tree

No subject-object

"See" through "form"

"See" through "Emptiness"

The seer reverses itself

No seer

A perception

A perceptual illusion

Mu – Mu

Day-Night

Right –Wrong

Good-Bad

Love-Hate

Two positions with an interdependent nature

There are no opposites

Zen Koan: "What is the opposite of truth?"

Answer: "Truth"

Utter meaninglessness

“I” is the name for a perception

A perceptual illusion

“You” is the name for a perception

A perceptual illusion

Nothingness is not nothingness it is a name of a
perception

Beingness is not beingness, it is the name of a
perception

Koan: “A perception, a perceptual illusion of what?”

(Hint) Don't Fall for the “OF”

Its all an Oak Tree

Scrambled eggs

Nothing is true

nothing is false

MU-MU

Life is the name for a perceptual illusion

Wave Thirty-Eight

Why Is There An Essential Nature?

Thoughts, memory, emotions associations
perceptions and the body concept dissolve
All disappears and then might return

Koan: "What is prior to consciousness?"

See with one eye

Koan: "Why is consciousness?"

The self reverses itself into oblivion
Either the amnesic Void, or the other side of the
mirror?

Koan: "Does the essential nature remain?"

Upon disappearance the uncooked seeds might
spout

The self returns

Koan: "Why uncooked seeds?"

Nisargadatta Maharaj: *"Spiritual practice is searching for what has not been discarded and then discarding it."*

"It" has no name and form

Koan: "Why is there an "it"?", as in "This is "It.""

There is no place where the "It" is not"
No place
No "It"

Without form
Without Emptiness

Koan: "From where does the essential nature appear?"

Koan: "Why does the essential nature appear?"

The wetness of water is still a mirage

Wave Thirty-Nine

*Sri Shankara,
“All that is heard,
is nonexistent”*

Zen Koan: (Dialogue shortened), *“The Buddha pervades the universe.”*

No Buddha
No universe

Master Baso: No Mind-No Buddha

Buddha-No Buddha-Buddha-No Buddha Buddha-
No Buddha is Mind
Mind is Buddha

Before-after
Beginning-end
Buddha- No Buddha
A dream within a dream
All practice invites delusion, re-enforcing the “is”
of “I”

Zen Koan: (Dialogue shortened) *“You have misspoken.”*

Discarding concepts and seeking the Absolute
“increases” delusion

Enlightenment-delusion a dream within a dream
Birth-death
Arising-subsiding
Nonduality-duality
Similarities-differences
Subtle visions within the Mind
The Buddha-Mind
All are part of the illusion

Zen Koan: (Two Zen Koans joined together), *“The Mind is Buddha-No Mind, No Buddha.”*

Sound is an illusion
Silence and stillness are an illusion
A dream within a dream
The Mind
The Mind-Buddha

The knower and all knowledge are illusions

Nisargadatta Maharaj *“Question everything don’t believe anything.”*

The Supreme does not pick and choose
All perceivables are in the dream
All conceivables are in the dream

I am not
You are not
Subtle perceptions are still(ness) perceptions
Subtle perceptions are still perceptions

Baso's Koan: *"Who is hearing this sound?"*

Sri Shankara, *"All that is heard is nonexistent"*

Koan: *"Who understands these words?"*

Koan: *"Why am 'I'?"*

The Knower is a state
The known a perception

Buddha: *The Diamond Sutra: "Give up all perceptions."*

No knower
No not not knower
All that is spoken is misspoken

Sri Shankara, *"All that is heard is nonexistent"*

Wave Forty

What Do You Call It?

Zen Koan, (*with slight variation*), “What do you call it?”

All perceptions have names
like chair, car, love, enlightenment-delusion
All perceptions are not

Nothingness is not a thing
It is the name for a perception
A chair is not a chair
It is the name for a perception
A perception

“I” am not “I”
“I” am a perception
The name of a perception

The body is not a body
The body is a perception
The name of a perception

The Mind is not the Mind
The Mind is a perception
The name of a perception

*A perception of What?
“What is It?”*

No Mind, No Dharma
Names solidify perceptions
Labels solidify perceptions
Descriptions solidify perceptions
Approach all Koans from the essential
Approach “All” from the essential
Without

There is not a thing in the universe
Nor a universe

Buddha: *The Diamond Sutra: “... We refer to it as a world, but there is no world...”*

There is no essential

*“What is it that is prior to names-descriptions-
labels?”*

Trace backward
Prior to descriptions-labels-names-the self-the
body
Subtle layers of the non-existent mind

Nisargadatta Maharaj: *“...Reverse...”*

Nothing to depend upon
No reference point
No frames of reference
no references to frame

The illusion vanishes
The knower remains
The glue like state between the Supreme and the

No knower
No not not knower
An infinite number of negations

Approach "All" from the essential
There is no essential

Wave Forty-One

Bodhidharma, “Show Me Your Mind.”

Koan Enquires:

Where is your Mind?

What is your Mind?

Why is your Mind?

Bodhidharma: “*Show me your mind?*”, or
“*Give me your mind.*”

*Ramana Maharishi: “... Show me your mind... give
me your mind...”*

Koan Enquires:

What is the size of the knower-looker?

What is the shape of the knower-Looker?

Where is the knower-looker?

Why is the knower looker?

What is the knower-looker made of?

Where does the knower-looker arise from?

Is there a knower-looker?

Koan: "What happens if the knower-looker looks for itself"

A perception
A perception of a perception
No perceptions
No not perceptions

Zen Saying: *Bodhidharma never came from the west*

No not perceptions
No Mind
The universe vanishes

No transmission(s)

Don't be mindful
Non-minding
Without

No perceptions
No not perceptions
No Mind
No positions
Non-binding
No interdependence
No dependent arising
No independent origination
No non-duality

Nisargadatta Maharaj: "...*No me no you, No me no you...*"

Tracing the currents in reverse
A description of everything
Mind a word-perception signifying nothing

Koan: "Prior to words and perception is there a mind?"

Without localization

Who is meditating?

Mantras

A stuck pointer

A perception

A perception of a perception

No perceptions

No not perceptions

Zen Saying: *Bodhidharma never came from the west*

Wave Forty-Two

The Essential and Differences

Phenomena reveal differences
The Essential is equality without differences
Differences and Equality are two sides of one coin
There is not two, nor one

The Yoga of Differentiation
Each reveals a perceived picture of reality
Not reality

Nagarjuna: "... *There is no unity, (non-duality),
there is no duality...*"

Form is no form
Body is no body
Being is no being

Dualistic ideas are just idea-perceptions with a
knower

Non-dual ideas-experiences are just idea-
perceptions with a knower

The body is a perceptual idea-experience with a
knower

Without a knower-perceiver are they?

The perceiver is a perceptual-idea-experience
Ideas and perceptions are not

Enlightenment-delusion are thoughts
Part of the bubble dream

Samadhi is no me
No dream

Koan: What does Samadhi "show" - "be"?

It is what it is
Things are as they are
No knower-perceiver
No not knower-perceiver
No not not knower-perceiver
No things
no is-are
One without duality
One without non-duality
Neither duality nor non-duality
The two are one and are not
No One

Wave Forty-Three

No Appearance Of

Zen Koan(Story): “... What is this Staff?
If you call it a staff you are committed to names.
If you call it not-a-staff you negate the fact
Tell me, what do you call it?...”

Names are perceptual-transduced-abstractions
Appearances of what?

MU

*There is no what that there is an abstraction or an
appearance of*

Essential Is zero

Nisargadatta Maharaj: “...All is plus and minus
... zero ...”

In-between two mirrors
Two sides of one mirror

The form is not
The essential is not
Without words-perceptions-abstractions-
transductions

No are
no is
no "I"
no you
No sentient-insentient
No Bodhisattva
Without naming or discarding
no **Mu**
No not Mu

*There is no what that there is an abstraction or an
appearance of*

Wave Forty-Four

Staff, Your Essential Buddha Self

MU

The self is a perception
The perception of no "I" or no Self is a perception,
a subtle Identity
Your essential self, or emptiness contains a knower

As form is emptiness
Emptiness is form
First form is a subtle emptiness
Emptiness a subtle form
A wonderful continuum

As form is emptiness, emptiness is form, the
essential is still a known
And although the enlightened side of delusion
It is still delusion

Form-emptiness
Delusion-enlightenment
Must go

As neither are

Perceived-named-described-labeled form must go

Perceived-named-described-labeled Emptiness-

Essential-satori-samadhi too must “go”

As soon as there is a “you” or a perceiving-naming-

describing-labeling even Emptiness, oneness, non-

duality, enlightenment, satori, realization, samadhi

all become a fixed obstacle.

Without Without

Zen calls leaving no trace behind

The essential-emptiness as well as form are both an

abstracted representation; a picture of what is not

The essential, although appearing as form or
emptiness can give the illusory glimpse of THAT,

with the illusory power to make the world vanish

But it returns

Why?

Because the two are one, and are holographic in

nature

Words yield more words

Explanations attempt to pacify the mind

With the death of perception

There is no self

All perceptions are illusions

The path and spirituality are a lifestyle illusionary

trap

No perceptions
No "I"
No knower
No dream

Form-emptiness
Emptiness-form
The essence of both is one without one

The wetness of water which underlies hot and cold is still the water of a mirage in the desert

The wetness of water which underlies hot and cold is still the water of a mirage in the desert

The wetness of water which underlies hot and cold is still the water of a mirage in the desert

Wave Forty-Five

Who is He?

Zen Koan: *“Who is He?”*

The “Essential One”
The only “One” in the universe
No other
no self
No you
no me
No One

*The Eternal Subject has “no-I”
No Subject-Object
No Subjectivity
Essential with a no(er)
Without Object or Subject*

Crack the mask
Crack the mask, the mask of perception

Go “in”

Krsna: *“It is better to do your own path imperfectly
then another’s perfectly”*

No triangulation
Oneness is practice

The “Essential One”
The only “One” in the universe
No Essential One

Wave Forty-Six

*Free To,
Free Not To:
Emptiness-Form,
Essential,
Absolute (ly)*

Zen Koan: “How do you proceed from the top of a 100 foot pole?”

Once “established” in the emptiness
Realize its impermanence as subtle consciousness
that “proceeds” form

Free to
Free not to
Form-emptiness-consciousness
Consciousness-emptiness-form

Zen Saying: (Variation), “If you build a nest in any state, even satori, you fall into poison.”

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Zen Saying: (Variation), “If you build a nest in any state, even satori, you fall into poison.”

As form is not it
So too emptiness is not it
Your essential nature underlies form as form
and emptiness as emptiness
Yet, as an “experiential” known it is not it
Be free of all states, no matter how beautiful=ugly
High=low

The essential nature without a seeing seer
A hearing hearer
A knowing knower
Mu

Salutations to the
essential wonder

The !000 Negations of the Essential Nature
Absolute(ly), no no, no no no
Absolute(ly), neither satori-ignorance

Zen Saying: “Cast off the stink of Buddhism.”

Blend like a flower in a field of flowers
A tree in a forest
Shit in a sewer

The concept of someone is not there
The concept of other or self is not there
Nothing special
There is no one
no self to know a someone
no self to know an isness

In every part lies the w(hole)
In every w(hole) lies the part
One hole-o-graphic illusion
Without a knower to know it

MU

The !000 Negations of the Essential Nature
Absolute(ly), no no, no not no
Asolute(ly), neither satori-ignorance

Wave Forty-Seven

Three Barriers- Three Koans

Zen Koan: “Where, (what) is the (your) self nature at this very moment,(the present)?”

Ocean

At this very moment (The present)

Without a self-nature
Who finds what?
Who goes where
No Location
No not location

Do not confuse Now with Now
There is no label for Now
Therefore there is no Now

There is no way to catch the present
The present, by the time you get there dissolves
into the void of the past

As anything can be divided into an infinite number
of smaller and smaller particles

As an atom is 99.999999999999% empty
As we see only .000054% of what is there

Time exists only in ones own consciousness-the
foam

Consciousness is unconscious of itself
Consciousness is unconscious of itself
Consciousness is unconscious of itself

And words appear “unconsciously” at the top of
the ocean

See through the consciousness-foam
See through the seer of the consciousness-foam
The void of past
The void of present
The void of an imagined future
The seer-knower is void

As the Void opens
Absolute(ly)

When the “I” that wishes to experience “it”
dissolves
Without any awareness of the “I”
There is no here prior to
There is no now prior to
There is no knowingness prior to

When ideas vanish like the delusive prior to, or
beyond

The eternal now with no subject-object
Is not now
The eternal here with no subject-object
Is not here

Seeing through consciousness
Seeing through the seer of consciousness

Awareness of the “I” dissolves
Without form

The Void breaks open
The Void breaks open
The Void breaks open

No more “awareness” of void
Keep enquiring with this Zen Koan:
(shortened)”... Who hears...?”
The Ocean Without

Zen Koan: *“When you have realized your self nature how can you be free of life and death, how can you free yourself of life and death when the light of your eyes is falling to the ground, (When you are facing death)?”*

Nonexistent-life-death
No boundary between life and death
One and the same

Nisargadatta Maharaj: “... There is no birth there is no death...”

For your essential nature there is no birth
there is no death
Life and death are merely superficial changes in
the foam-wave
While the ocean, as the ocean remains as it is

Zen Saying: *“Without me there, there is neither life
nor death.”*

We refer to it as life, but there is no life
We refer to it as death, but there is no death
The boundary between life and death dissolves
An illusory perception from a droplet on foam in a
wave to a droplet on foam in a wave
There is no difference between them

There are no-beings in the essential world-also
called the Dharma world

*The void breaks open
Absolute(ly)*

*The void breaks open
Absolute(ly)*

*The void breaks open
Absolute(ly)*

Zen Koan: *“After your four elements have
decomposed,(separated) where will you go?”*

Answer: Nowhere

Zen Saying: *“Bodhidharma did not come to China.”*

Without a self-nature
Who finds what?
Who goes where
No Location
No not location
Do not confuse Now with Now
There is no label for Now
Therefore there is no Now

There is no way to catch the present
The present, by the time you get there dissolves
into the void of the past

As anything can be subdivided in an infinite
number of smaller and smaller particles
As an atom is 99.999999999999% empty
As we see only .000054% of what is there

Time exists only in ones own consciousness-the
foam

Consciousness is unconscious of itself
Consciousness is unconscious of itself
Consciousness is unconscious of itself

And words unconsciously appear at the top of the
ocean

“See” through the consciousness-foam
“See” through the seer of the consciousness-foam

The void of past
The past is in the void
The void of present
The present in the void
The void of an imagined future
The seer-knower as void

*The Void breaks opens
Absolute(ly)*

*The Void breaks opens
Absolute(ly)*

*The Void breaks opens
Absolute(ly)*

Wave Forty-Eight

Here It Is

Zen Saying: *“Here it is”*

The Way is not a way
The Way-Nirvana-Here it is
Essential without a knowing knower
Phenomena with a knowing knower

In the essential world
One can point to the phenomenological

Watch for the w(hole) between the Two
A straight shot
Its all it
Two no places at once

Some people claim to know the Way
Others claim to know a way
There is no way
Nobody knows the Way

The w(hole)
One straight shot

Holding on-Letting go
Knowing-Not knowing
Nothing can enter here
Two aspects of the essential in foam-waves-it

No Knower
No Knowing
No not Knowing
No Not no(ing)
No Nirvana eye("I")

Watch for the w(hole) between the Two
A straight shot
Its all it
Two no places at once

Nisargadatta Maharaj: "...Zero..."

There is no such thing as zero

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