



# The Great Unraveling:

The  
Gateless  
Gate

Zen Book Two

*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

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## 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

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*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*

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## *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*

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### *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

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## *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*

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## *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*

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## *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*

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## *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*

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## *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*

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## *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*

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# *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*

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## *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*

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# *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*

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### *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*

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*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*

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# *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*

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### *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*

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## *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*

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# *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 illusory 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*

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## *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 conceivables 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*

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*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

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## *“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(here) 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*

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*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*

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## *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*

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## *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*

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## *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*

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## *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*

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*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*

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## *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*

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## *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*

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## *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*

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## *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*

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## *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*

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*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."

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

**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

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## 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*

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## *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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