



The
Zen
of
Advaita

The
Zen Koan
Course
Part 11

*The Zen of
Advaita-Vedanta*

*The Zen Koan
Course
Part Two*



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Dedication

To my beloved Sri Nisargadatta Maharaj
the ultimate radio transmitter

Watch Your Step

A Word of Caution

Nisargadatta Maharaj: “*Question everything, don't believe anything.*”

As you are about to go through this book please note that nothing you are about to read is true. It is merely words which represent things which do not exist.

Please do not fall into the trap of words.

Recall two Archetypes, (Current in the ocean that form Waves, then foam, (the “I”, and bubbles).

The First Archetype is of the “*Genie in the Lamp*”. In this current the right words, (magic words) must be said, (chanted) for the genie to appear and grant your wishes, (kind of like mantras).

The second Archetypal current is *Using a Treasure Map to Search for the Buried Treasure*. (kind of like a spiritual paths searching for enlightenment, the holy grail) of the “spiritual quest.

Why is this important to remember as we tread through this series of books? Because all pointers and metaphors are using words which represent and describe things which do not exist. In short, Don't fall into the words and language games.

Finally, be aware of regressed tendency forming precognitive traps that offer pleasure and rewards for understanding and learning the words and their meanings. This deeply imbedded current assures only more craving and a fixation on learning more and more words to have more and more experiences with the belief that both experiences and words/understanding will lead to the ultimate experience, termed some form of "Enlightenment".

Nisargadatta Maharaj: *"...all experiences will lead you to is more experiences...expect nothing from experiences..."*

As we will see Koans are designed to break the language patterns, BUT, throw the thorn away, otherwise you will fall into the trap of words and the joy of learning and experiencing their meanings.

With Love
Your Mirage Brother
Stephen

Introduction

Sri Nisargadatta Maharaj is reminiscent of the Zen Masters of old. With dialogues representative of the 20th century. *Maharaj* proposed *Koan* like *Questions* and *Enquires* based and guided by the students who came to see him. *Maharaj* offered questions in the form of an *Enquiry* through face to face dialogue to be “contemplated” “within”. And, when and if the *Enquiry* was “taken in”, like a virus it would both dismantle and unpack belief system which clouded “your” view of reality, while simultaneously pointing “you” toward the reality of who you were. And sometimes actually “describe” as best as possible the Absolute.

This was not a talent that he worked at, but rather a one shot straight shot, One consciousness, ONE MIND, without any need for interpretation. It just happened, without forethought or consideration, (like everything happens), but appears not too.

The text , is words, and as words they represent things which do not exist. However when delivered *One Mind-One Consciousness*, the jolt can be quite

shocking and disorienting as a chunk of the illusion a veil falls away. For example the miss perception of an “I”, or the sense of doership, or beingness. The shock that “I” experienced which was sometimes painful, sometimes ecstatic, sometimes disorientating but always liberating. This “experience” of disorientation was representative of the “I” or self losing its reference point and location in the illusion of space-time.

The *Keys* below are a summation of both Zen delivered through the vehicle of Koans, and Enquires delivered in the form of questions.

So as not to have to re-invent the wheel, The *Keys* and *Master Keys*, (as they represent Keys which could open many locks) combine the brilliance of *Advaita-Vedanta* and *Zen*, along with *Nagarjuna’s Madhyamika Buddhism* the *Heart Sutra* and *Diamond Sutra*. Joining these as the ocean, and updating the linguistic metaphors and pointers thus disabling the illusion of mind as a non-existent mirage.

It is through this disabling that the Absolute is revealed or recognized as an indescribable vastness. “In the vastness of the absolute” the concepts of enlightenment-delusion, paths-yogas, and God itself, not to mention Consciousness-Emptiness, the Witness, and even Awareness fall away as patches, illusionary veils that appear to “hide” That which you are.

Enjoy the ride
Your Mirage Brother
Stephen

A Note on the Text and Lexicon

The text which is to follow contains a slightly highlighted version from a major work in Zen, called *Master Dogen's 300 Koans*. As "I" began the process "I" realized that by offering the *Great Unraveling Series* there began to be enormous overlap. When "I" say overlap. "I" do not mean necessarily in the words, but in what was being conveyed.

At that point it felt like a repetition and so the direction of the book changed drastically. So instead of writing as in the previous work the exact same pointers, what "I" decided to do was to highlight about eighty of the *Master Dogen's 300 Koans* and to mark them as (MD) for Master Dogen.

From there the text evolved into a book of Key themes that appear in some 650 Koans, and so are marked accordingly. For example, (GG) *Gateless Gate*, (BCR) *Blue Cliff Records*, (BOS) *Book of Serenity*. All Nisargadatta Maharaj quotes are clearly labeled and all else as *Enquiry Koans*. For the **Zen Koans** and **Zen Sayings** which are so generic, "I" marked them just as **Zen Koans**, or **Zen Sayings**, even though there is no source, "my" prior educational training demands "I" do my best to acknowledge and credit the "voice".

Please note the many metaphors from an earlier

time and culture have been updated with the intent 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.

When phrases appear in *italics*, (or repeated several times) they are being emphasized, in a similar way as *Enquiry Koans*.

With all this stated, the purpose of the text is to highlight the pointers and descriptions with updates so that the reader can ride on 21st century western metaphors rather than culturally dependent metaphors which are 2500-1000 years old.

Moreover, there was an attempt made to organize the Koans, Enquiry Koans, and Sayings to make this more course-like. However this task became very difficult as so many Koans and Enquires are pointing to, describing and unpacking so many different illusionary states simultaneously. However, what happened happened and what is to follow emerges as it does.

As a final mention once *Maharaj* was asked about Hinduism, and Islam and he replied, "All of these teaching are just words, reality is prior to words."

At the risk of being presumptuous, "my" take away from that was, all pointers are words and language dependent. As words represent things which do not exist. Therefore words and understandings are not it.

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

The Cloudless Sky

The Cloudless Sky
Clouds disperse
An opening
Pointers
Cloud dispersing
A tunnel leading nowhere and to nothing

Enquiry Koans pointing nonexistent attention
through the clouds

Parting, “you” meet the vastness
Always here
Prior to here
Ever present
Prior to present
Ever Now
Prior to Now

Looking at the background

Poor metaphors:
Looking at yourself
Being yourself
Be yourself

To many fusions with a bad choice of words
Giving the illusion of further away from that
 which you are
 An experience without vehicles

Another poor choice of words “experience”
Implying a body with a point of reference
 A frame of reference
 And something you are

 The Teaching Master
Must allow the metaphoric meteoric
 pointer to appear

Revealing the layer “within” and “beyond”

 Peeling the layers
Without hurting or harming the nonexistent core
 which you are

 “You” a poor metaphor
 “I” a poor metaphor
Nonexistent not comprehensible
 Layers even worse

 Maybe its best to stay still and wait
Focus on the spaces between teaching and words

 The clouds disperse..

Definitions

Consciousness: *The fairy dust*

Awareness: *The light and generator of the fairy dust, the lens, the “final” sense of beingness*

Form: *Illusionary solid fairy dust*

Emptiness: *Actually solidified form, but appears as no form. Part of the illusion*

Essence: *Water is wet, without any abstractions. However still water in the mirage*

Dream, Bubble, Realm: *All perceivables or conceivables*

Absolute, Not Buddha: *THAT which is not the dream bubble, and on which the dream bubble appears*

Functions

One of the functions of this text is to highlight the themes that prevail throughout **Zen Koans Nisargadatta Maharaj** and **updated Enquiry Koans**. Before we begin to ascend this mountain of layers of material it is important to mention what will be referred to as **Master Keys**.

Master Keys like a **Master Key** which unlocks many doors here denotes a *Key* which pervades throughout the enquiry process, and thereby is a *Key* far greater than itself which can “pick” many locks and offer entrance.

Master Keys will be mentioned throughout in places where their highlighting seemed appropriate.

Master Key:

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

*If you can experience it it is not you,
therefore discard it.*

If you can know it it is not you, therefore discard it.

If you can be it it is not you, therefore discard it.

Master Key:

Most experiences take place in the waking state. Since the waking state is a state, and is a temporary appearance it and all that occurs within it is an illusion. The waking state and all that follows in it and with it is an illusionary appearance made of consciousness.

Master Key:

No Inside, No Outside The Gateless Gate

Without location

Without distance

No inside

No outside

Only "Consciousness"

Advaita: not two

Ordinary Mind (Consciousness)

Universal Mind (Consciousness)

Advaita: Not Two

No Location
Without an inside
Without an outside
“Where am “I”?”

The concept of Advaita is not it
Another pointer
Not one
Not one
Not one

*Preparation,
Reorganization.*

Master Key:

Confusing words and understanding with some hope of realization can sometimes lie at the root of the problem.

Koans drive you deeper into the structures which hold together the fallacies of the conditioned mind so they can disappear upon recognition.

Appreciate that words represent things which do not exist as a background precursor. This affords the possibility of offering an “understanding”.

BUT only as a temporary measure to deconstruct mind sets, lens, schemas, maps, models and perceptual illusions.

The layers or veils which “hide” the vastness are to numerable to mention, however by pointing to the fallacy of the veiled underpinnings permit their dissolution and a thinning of the veils of consciousness.

With this as a context preparatory understanding in the form of *Koans* and *Enquiries* begins this unveiling, unraveling and unpacking.

Master Key:

All contradictions are in language only

Master Key:

Do not trust words, experiences, states or perceptions

Key One:
Without Language

There are no polarities outside of language

All perceivables and conceivables are an
abstraction

Polarities are a linguistic metaphor

Understanding is an obstacle

Insight a trap

Knowingness a "substance"

Water in a mirage

Knowledge of hot or cold, how the water got there,
its purpose, its meaning, or path to liberation is
based on there actually being water in the mirage

Water is knowingness

Knowingness is water

Water in the mirage

All knowledge based on knowingness or water is a
delusion

Water in a mirage

Enquiry Koan: What knowledge is without words or sound?

Enquiry Koan: Without words can discrimination polarities, explanations or affirmation-negation exist?

Zen Saying:

The minute you utter a word you are in understanding or choice.

Key Two:
*The Appearance
of Problems*

There is only a problem if it appears as a problem
There is no problem without a resistance to what
is

Problem are a resistance to what is

Imagining that things should be different from the
way they are

The existential dilemma

There is no "I" doing it

*Enquiry Koan: What or whom makes it a problem
and why and how does that appear?*

Key Three:

Names and Descriptions

Prior to names and labels
Unfusing the name, the label, the experience, the
description, and the explanation
Underneath lies nothing

MU

PS Even alive and dead are labels

Key Four:
Conflicting Realities

All criticism is one abstracted map of reality in contradiction to another abstracted map of reality

All criticism is one point of view in contradiction to another point of view

All problems are in words
Without words or sound neither are

No point of view
No points to view from

Without the concept of "I"
There is no concept of doing

Enquiry Koan: What is subjectivity and self centeredness and where does it appear from, and where does it go to?

Zen Saying;

"The minute you utter a word you are in understanding or choice."

Enquiry Koan: What is being?

Enquiry Koan: What is nothing?

Key Five:
Everything Is
Interdependent and
Supports Everything Else

The sun supports the air
Earth is dependent upon space.

Interdependent
Interdependence
Enquiry Koan: Where is the mind?

Enlightenment-delusion are interdependent

Zen Koan:
What is my hand? (MD)

Enquiry Koan: What is beyond void?

Enquiry Koan: Where do thoughts go?

No thoughts no where.

Thoughts depend on the space
Space depend on thoughts

Nagarjuna: *Dependent origination, No
independent origination*

*Enquiry Koan: Where does space appear from and
go to?*

Key Six:
Three Looks:
Without Flattery,
Without
Triangulation,
Without
Explanations

Zen Koan:

Student to Master: “What is the most precious treasure of the Way?”

Master: “Don’t flatter others for your own benefit.”

Student: “How is it when you don’t flatter others?”

Master: “Even if an entire nation were offered it would not be accepted.” (MD)

G. I. Gurdjieff, (*paraphrased*)...No
Triangulation...No Explanations...
To “self” or other.

Without reasons, explanations, justifications,
rationalizations, or self deception
“Where and who would “we” be?”

*Enquiry Koan: What or whom is explaining and
what or whom is listening to the explanation?*

Every word carries with it the illusion of
Judgment
Evaluation
Significance
A point of view
The concept of beingness or isness
And time

Noticing this is the nature of words
Don't fall into the *Post Modern* trap of trying to
alter or **change** them!!!!!!!
You are not them

Bubbles and foam
Appearance within the wave
Water in a mirage

Key Seven:
Without Without

Without fixed positions
Without dwelling
Without attention
Without intension
Without attainment
Without change
Without knowing
Without movement
Without stillness
Without sound
Without silence

*Enquiry Koan: "What is without fixed positions
movement, stillness, silence, or sound?"*

Zen Saying: *"The vast sky does not hinder, (or
help) the white clouds from flying" (MD)*

*Without concern
Without change*

*Without a plan
Without a purpose
Without intension*

Without Without

Key Eight:
Mu Without
Subject-Object

Without subject-object
Without naming, discussing or describing
avoids the hallucinations that appear to appear
Without discrimination cuts to the chase

Without subject-object
Without subjectivity
Without self centered awareness
Without body-centered awareness

Free subjectivity is not subjectivity
Free subjectivity is not subjectivity
Free subjectivity is not subjectivity

Key Nine:
Without Compassion

Without the state of compassion
Without good or bad
Without loving kindness
A seductive illusion

Without passion or compassion
Without Buddha

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

Without the state of compassion
Another seductive illusion
Compassion a seductive illusion

Key Zen:
Without States
or Experiences

Without States or Experiences
Without the waking state

Realization is not a state, nor a fixed idea you have
about a state
Nor an image
Nor something you can know or know about

Zen Saying: “Give up all fixed positions, (states).”

Zen Saying: *The Great Way is easy except for those
who have preferences.*”

*This means all states including the state of being a
person, and the state of the one reading or listening
to or understanding these words is a state, an
experience*

A TEMPORARY ONE AT THAT

Without the waking state

Key Eleven:

Seductive Delusions

Master Nansen: *“The truth or searching for the truth is part of the illusion.”*

Imagining you can recognize the truth is an
illusion

Imagining you can go for and experience the truth
is an illusion, an idea

That which you seek is the obstacle

Zen Saying: *“The path is the obstacle”*

The path that draws or pulls you is the problem

Overstaying overrunning

Continuing with a spiritual or psychological
process past the expiration date produces dogma,
pain, frustration and fundamentalism

Trying to get something, you receive its opposite

Master Nansen: *“Live without intention”*

Krsna: *“Give the fruit of all actions to ME”,
(Consciousness)*

*Enquiry Koan: What is it that imagines it can get it
or experience it in the waking state?*

Master Key:

*Without Origin, a beginning, a source point
or an origin*

Zen Koan: *Ryukei was asked “What is your origin?
(M.D.)*

Pointing at the belief in a beginning origin or
source point is critical to realizing its fallacy

Questions falsely assume there is an answer to be
found out
And upon that answer being discovered liberation
is the reward

Don't get fooled by words
Koans drive you deeper into the structures which
hold together these fallacies so they can disappear
upon recognition

*Enquiry Hint: No such thing as origin a beginning,
source, or a source point*

Key Twelve:
(Wave Fifty-Five)
(BOS)

Reverse Though the I Am

The absolute appears quite suddenly and quite
unexpectedly
Reverse through the I Am and disappear
Nirvana means extinction

Zen Koan: *(slight variation) What is the last word?*

Any answer will suffice
Reverse through the I Am
Reverse through the I Am
Reverse through the I Am

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

Key Thirteen:

No All

No One

As all is all

No All

One

No One

Enquiry Koan: What or who is it that imagines oneness or non-duality can be experienced?

Key Fourteen:

Enlightenment

Is a State

Enlightenment-delusion
Enlightenment- No enlightenment
There is no enlightenment or delusion
There is not sacred or holy
No ordinary or profane

States within the bubble universe
The waking state is within the bubble universe

Cooling water feels better than boiling and
freezing water
Yet all water is still water in a mirage.

Enquiry Koan: "What is prior to the mirage?"
(hint: Trace backward)

"Going in" and the "experience" of "going in" is a
state, an imaginary something

A very subtle illusion

The waking state is within the bubble universe
The waking state is within the bubble universe
The waking state is within the bubble universe

Key Fifteen:

Not Two

The “I” and the circumstances are one
appearing to arise and subside separately

One and the same
Neither are

Life, “I” and the Absolute are One and therefore
are not

Buddha and no Buddha are one, and are not

One without a one to know or know about it.

Zen Saying: *Master Mummon*
All appearances appear to oppose the one.(MD)

*Enquiry Koan: If the Knower of the “I”, the “I”, and
the experience all appear and disappear together,
then who or what knows them?
(hint: Not two).*

*Teachings
and
Teachers*

Master Key:

All metaphors whether provable or not are still only metaphors, abstractions transduced into words representing things which do not exist. So too are teachings paths and techniques, time bound with an expiration date

Master Key:

It is important to appreciate where the teacher is “standing”, to whom the teacher is teaching, and where the questioner believes they are.

Key Sixteen:

From Wave

Twenty-Nine (BOD)

Stuck Pointers

The teachings: Ultimately a distraction
Teachings describing what isn't

If the medicine is not correct the patient can get
sicker

Miss diagnosis and over using pointers
(techniques, mantras, yantras, tantras) make for
stuck pointers

When pointers are overused past their expiration
date dogma prevails into fundamentalism
The rigidity of should's fixed ideas and positions

An iron Ox cannot move
Fixed positions imagining they should be fixed

A promise of enlightenment
The reward for one-pointed blindness
A promise of enlightenment

Blind Faith with hope
A bitter combination

The promise of enlightenment becomes a
guarantee of eternal bliss
The Iron Ox remains stuck without any movement
Appreciate the pointers
Throw away the should's of always place and
position

Without rules
Without right or wrong
Without discrimination

When the "I" dissolves the body is an empty corpse
Only illusionary consciousness remains although
unnoticed

Pointers used after their expiration date become
stuck pointers yielding dogma, rigidity and
fundamentalist positions

The reward for one-pointed blindness
A promise of enlightenment

Blind Faith with hope
A bitter combination
The promise of enlightenment becomes a
guarantee of eternal bliss
Throw the thorn away before it goes bad

Zen Saying: *"Give up the stink of Buddhism"*

Key Seventeen:
Without Differences,
All Is the Same,
Psychological
Unpacking

Without perception

Without abstraction

Without status

Without hierarchy

Without Foam-bubbles-waves-currents

All is the same

Interdependent

The ultimate reorganization

Without significance

Tears and fears

The powerful and the insignificant

Without significance

Interdependent

The ultimate reorganization

Interdependent

Key Eighteen:
The Illusion of
Teachings

Without words
No rules
No Path

Enquiry Koan: (Again) Is there Zen prior to the word Zen?

No teachings have ever been taught
No transmission
No initiation
No Dharma

Zen Saying: *“How can a Buddha save a Buddha?”*

Zen Saying: *“Bodhidharma never came to China.”*

Nisargadata Maharaj: *“...Nothing is...”*

Drop the show

Meditation is a technique
Meditation is a technique
Meditation is a technique

Key Nineteen:

The Onus Lies

With the Teacher

Zen Saying: (*modified*) *The tree, (student) grows stronger after pruning (MD)*

Teachers needing students
Watch out for missions or purposes
Teachers: Get over yourself and don't back down

Students needing teachers
To be expected

Teacher centered Teachers play the students game
using justifications
Organizations grow

Students needing teachers and teachings not
always sincere

The onus lies with the Teacher
Student centered Teachers have no problem
Freedom from needing and wanting
The student is freed from distortions and
delusions

The onus lies with the Teacher

Zen Saying: *When a cut is required, not to cut
leaves disorder*

Key Twenty:
From Wave Seventeen:
The Chicken or
the Egg (BCR)

Metaphorically a student is like a chick trying to
break out of its shell.
Pecking from within

The teacher the hen
Tapping from outside
The pecking must be in unison and harmony
The student struggles before they find
“themselves” standing outside the broken egg
shell.

Imagining if you “break free”
you will, or the “I” will survive is delusion

When later abstractions like spirituality turn
inward to meet earlier abstractions like sensations
or consciousness this is called purification

Without naming, describing and labeling
Untie the knots of spirituality

Abstracted representations of things
which do not exist
Like an enlightened self

It all vanishes woosh
Submerged like a wave in the ocean

Your original face is without thought, speech,
knowingness, sound or perception
Without a knower a perceiver
Without a bubble

Untie the words and bonds of Guru's, Buddha's
and Zen Masters
Utter distractions

Nisargadatta Maharaj *"Forget me , forget
Maharaj, forget the teachings..."*

It all vanishes woosh
Submerged like a wave in the ocean

Key Twenty-One:
Without the Delusion of
Permanent States

Realization is not of a state or fixed idea you have about a state, that is an image.

Zen Saying: *“Give up all fixed positions, (states).”*

Any experiences occur in an impermanent state called the waking state.

The waking state is a state
The waking state is a state
The waking state is a state

Zen Saying: *The Great Way is easy except for those who have preferences.”*

This means all states including the state of being a person, and the state of the one reading or listening to or understanding these words is a state, a temporary one at that

*The waking state is a state
The waking state is a state
The waking state is a state*

*As the absolute there is no such things as a teacher
or teachings*

Zen Koan (*modified*) “Where did Master Nansen go
after his death?”(MD)

*Enquiry Hint: Movement or stagnation, movement
or stillness, why are they one and the same?*

Key Twenty-Two:
All States Can Become
Stuck Points

Between being and non-being
In love with the self-view
A stuck point

The Awareness between the Absolute and the bubble
A stuck point

Having realized
Realizing realization
A stuck point

The Not Buddha
The Absolute
A stuck point
Falling in love with having realized it
A stuck point

States like bubbles floating in the Absolute

No stuck points
No place to stick

Zen Saying: *When a cut is required, not to cut
leaves disorder (MD)*

Key Twenty-Three:
From Wave Twenty
Without Manifestation.
(BOA)

“Not knowing”: the ultimate deconstruction
the ultimate description of “That”
Everything manifesting as That is a miss taken
concept drawn from an idea

Without manifestation

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

There is no such thing as manifestation
cuts through and destroys the manifestation
concept and all that goes with it

Don't be drawn into the manifestation concept
Otherwise “you” will believe in the attachment
concept and be seductively deluded into all that
that state brings

Beware of believing or believing in believing
Because believing has nothing to do with anything

Beware especially of what makes sense

The illusion is the manifestation

The illusion is the manifestation

The illusion is the manifestation

Manifestation is the illusion

Key Twenty-Four:

Don't Believe the Metaphors of Deconstruction

The Diamond Sutra, (*paraphrased*): “We refer to it as a being, but there is no being”...we refer to it as a world, but there is no world...”we refer to it as molecules, but there are no molecules...”

No Quantum

Notice that names, descriptions and labels distract and delude

There is nothing behind names, descriptions and labels

No Quantum

No Brain

No Nervous System

Make sure not to believe the metaphors of deconstruction

No Quantum

*No Brain
No Nervous System*

*Don't fall your own bullshit
Don't believe your own press clippings*

Especially your name and form

Key Twenty-Five:
Beware of the Maya of
Teachers and Teachings

Don't confuse the messenger with the message

Zen Koan (*modified*) *There are no Zen Masters
in China.*"(MD)

The highest spiritual and the mundane are equal

Paradox

All spiritual and all mundane are without any
separate, independent, individual self-nature

Spiritual and mundane are not independent, nor
do they exist outside of language

Enlightenment and delusion are non-existent
Awakening and ignorance are delusive fantasies

Words and actions have nothing to do with the
truth

Emotions, feelings, expressing, experiences and
behavior has nothing to do with the Absolute

Going beyond the truth
Going prior to the truth and the truth have nothing
to do with the truth

Zen Saying: *"Buddha's do not know about devices
for going beyond."* (MD)

Non-duality, witnessing and awareness temporary
seductive nested states which deny their inevitable
"mortality"

Zen Saying: *"The Path is the obstacle."*

Zen and Buddhism and dharma are formless and
without characteristics

They are based on words and are temporary
Why bother trying to understand or know them
or behave as if they are with a self-existing
independent nature?

Their reality is an illusion

Zen Saying: *"Even precious gold dust, if it gets in
your eye causes blindness."* (MD)

Don't confuse the messenger with the message

Samurai Saying (slightly modified): *"Within each
person lies a Devil, a Saint, and a fool, the ultimate
"mistake" is nurturing any one of these."*

Perception
No Perception
Without
Perception

Master Key:

All perceivables and conceivables are abstractions and observer dependent. Still the metaphor of perception-abstraction-transduction are state dependent and body dependent explanations. First realize the meaning of this, and then throw away the metaphor of perception.

Enquiry Koan: What is perception an abstraction of?

Master Key:

*All perceivables and conceivables are droplets of water on the ocean which is essential.
Water in a mirage*

Master Key:

**Without perception-abstraction-transduction
No Inside, No Outside The Gateless Gate**

Without perception-abstraction-transduction
no Inside, no Outside called *The Gateless Gate*

“Going in” and the “experience” of “going in”
is a state

An imaginary perception

A very subtle illusion

Without location

Without distance

No inside

No outside

The Gateless Gate

“Going in” and the “experience” of “going in” is a
state

An imaginary perception
A very subtle illusion

Only “Consciousness”

Advaita: not two

Not One

No Inside

No Outside

Without location

The Gateless Gate

“Going in” and the “experience” of “going in” is a
state

An imaginary perception
A very subtle illusion

Ordinary Mind (Consciousness)

Universal Mind (Consciousness)

Advaita: Not Two

Not One

No Location

No distance

Without an inside

Without an outside

“Where am “I”?”

The Gateless Gate

The concept of Advaita

Neti Neti

“Going in” and the “experience” of “going in” is a
state

An imaginary perception

A very subtle illusion

Master Key:
Break The Mask Of Perception

With abstraction comes perception
And with abstraction comes transduction

As all experiences require perception
And all conclusions about what experiences may
or may not mean are dependent upon all three
More conclusions

More delusions

The body too is an abstraction-perception

To break the perceptual illusions requires breaking
the mask of perception
Realizing there is nothing and not nothing as a
thing underneath it

Perception-abstraction-transduction is a thorn to
remove a thorn

Perception-abstraction-transduction is a thorn to
remove a thorn

Perception-abstraction-transduction is a thorn to
remove a thorn

Perception is a thought a concept
Abstraction is a thought a concept
Transduction is a thought a concept

Location is a perception
Distance is a perception
Time sequences a perception

Maharaj: “...*Nothing perceivable or
conceivable...*”

SAYS IT ALL

**Master Key:
Break the Illusion-delusion of Logic**

All systems are perceptual abstractions
In “our” struggle to make sense of “our” perceptual
illusions called world with events a logic is
automatically produced.

The logic however can never explain the
perception as the logic is an abstraction of an
abstraction

Once the realization that all logically imposed
realities are abstractions of abstractions which can
and never “make sense”

The struggle ceases
And the peopled universe dissolves

Enquiry Koan: Without perception, Where am I?

(hint: Perceiver-lens and perceptions are a thought)

Enquiry Koan: Any perception is just a perception, how is one distinguished from another

Enquiry Koan: "How is it that a perception of a bird is different from a tree?"

Enquiry Koan: Doubt and enlightenment two states believing in either requires skull consciousness and a sense of a central point to view from. From where does the perception of subjectivity appear?

Enquiry Koan If all teachings are perceptions, then from where do the teachings appear, and how did the perception arise?

*The Perception
of the Body*

Master Key:

The body is an abstraction, a perception

Enquiry Koan: What is the body an abstraction-perception of?

Zen Koan: *(modified), Without the idea of body.
Without the idea of blood, without the idea of
marrow, without the idea of bones, who are you?
(What's left?)*

Master Key:

The "I" sense is an abstraction, a perception

*Enquiry Koan: What is the sense and perception of
"I" an abstraction-perception of?*

*Enquiry Koan: What happens to the truth when the
abstracted body dissolves?*

*Enquiry Koan: What happens to the "I" when the
body dissolves?*

*Enquiry Koan: What is subjectivity, and self-
centeredness and where does it appear from and
where does it go to?*

Key Twenty-Six:

Wave Eighteen The Name of a Perception (BOS)

Zen Koan: *(variation, slightly modified)* A dog with
Buddha nature

How did it get into the skin bag?

It did not, the illusionary skin is the boundaries of
a bubble

The bubble is a metaphor
The skin a perceptual superimposition
A label
A patch
A portal to be peeled away
Don't go in

To presuppose skin boundaries and try to rid
yourself of it is impossible

To presuppose skin boundaries and try to rid
yourself of it is impossible

Realize the underlying principle
A thought imagining itself lying in a skin bag

A dog is not a dog, it is called a dog
The name of a perception happens to be called a
dog
Without, there are no perceptions nor actions

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

A dog is not a dog, it is called a dog
The name of a perception
A dog is not a dog, it is called a dog
The name of a perception
A dog is not a dog, it is called a dog
The name of a perception

The knower is not a knower, it is called a knower
The name of a perceptual occurrence

The state you are in right now is not you, it is
called a you The name of a perception

A self or “I” is a state

The waking state now is not the waking state The
waking state is called reality and the waking state
The name of a perception

*Buddha The Diamond Sutra, (modified), We refer to
it as the waking state, but there is no waking state.*

*Enquiry Koan: If there is no waking state it is just
the name of a perception, then where are you?*

Key Twenty-Seven:

Wave Forty-Seven

“One” Without Perception
(BOA)

Zen Koan:

Monk: “What is the true meaning of ch’an, (Zen)”

Master Joshu: “A cypress tree grows in the yard.”

Monk: Master do not use objects to guide people.”

Joshu: “I am not using objects to guide people.”

WOW

One with perception

“One” without perception

Key Twenty-Eight:

Wave Fifty-Five:

*Names Are Names of
Perceptions (BCR)*

Life is a descriptive label, a perceptual illusion
Death is a descriptive label, a perceptual illusion

Without either
The one, nature with no fragmented illusions of “I”
is all that is perceivable and conceivable
Without

Nagarjuna: “...*nothing comes, nothing goes...*”

Key Twenty-Nine:

Wave Sixty-Three:

Unperceived, What Is?

(BCR)

Unperceived

There is no such thing as existence and
nonexistence

Unperceived

No such thing as sound
Absolute(ly)

Enquiry Koan: Unperceived, What Is?

Key Thirty:

Wave Sixty-Eight:

*A Bird, Is Not a Bird,
(BCR)*

A bird is not a bird
It is only the name of a perception

Name is not form
It is a representation of form

Form is not form
It is an abstraction of _____

Without name or form
A bird is not a bird
It is only the name of a perception

Key Thirty-One:
Wave
Seventy-Four:
No Bodhisattva (BCR)

All are Bodhisattvas

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

Bodhisattvas vow to help all become enlightened

Buddha: “... *We refer to it as a being, but there is no being...*”

No Bodhisattvas without the perception of a being.

No Bodhisattva

again

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

No Bodhisattva

*Key Thirty-Two:
Wave Eighty-Three:
Without Perception, No
Birds (BCR)*

Without perception
There is no such thing as mind
There is no such thing as Buddha

Master Baso: “No Mind, No Buddha.”

*Enquiry Koan: Without perception, is there a mind
with sky, birds and Buddha?*

Key Thirty-Three:

Wave Twenty-Six
The Rorschach Test
(GG)

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 perception
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..."

Zen Koan: *"From where does the moon arise?"*

Key Thirty-Four:

Wave Twenty-Seven

(GG)

Nansen: “It is not mind, It is not Buddha, It is not beings, It is not things.” (GG)

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 conceivable
All perceivables and conceivable are abstracted
representations of things which do not exist

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

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

Enquiry Koan: “An abstraction of “what?”

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

*Enquiry 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?"

Key Thirty-Five:

Dristi Shurusti Vada

Dristi Shurusti Vada: “The world is only there as
along as there is an “I” there to perceive it”

When the mind appears the universe appears
When the mind disappears the universe
disappears

The “I”, universe and mind are one
The illusion
The “I”, universe and mind are one

Death of the “I Am” and all knowingness which
the I Am needs to survive is death to life
Without

Perceiver-lens and perceptions are a thought
A view into the bubble realm.

Dristi Shurusti Vada: “The world is only there as
along as there is an “I” there to perceive it”

Zen Koan (modified): How far is the perception
of the world

Key Thirty-Six:
Without Perception
What Remains?

Zen Saying: *When the Master realized, the birds
no longer appeared.(MD)*

We refer to them as birds and trees, but they are
only names of perceptions.

Key Thirty-Seven:

*Life is the Name of a
Perception.*

All is a perceptual illusion
Life is referred to as life, but there is no life
We refer to it as "I", but there is no such thing as
"I"
A perceptual illusion

Key Thirty-Eight:
The Universe is the
Name of a Perception.

The eye that grasps the whole universe is called
the dharma eye.

Prior to this there is no eye nor universe
Without perception

Key Thirty-Nine:
The "I" Is the Name of a
Perception, Change
Is Perception

We refer to it as The "I" but there is no "I",
it is merely the name of an abstracted perception

We refer to it as The "I" but there is no "I",
it is merely the name of an abstracted perception

We refer to it as The "I" but there is no "I",
it is merely the name of an abstracted perception

There is no such thing as change,
we refer to it as change, it is the name of an
abstracted-perception.

There is no such thing as change,
we refer to it as change, it is the name of an
abstracted-perception.

There is no such thing as change,
we refer to it as change, it is the name of an
abstracted-perception.

Everything changes is a perception
Nothing is permanent is a perception

We refer to it as the body, but there is no such
thing as the body
The body is the name of an abstracted-perception.

We refer to it as the mind but there is no such
thing as the mind
The concept of mind is the name of an abstracted-
perception.

The knower that is reading and knowing this is
a perceptual illusion

We refer to it as The “I” but there is no “I”. it is
merely the name of an abstracted perception

There is no such thing as change we refer to it as
change it is the name of an abstracted-perception

There is no such thing as the mind we refer to it as
the mind, the mind is the name of an abstracted-
perception.

Basic Yoga

You are not the body

You are not the mind

You are not the doer

Better said:

There is no mind

There is no body

There is no doer

Key Forty:
There Is No Such
Thing As Things

Jaishan told the assembly, “*There is nothing in front of you, there is just mind in front of you, other things are not in front of you, not anywhere where your ear or eye can reach.*” (MD)

Everything in front of you is mind
An illusion
An abstraction

The sun, earth, moon and all perceivables and
conceivables are not things
They have no origin, purpose, or reason
Abstractions
Illusions

There is no such thing as things

Looking for the absolute in form sound word or
understanding is wasting time

The absolute is without form or emptiness sound
or sight

Uncreated birthless, deathless

*There are no such thing as things
There are no such thing as things
There are no such thing as things*

*There is no such thing as a substance or one
substance*

*There is no such thing as a substance or one
substance*

*There is no such thing as a substance or one
substance*

Patches

All things are names for perceptions

Key Forty-One:

Wave Twenty-Eight:

*No Abstraction Process
Without Fragmenting
Perception (BCR)*

Master Nansen: *"It is not mind, it is not Buddha,
it is not things."*

"It is not mind" as mind is an abstraction
a linguistic metaphor

"It is not Buddha"

As Buddha is a name for something which is not,
As Buddha there is no Buddha

"It is not things"

As the perception of things is a fragmentation
A fragmenting perception
A droplet viewing the abstracted ocean

When the mirror is clean, without comparisons,
there is only the empty mirror
Without

“It is mind”
As the mind is It
As a droplet of water is the ocean
Without separation

“It is not Buddha”
As it is Not Buddha
(hint: consciousness)

“It is things”
As waves are to the ocean
Without abstractions
Without the description of abstraction
*Without the illusionary explanation called
abstraction*

Without the fragmenting perception
The part is the whole
The whole is the part
No part, no whole
No one
No non-duality
No abstraction process
Without fragmenting perception

Key Forty-Two:

*The Name of a
Perception (BCR)*

*We call it a bird
But it is the name of a perception*

*We use a word
But it is the name for a perception*

*We call it nothingness
But it is the name of a perception*

Enquiry Koan: What is it that is not perceivable?

Key Forty-Three:
(BCR) 40 something

Monk: *“What is the true meaning of ch’an, (Zen)*

Master Joshu: *“A cypress tree grows in the yard.”*

Monk: *Master do not use objects to guide people.”*

Joshu: *“I am not using objects to guide people.”*

WOW

With and without perception

The Perceptual Illusion of Sound

Zen Saying: *“The real chanting makes no sound,
and in real listening there is no hearing.” (MD)*

Key Forty-Four:
Wave Sixteen
The Perceptual Illusion
of Sound (GG)

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 retreats 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

Enquirey Koan: "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 there is
freedom from 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

Master Key:

Sri Shankara, “All that is heard is nonexistent” .
This statement deconstructs everything as it arises
and dismantles the oftentimes rigidity, dogma and
fundamentalism that follow spiritual practices
when it is used passed their expiration date, or
given incorrectly.

People and teachers in particular begin to believe
their own bullshit and fall into the belief in
the existence of words and states as if they are
permanent and actually exist.

Please don't fall for the myth of enlightenment,
nor that a spiritual path will get you there.
There is no there there.

*Enquiry Hint: Life and death are perceptions,
transduced sound a vehicle for illusion.*

Key Forty-Five:

Sounds' Illusions

Understanding requires words and sound
Words and sounds require a hearer and an
understander
Both require the illusive substance called
“knowingness”.

Sound must be transduced to form words
Words represent things which do not exist outside
of language

Sound and words give the illusion of isness and
beingness
Discrimination
Judgement
Evaluation
Significance
Isness
Time
Distance and location

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

Sound forms letters
Letters form words

Words form concepts

Currents form waves

Waves form bubbles

Bubbles form foam

Zen Saying: *“Understanding the meanings of all sutras is the adversary of all Buddha’s.”* (MD)

Not Buddha is unreachable through sound

Not Buddha is unreachable through sound

Not Buddha is unreachable through sound

Not Buddha is without the concept of sound

Not Buddha is without the concept of sound

Not Buddha is without the concept of sound

Better said,

There is no such thing as understanding

There is no such thing as meanings

There is no such thing as sutra

Key Forty-Six:
The Mirage of Sound
and Stillness, Beyond
the State, Beyond
Polarities

Without sound
Sound is not sound

Without stillness
Stillness is not stillness

Stillness and sound are appearances within the
Consciousness-Buddha

Without discrimination
No Mind

Without the illusion of sound or stillness there is
no such thing as teachings or teachers

Without abstracted transduced sound no rules and
regulations
No path

Zen Saying: *“If you fall in love with the path, you forget the destination.”*

Don't use spiritual paths past their expiration date

Without the delusion of gain or loss

Enquiry Koan: Beyond gain and loss is a state, what state is without and beyond the gain or loss state and the no gain no loss state?

Without the mirage of emptiness or form

Absolute(ly)

Not perceivable or conceivable

1000 Negations

Master Key:

The Absolute is beyond polarities along with its opposite and are not

*Without abstraction transduction no sound,
state, or path*

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

Enquiry 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?

Enquiry Koan: "What assumption does "OF" bring?"

The mask of perception shattered
Mu minus Mu
Without sequence

Key Forty-Seven:

Wave Thirty-Nine

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

(GG)

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
Are all 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

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

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

Enquiry Koan: "Who understands these words?"

Enquiry 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"

Key Forty-Eight:

Wave Fourteen

Prior to Existence-

Nonexistence (GG)

Die to words
There is nothing behind words
Unassume Unperceive

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

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

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

Enquiry 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

*Enquiry Koan: “What is be(ing), and yet is not
be(ing)?”*

*Without Here
And Now*

Master Key:

Here and Now is a popular culturally and linguistic expression to describe a state of being present. Ultimately as a seductive state or station, both carry the illusions of a place (a permanent state), choice (an “I” which can be present) the delusions of hope (things will get or be better in the here and now), and change (if I change and be in the now or present things will change for the better in the here and now).

In the *Book of Serenity, Buddhas Second Noble truth is re-interpreted* from “*The cause of suffering is desire*” to “*The cause of suffering is the desire to **change** things.*”

We are discussing this because **change** is a cornerstone of the conditioned mind. Metaphorically, as children we are constantly told to change and be different. The subtext in this process is that we or an “I” can change, and by changing oneself or other we will ultimately be “satisfied”.

This conditioned process **lies** so deep as to remain unseen driving and yielding hope pain and frustration.

A final word of caution as this is explored, Don't fall into the trap of believing if “I” change this conditioning or worse yet accept things as they are everything will be great.

Love
Stephen

Key Forty-Nine:

*Here Is Not Here,
Now is Not Now*

No Here And Now

The Master was asked by a Monk: "Bhagawans of the ten directions have only one path to the gate of Nirvana, I wonder what is that path?"

The Master drew a line with a staff and said, "Here it is right here."(MD)

Right here

Right now

No here

No now

Not here

Not now

Without the lens of perception abstraction

Beware of abstracted delusions of choice which
come with the here and now lens

Here is not here

Now is not now

Both appear to exist inside the bubble of isness

No bubble
No isness
Without the concepts of here and now

There is no here
There is no Now

Trust none who nest in such nonsense

Key Forty-Fifty:
Not Here Not Now

“Touching” “reality” is not based on a subject with
a reference point like the “I” in the body.
Nor is it dependent on a perceived or known or
experienced object like a mantra or deity

Rather it is here and now prior to the words or
associations with here and now

THERE ARE NO WORDS FOR NOT HERE
NOT NOW

Without words or associations or the illusion of
here or now

Without words or associations or the illusion of
here or now

No choice
No volition
No purpose
No subject object

Discard the mask of illusionary perceptions of here
and now

Mind

Master Key:

The mind and its definitions has more meanings and qualities than all other states and stations. What is called the mind is what most of “spiritual” practice is intended to overcome or go beyond in some way,

The mind is all perceivables and conceivables, and appears resting like a map, model, or template upon the consciousness as an abstracted illusion of all that is and appears to be.

What is called the mind is actually a word which acts as an umbrella description, of thoughts, memory, emotions, associations, perceptions, a perceiver, the body etc. However, as the mind is a word, it is an abstracted representation of something which does not exist.

Appreciating this, there is no mind of mine, and the mind is a structure dependent upon abstraction transduction means that it is dependent upon the perceived illusioned abstracted body-mind which appears on Consciousness.

Simply stated all perceivables and conceivables, which means all experiences regardless of their abstracted subtly which gives them transduced descriptive meanings and significances are temporary states and stations illusionary perceptions perceivable only as long there is an “I” sense or knower to record understand and experience their culpability.

All experiences are experiencer or “I” dependent, which means they have the illusion of isness or

beingness along with the delusion of, “I must be getting it.”

Master Key:

There is no logic to anything, stop searching for it.

Master Key:

The question of ego often arises within the mind concept. Like no body has ever seen an electron just its effects. In the same way no one has ever seen ego, they have only seen its assumed abstracted effects

Master Key:

The “I” and all “you” experience and think you are is an abstraction

Enquiry Koan: Where is the mind?

Key Fifty-One:
Abstracted Mind
Is World

Not Two
World is mind
Mind is world
Foam is Wave

Master Baso: “*Mind is Buddha.*”
Master Baso: “*No Mind, No Buddha.*”

Master Key:

Mind and world are made of and are
consciousness-Buddha
Mind and world are one abstracted perception.
There is no separate mind, or separate point of
view
All subjectivity is an abstracted fragmentary
illusionary breaking apart of consciousness-
Buddha
As the mind is an abstracted wave, so to Buddha
or consciousness is an abstracted wave
Without abstraction and a perceiver yielding mind
there is no Buddha or consciousness

Key Fifty-Two:
The Mind Is Nirvana

Identities are Buddha-Consciousness
Pain is Buddha-Consciousness
Obstacles are Buddha-Consciousness
The Mind is Buddha-Consciousness
The Mind is nonexistent
Nirvana means extinction

Buddha-Consciousness an appearance
Not Buddha the Absolute
The Mind is Nirvana

(hint: Teaching style: Giving, and then taking away)

Key-Fifty-Three:

Reality

Love hate anger and greed are reality
Spiritual paths and mantras along with meditation
is reality

There is only a difference in the mind
Without the abstracted mind, none are

Enquiry Hint: The head represents the concept of knowing or imagining knowing will help or mean something, or is something. The sense of knowing must be cut off.

Zen Koan (*modified*) What is the essence of wisdom?

Key Fifty-Four:

Wave Thirty-Nine:

Your Mind Is Buddha

Zen Koan: *"Your ordinary mind is Buddha."*

Dropping the OF as in consciousness

Dropping the OF as in awareness

Just Consciousness

Buddha

Key Fifty-Five:

No Knowledge,

No Knower,

No Knowingness

Zen Sayings: *“Students of the Way only know their
past consciousness.” (MD)*

No Knower

No Not Knower

No Knowingness

All knowledge-information is knowingness
dependent

All are illusionary

There is no such thing as a knower

There is no such thing as a not knower

There is no such thing as knowingness

There is no knower, knowing, or known in the
Absolute No Mind

Key Fifty-Six:
“I Got It”
A Holographic State

Master Key:

All states are holographic in nature and reconstitute themselves if any piece is left.

Getting it is not getting it
Not getting it is getting it
Two states
A holographic reorganization

Without positions
Without edges
Without understanding
Without states
Without experiences

Getting it is not getting it
Not getting it is getting it
Two states
A holographic reorganization

“I” reproduces no-I
no-I reproduces “I”

Existence reconstitutes non-existence
Non-existence reconstitutes existence

Being reconstitutes non-being
Non-being reconstitutes being

Holographically

Key Fifty-Seven:
Without Meaning
or Purpose

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

Unpack meaning
Without meaning
Absolutely

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

Unpack purpose and reasons
Without purpose and reasons
Without explanations
Without significance

Zen Koan: *Bodhidharma is asked, “Who are you?”
Bodhidharma answers: “I don’t know.”*

If all is “I don’t know”
All is deconstructed
No organization without knowing

OR

Bodhidharma answers: "Not Knowing."

A perfect description
Absolutely

Zen Koan: *"Why did Bodhidharma sit facing a wall
for nine years?"*

Because he sat facing a wall for nine years.

Zen Koan: *"What was Bodhidharma expecting to
get by sitting facing a wall for nine years?"*

Nothing

Without expectations
Unpack reasons, intentions and motivations

Krsna: *"Give-up the desire for the fruit of your
actions."*

Key Fifty-Eight:
Without Permanence-
Impermanence

Not this Not this
No gain no loss
No state without gain or loss
No not state without gain or loss

Without permanence or impermanence
That state without permanence or impermanence
Still a state
But no problem

Master Key:

*Things are only a problem if they appear as a
problem, which usually implies the appearance of
resistance.*

Things are only a problem if they are a problem

Key Fifty-Nine:

Without Integration:

The Mind is the Illusion

Wave Fifteen:

*The Illusion of
Integration. (BOS)*

The delusional seductive trap of insight leaves the
belief that insight liberates creating an on-going
insight loop

Integration, a miss-taken Zen and psycho- spiritual
understanding illusioning an imaginary "I"
person along with an imaginary "I" person which
integrates

Refer to all persons places and things as
perceptions

Perceptual illusions Imaginary states

Nisargadatta Maharaj: *"You are not a person."*

*Enquiry Koan: How can an "I" which is not,
integrate and become something?*

Can the sun integrate heat?
The night integrate darkness?

The standard of integration and the ideal spiritual
is a delusion within the dream bubble realm
Forget standards of behavior
You are That already
You cannot become it
Being and becoming reside within the delusion
of beingness contained within the dream bubble
realm

Being and becoming reside within the delusion
of beingness contained within the dream bubble
realm

Being and becoming reside within the delusion
of beingness contained within the dream bubble
realm

Being and becoming reside within the delusion
of beingness contained within the dream bubble
realm

Key Sixty:
Buddha's Second Noble
Truth Revisited-
No Change

The cause of suffering is the desire for things to be
different than the way they are

It is as it is no reason for change
All snowflakes are different

Zen Saying: *"A snowflake never falls in the wrong
place."*

Krsna: *"Not a blade of grass moves without ME",
(consciousness).*

All things emerge instantaneously-simultaneously

Zen Koan, (Story):

Monk: *"Where are you going?"*
Master: *"I am going to the place of no changing."*
Monk: *Can you leave from the place of no
changing."*

Master: "Leaving is not change."(MD)

The place of no changing is neither permanent
nor impermanent

Nisargadatta Maharaj: *"Anything that changes is
not it."*

Zen Saying: *"Bodhidharma never came from the
west."*

(Hint: Without perception)

Enquiry Koan: "What is a hand?"

Enquiry Koan: "Why are you reading this?"

Master Key:

There is no such thing as change

Key Sixty-One:

No Reasons,

No Purpose,

No Occurrence

Master Key:

No reasons, no purpose, no occurrence

Zen Koan: "Where does a snowflake land?"(MD)

*Key Sixty-Two:
Without Understanding
or Knowledge*

Without fixed positions
What good is understanding

The Shiva Sutras: *“Knowledge is bondage.”*

Without understanding

When **Bodhidharma** was asked, *“Who are you?”*
He replied, “I don’t know”

“I don’t know” like **MU**
A key to unpacking
Without understanding
Without analysis

Ramana Maharishi: *“When you are cleaning the house it is not necessary to analyze the dirt.”*

OR

When **Bodhidharma** was asked, *“Who are you?”*
He replied, “Not Knowing”

Without knowing
Without not knowing
The two are one
One concept
Without a bubble universe

Not Knowing a description of the Absolute?

Zen Saying: *“Bodhidharma never came from the west.”*

(Hint: Without perception)

Key Sixty-Three:
Without Significance

*The Master was asked, "What is the significance of
Bodhidharma coming from the west?"*

The Master replied, "Ask the Pillar

The Monk said, "I don't understand.

The Master replied, "Neither do I." (MD)

No significance

Mind and objects are one

Do not confuse this with control or creating

Just oneness without oneness

No good or bad, high or low, right or wrong

Neither also is not it

Enquiry Koan: "What is it prior to abstraction?"

No abstraction

No mind to abstract

There is no way to get to the truth

No truth

There is no now

There is no here

Its all foam
The ocean
But not

Without significance perception shifts
Without significance the mind gently loses it grip
Without significance the bubble “walls” tremble

Key Sixty-Four:

Without Duality or Non-Duality

Being it is being it
If you imagine you are not it you will think it is
something
Worse yet something special or different from
“you”

Nagarjuna: *“There is no unity (non-duality), there is no duality”... “There are no similarities, there are no differences.”*

Key Sixty-Five:

*Who Is It That
Imagines They
Will Gain or Lose
Something?
Without Polarities*

With the self-“I”-beingness-perceiver-body as a reference point enquiring “Who Am I?” reinforces the concept that you are.

Beware of these relationships
Self-other
Body-I
Self-realization

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

“What Am I?”--“Who Am I?” is not enquiry but rather delusion re-enforcing the “I” and Am which are not.

As two concepts “What Am I?”—“Who Am I?”
once they are recognized they vanish,
Cracking the abstraction and further abstracted
nonsense.

*Enquiry Koan: Without the thought called a
perceiver lens, where does the bubble-realm go?*

Enquiry Koan: Is there polarities prior to words?

Key Sixty-Six:

Opposites Are Not

Without words and language
Enlightenment and delusion
Two sides of one coin
Appearances

Without words and language
No distinctions

Don't make it into a problem

No problems

Opposites are true in perception
Without a perceiver
No opposites
No polarities

No good or bad
No right or wrong
No yes or no
No choice or not choice

No words
No polarities

Key Sixty-Seven:
The Illusion of Stillness
and Movement,
Water Currents

With or without movement of the mind images
appear

The movement of form
The movement of emptiness
The movement of movement
The movement of stillness

Waves produce images which are pre-verbal
thoughts called *nens* for Zen,
Samskaras for yogis
They are like currents prior to the wave and “later”
thought bubbles

The current which yields waves are so obvious
they are never questioned:
I am, I am the body, I am the mind, I am the doer.

From there the currents form further abstracted
foam like what am I? who am I? imagining a
solution through enquiry such as, “Who am I?”
etc.

Water Currents

Key Sixty-Eight:
Means and End
the Same

*Mahatma Ghandi (paraphrasd): The Means and
The End are the Same*

Its all Buddha-Consciousness
Buddha does the practice
Buddha receives or not the reward

“Realization” and function are one
Without behavioral concepts

Key Sixty-Nine:

Without Descriptions

*Descriptions are an abstraction of an abstraction
of an abstraction
Meaningless skandas
A descriptive explanation,
like a play of the elements
A thorn to remove a thorn*

Without Form
Without solidness
Without liquid
Without gas
Without matter
Without materiality
Without sensation
Without pleasure
Without pain
Without perception
Without associations
Without patterns
Without Mental Formations
Without predispositions
Without Consciousness
Without appearances which divide into two, self-
other
Without emptiness
Without form

Without world

There is no such thing as form
There is no such thing as Solidness
There is no such thing as liquid,
There is no such thing as gas
There is no such thing as matter,
There is no such thing as materiality
There is no such thing as sensation, pleasure. pain
There is no such thing as Perception
There is no such thing as Associations
There is no such thing as patterns
There is no such thing as Mental Formations
There is no such thing as predispositions
There is no such thing as Consciousness
There is no such thing as appearances which divide
into two, like self-other world etc.

There is no such thing as "I"
There is no such thing as Form
There is no such thing as solidness
There is no such thing as separation
There is no such thing as Emptiness
There is no such thing as Witnessing
There is no such thing as Awareness
There is no such thing as an Absolute state
There is no such thing as World
There is no such thing as location

Meditation is a technique
Meditation is a technique
Meditation is a technique

Key Seventy:
Without Permanence
or Impermanence

Without permanence or impermanence
That state without permanence or impermanence
is still a state

Key Seventy-One:
Without Order.

Without order or time sequences

Without a hierarchy in behaviors action or feelings
Without the power to grant wishes or desires
Consciousness a non-existent explanation

Without order or time sequences

Enquiry Koan: Without the waking state can it be known?

(Enquiry hint: If you can experience it or know it it is not you)

Without order or time sequences

Master Key:
Nobody knows

Nobody knows why anything happens
Nobody knows how anything happens
With or without perception

*Nobody knows where anything happens
Nobody knows when anything happens
Without perception*

Seamless

Master Key:

Everything is a seamless whole. Remove all the anthropomorphic tendencies, lessons, plans, rules.

Everything happens as it happens, no one knows why or how.

It is as it is, without judgment evaluation or significance, choice or what you imagine you needed.

(Enquiry Hint: Seamless is a pointer, a thorn, a perception, a perceptual illusion)

Key Seventy-Two:

Wave Twenty-Two

A Particle of Dust

(BOA)

A particle of dust is required for the universe to be

Two is one

One is two

Words representing the non-existent

Dust is required for the universe to be

Fear holds the universe together

“I don’t know”, burns it to the ground

Without right or wrong everything collapses

No positions

As the Absolute there is no such thing as (fill in
the blank)_____

A particle of dust is required for the universe to be

Zen Koan: *“All these snowflakes do not fall on any
particular place.”(MD)*

They fall nowhere

No snowflake

No place

Zen Saying: *“Not a snowflake falls in the wrong place.”*

Interdependent

The former: One depends on nothing
The later: everything depends on everything
A perceptual illusion

Key Seventy-Three:

Wave Thirty-Four
It All Must Be As
It Is (BOS)

Everything supports everything else
Everything is everything else
Everything is interdependent with everything else

Love, hate, fear courage holds the universe
together
They all must be as they are for the universe to be
as it is
A particle of dust
Interdependent
A grain of sand is as significant as "I"

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

Key Seventy-Four:
A Seamless Whole

All is a seamless whole
Without location
Buddha-Consciousness
Without cause and effect

Nisargadatta Maharaj: (*paraphrased*), *All that happens is the cause of all that happens.*

Buddha-Consciousness
A seamless whole

Not Buddha-Not Awareness-the Absolute
Without a seamless whole
Without location
No bubble for a universe to be in

The metaphor of a seamless body as your body
A misleading metaphor
Implying boundaries

No such thing as boundaries
No Body
No, No

All that is and that isn't is a seamless whole
A perceptual illusion

Zen Koan: *"What is the sound of one hand
clapping?"*

One hand seamless
Without location
Without no location

No sense of "I"-ness
Without sound
The Absolute

*Nature With
No "I"*

Master Key:

Nature is what it is. Like the sun has no wish to be hotter or snow cooler. Just as green is the nature of grass. The body-mind has the intrinsic tendency to produce an “I” sense and all that goes with it like choice and separation etc. There is no good or bad about it.

Master Key:

The question of ego often arises within the mind concept. Like nobody has ever seen an electron, just its effects. In the same way no one has ever seen ego, they have only seen its assumed abstracted effects

*Key Seventy-Five
Wave Thirty:
Nature; Another Dog
Barking*

When **Joshu** is asked, “I heard you have followed
Master Nansen, is that true?”

Joshu replied, “Chinshue (province) produces a
great Radhish.”(BCR)

All is nature,
An appearance made of Consciousness called
Buddha Mind

Nature without an “I”
The Master is nature
a plant
The teacher teaching is a dog barking

Grass is green
Sun is hot
Water wet
Mountains high

A Big Radish

Nature
A chick is born

Nature without an "I"
The Master is nature
a plant
The teacher teaching is a dog barking

*Buddha
Is Consciousness*

Master Key:

Buddha is a name for consciousness. The words are interchangeable. All perceivables and conceivables are made of consciousness. As consciousness is the substratum of all perceivables and conceivables.

Buddha as a term might leave some anthropomorphic imprint. That is why, in a teaching capacity try to stay away from Buddha as a term. Consciousness carries less anthropomorphic superimpositions.

Master Key:

All is Buddha or Consciousness, people and toilet seats.

Key Seventy-Six:

Consciousness Is Not Conscious

Consciousness is not conscious
Consciousness is not conscious
Consciousness is not conscious

Without plan
Without purpose
Without reason
Without cause

Don't Anthropomorphize

The mirror is without boundaries
as it contains the illusion of perception
boundaries appear

Even as form reflects emptiness
and emptiness reflects form
In the middle
You are not

The size and shape of the universe is determined
by the viewer

Which is Buddha-Consciousness unknowingly
viewing itself

Consciousness is not conscious
Consciousness is not conscious
Consciousness is not conscious

Without Anthropomorphism
Don't Anthropomorphize Consciousness

Not Buddha
Paradox:
You are it
But it is not you

Krsna: *"I am in every being, I am not in any being."*

Enquiry Koan: Why?

*Key Seventy-
Seven:*

*Buddha Is All and
Is the Ground of All*

Rising and Falling
Coming and Going
Similarities and differences
Duality and Non-duality
All that occurs is complete unto itself
A perfect event

Buddha No Buddha is he ground of all
No ground
No Buddha

Perception abstraction just a thought

Zen Koan: *A Monk asked, "What Buddha
(Consciousness) is beyond Buddha, (Consciousness)?
Answer: No Buddha (M.D.)*

Zen Koan: *"Where does a snowflake land?" (MD)
(Enquiry Hint: Without perception, no realms)*

Key Seventy-Eight:

Not Two

The “I” and the circumstances are one
Appearing to arise and subside together

One and the same
Without subject or object

Master Key:

Not Two

Not One

Not Zero

Life, “I” and the Absolute are One and therefore
are not

Buddha and no Buddha are one, and are not

One without a one to know or know about it.

Zen Koan: *A Monk asked Master Ummon what is
the real religion that Buddha preached?
He answered, “It is in relation to one.”(MD.)*

*Buddhist
Metaphors
The Mirror*

Key Seventy-Nine:
The Great Mirror

Heart Sutra: Form is emptiness
Emptiness is form

Form is solidified emptiness
Emptiness solidified form

Form reflects emptiness
Emptiness reflects form

Stand between

Since they are one and the same
neither are
Nor are you

No Buddha
No Mind
No Mind, No Buddha

Enquiry Koan: "If form and emptiness are one and the same, and neither are, where, and what are you?"

(hint: Form and emptiness are part of the illusion)

Not awareness: no such thing as

Master Key:

What we normally refer to as “inside” or “outside”, eyes open equals outside world, eyes closed equals inside a space within a body.

Without an “inside” or “outside” is the same as no distance or no location. The concept of “inside” and an “outside” are relative to position-identification.

Without abstraction and the perceptual illusion, there is no “inside” nor “outside”.

This key deconstructs the illusion of “going in”, along with the assumptions that go along with the “going in” concept.

Key Eighty:
The Illusion of
“Going In”

The illusions lies both without as well as within
Going within is delusion
Going without is delusion

Outside is illusion
Inside is illusion

It goes both ways

Zen Saying: *“Directing yourself towards it, you
move away from it.” (MD)*

*Enquiry Koan: If inside and outside are both
illusions, and the “I” has no location. Where then
are you? Where then am I”?*

(Enquiry Hint: “I am right here without here”)

The means and the end are one

Zen Koan: *(modified) From where does the one
arise or go?(M.D)*

*Key Eighty-One:
No Such Thing As...
Even the Essential Is
Water In a Mirage*

Neither thinking nor not thinking is Buddha
Not Buddha is non thinking
Not Buddha; the concept of thinking and not
thinking are nonexistent
Not Buddha, Not awareness;
There is no such thing as thinking or non thinking
or not thinking

Nirvana; where existence and non-existence are
unknown, unknowable
Without knowingness

Key Eighty-Two:
Water In a Mirage

Zen Koan: *“Is the weather cold or is the person cold?” (MD)*

Abstractions are not
Don't fall for the answer

Understanding: A waste of time
Neither understanding or time are without
transduction

Enquiry Koan: “Is a wave a wave?”

Not without water
The essential, (essence) quality of water is wetness
still water in a mirage
No mirage

Zen Koan: (slight modification): *Does the wind move, the flag move or the mind move. (MD)*

Neither-none of the above

*Even the essential wetness of water in a mirage is
still water in a mirage*

*Consciousness is the essential component of That
one substance. Still a description of the water in a
mirage*

Key Eighty-Three:

Seeds

Uncooked seeds

Like a thief entering an empty house

Predispositions: currents forming waves

The root is still movement or stillness

The essence is water

Water in a mirage

Key Eighty-Four:
Without Beingness

Buddha The Diamond Sutra: “No being has
ever entered Nirvana.”

Isness is an illusion

Key Eighty-Five:
Without Essence

Do not look for an essence prior to the world, as
there is none.

There is no essence prior to the world.
The world is a ripple in the water
Water in a mirage

Key Eighty-Six:
Without Perception
Without Enlightenment

Zen Saying, (modified): *Seeking and believing in liberation or enlightenment is to be bound by golden chains. (MD)*

Dropping the lens of attention
Dropping the lens of perception
Going blind
Without hearing

Master to monk: "When the eye is obstructed by sand is it in the way. When the eye of the Way is obstructed what is in the way?"

The Monk was unable to answer.

The Master said, "The eye is in the way."

Zen Saying: *"When the eye is opened by the Way there is blindness." (MD)*

Without perception
The eye cannot see
The ear cannot hear

The non-perceptual
Without

Meditation: Pulling attention back prior to sight,
sound, hearing, touch, smell, and taste.

*Enquiry Koan: What is attention, and from where
does it appear?*

Key Eighty-Seven:
Without Labels

Prior to the birth perceptual-label
Prior to the death perceptual-label

Without the concept of existence or non-existence
nor the state without existence or non-existence
Impossible to describe
Words cannot reach there

Krsna: *“Swords cannot touch it fire cannot burn it.”*

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

*Emptiness
and Form*

Master Key:

As form is emptiness, emptiness is form
Form as condensed-solidified emptiness
Emptiness as thinned-out form.
Since both are the same neither are

Do not fall into the trap of emptiness *becoming*
form or form *becoming* emptiness
Neither are without a perceiver.

Form does not become emptiness nor emptiness
form
Nothing happens without a perceiver
There is no emptiness
There is no form
Just metaphors

Zen Saying: *“Bodhidharma was asked, “What is
the ultimate truth in Buddhism?”*

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

Empty without empty
Holy or profane, a position or point to view from
The Absolute
Without positions or points to view from
Who or what can be holy
without a position
without perception

Key Eighty-Eight:
There Is No Source,
No Form or Emptiness
Can Take You To Who
You Are

The absolute emptiness is the sound of the reflections

As your voice is the source of an echo
Form is the source of form
Form is the source of empty
Form is the source of the reflections
The absolute emptiness is the source of form
No source
Without a before or after

Master Key:

There is no source
There is no source
There is no source

As reaching for form to go beyond form is form
itself

Absolute(ly)
Alleged obstacles barriers are form-reflections
Absolute(ly)

It is only thoughts and ideas about the Absolute
which appear but can never take you from that
which you are
Absolute(ly)

*The absolute emptiness too is the sound of the
reflections*

*The absolute emptiness is part of the illusion
The absolute emptiness is part of the illusion
The absolute emptiness is part of the illusion*

Key Eighty-Nine:

Form Is Not,

Emptiness

Is Not

Zen Saying: *“A Monkey grasps at the moon”*

The Absolute, reflected in the water as
The mind
The monkey mind

You as formed mind formation
The monkey mind grabs at itself at its own
reflections

The emptiness appears reflected in the water as
the mind
The monkey mind

You as formed mind formations
Emptiness illusioned as a watery background
The monkey mind grabs at its own reflection

Master Key:

Form is emptiness, emptiness is form

Neither are
Absolute(ly)

Beyond opposites is a state
The state which remains when the opposites are
no more is one side of a subtle state

A perceptual illusion

Key Ninety:
Form Is Not Form,
Emptiness is
Not Emptiness

Purification is merely going back the way you
came
Unraveling
“From later” to earlier abstractions

Heart Sutra: *Emptiness is form*
Form is emptiness

Form is not form
Emptiness is not emptiness

Try to purify form you get form
Try to purify emptiness you get emptiness
Why bother?
A fools errand

Form is not form
Emptiness is not emptiness
A fools errand

Master Key:

1.) *As a perception everything is as it is and cannot
be different from what it is*

2.) *Without perception no such thing as is, not is, or
whatever is left
1000 Negations*

Master Key:

Form and emptiness cannot take you to who you are

Realizing no location
One and the ONE vanish
Without source origin or location
Absolute(ly)

Non-Duality

Master Key:

Non-duality is a station.

There is no non-duality, there is no duality.

To perceive things as not separate is regressed

In the Absolute there is no non-duality nor duality

There is no non-dual life style, non-dual embodied state, nor an experience of on-duality.

Nagarjuna: *“There is no unity (non-duality) there is no duality.”*

Zen Koan: *A Monk asked Master Ummon what is the real religion that Buddha preached?*

Master Ummon answered, “It is in relation to one.” (MD)

Key Ninety-One:
Wave Eighty-four:
The Delusion of
Non-Duality (BCR)

A Bodhisattva without perception of a being or a
self
An oxymoron

Non-duality, a beginning step

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

Non-duality: a deluded station

There is no such thing as non-duality
Absolute(ly)

Zen Saying: *Master Mummon*
All appearances appear to oppose the one (MD)

Key Ninety-Two:

*Wave Eight
No Form, No
Not Form (GG)*

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 not movement

All appears all or not at all

Zen Koan: *(modified) From where does the one
arise or go?(MD)*

*Enquiry Hint: Non-duality is a state or station, don't
get off the train and try to nest there.*

*Consciousness
and the Absolute
Buddha and
Not Buddha*

Key Ninety-Three:

Ordinary Mind

Buddha

Absolute Mind

Not Buddha

Start with your mind as in a container
Next “see” it as consciousness

Dissolving the edges
Consciousness outside the boundaries

Consciousness as temporary
Emptiness appearing as subtle consciousness

Notice the awareness
Burst the bubble of isness
“Prior” to consciousness

Zen Koan: *A Monk asked, “What Buddha
(Consciousness) is beyond Buddha, (Consciousness)?
.Answer: No Buddha (M.D.)*

Zen Koan: *“Where does a snowflake land?” (MD)
(hint: Without perception) no realms*

Key Ninety-Four:
Buddha Pervades,
Not Buddha

Zen Saying: *“Both the Buddha nature and the not
Buddha nature pervade.”* (MD)

Buddha pervades
A poor metaphor
Consciousness is what is
The concept of “is”, a poor metaphor

Not Buddha
Prior to Consciousness

Not Buddha is not prior to, yet a better metaphor
then before Buddha,
It is simply when Buddha drops off
Not Buddha

A state where Buddha-Consciousness is Not
Buddha
“Where” Buddha-Consciousness is without
Buddha-Consciousness

Awareness

Not Awareness

Master Key:

Awareness can be metaphorically viewed in three ways all of which are accurate;

First: A station or state which rests, like a lens between the emptiness-consciousness and the Absolute (See Rays of the Absolute),.

Second: An aspect of the Supreme Witness or Supreme Perceiver, (See Rays of the Absolute), which is aware of the Big Emptiness, and which superimposes its idea of the Absolute on the Big Emptiness

Third: As the light of consciousness- emptiness

Whichever of the above appreciate that awareness is a state, temporary, and a function appearing “on” the Absolute, (which is without awareness).

The absolute is without awareness

The absolute is without awareness

The absolute is without awareness

Enquiry Koan: What is it that is not essential

(hint: blow out the light) again the absolute is without awareness

Key Ninety-Five:
Wave Eleven
The Light of Awareness
(BOS)

Seeing something as something
The light of awareness shines
The delusion of isness persists

The path remains unforgotten
The light of awareness still shines
The delusion of isness persists

What is wrong?
The light of awareness is shining
The delusion of isness persists

Enquiry Koan: What is it that has no light of awareness?

Key Ninety-Six:

Wave Sixty-Two:

*Awareness, the Light of
Consciousness (BCR)*

Within form lies awareness
Between awareness and the world the substance
of consciousness resides

Prior to awareness, and it awaring rests the
Absolute-No Buddha

Untouched as the “light” of awareness the
consciousness assume a form called Buddha

One
Not two
A sun with its rays of consciousness
The world illusion appears

Nusargadatta Maharaj: “...*We are all Rays of
the Absolute...*”

Key Ninety-Seven:

Wave Sixty-Seven:

*There Is No Such
Thing As Awareness
(BCR)*

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

Without attachment to perceptions
Is it here?

Without the concept of perceptions
Without the concept of a perceiver

A bird is not a bird,
It is the name of a perception

There is no such thing as awareness
There is no such thing as awareness
There is no such thing as awareness

We refer to it as awareness, but there is no
awareness

Nisargadatta Maharaj called it unawareness

Not Awareness

Key Ninety-Eight:

Wave Thirty-Eight
The Light Goes Out
(BOS)

Defining yourself through the mask of perception
the senses validate your claim
With consciousness as its substance
With awareness as its light
The non-existent person which is merely a state
believes it is and is permanent "As if" it was, is,
and will always be there

The mind concept solidifies
The person illusions existence

Without I-identities
Without definitions The state called person begins
to dissolve

Without the mask of perception
No mind
No state of person
The fairy dust of consciousness scatters
The light of awareness goes out
Nirvana means extinction

*Key Ninety-Nine:
Wave Fifty-Eight
Not Awareness. No
Dream. Light (BOS)*

The past dissolves in the present moment
All dissolve into zero
Without Zero

The present naturally hates the perceived past
As soon as an illusory cause is postulated and
believed it illusions an illusionary result

*Quantum Psychology: "All solutions based on a false
conclusion are false."*

All falling away
A cinema without the illusory light of awareness

Not awareness no dream light
Not awareness no dream light
Not awareness no dream light

Blow out the light Blow out the light
Blow out the light

Key One Hundred:

Wave Ninety- Three Residing On Unawareness (BOA)

That which comes and goes: an illusion
That which perceives and is perceived: an illusion
That which explains and understands is a
perceptual illusion

Treasure hunts are entertaining but are
perceptions as are spiritual paths

“You” and “I” perceptual appearances

We and all come and go together
We and all come and go together
We and all come and go together

Even awareness is fools gold
Residing on unawareness

We all come and go together
Residing on unawareness
Not awareness
Not awareness
Not awareness

*Key One Hundred
and One:*

*That Which Cannot
Be Negated (BOA)*

The dissolution of the imaginary self
This, no matter how obtuse, is the imaginary self's
playground
Still the Buddha nature's light called awareness is

The absolute
A line
Not this not this

That which cannot be negated
Only described as Not This
Or
No such thing as

*Enquiry Koan: "What does That have to do with
this?"*

*Key One Hundred
and Two:*

Wave Thirty-Eight:

One Shot

One does not enter Nirvana
One does not leave Nirvana
One shot

Not even as one sweep
Boom

Nirvana means extinction
Don't fall for the light of awareness
Don't get off the train
Its just a station

*Key One Hundred
and Three:*

*Not Awareness,
No Light*

Zen Master; “The entire universe is the light of
the self” (MD)

Poor languaging as it implies a self, a light, and a
source

Master Key:

Awareness the light of consciousness is prior to
self, source and universe

With a self, implies a source point

Not Awareness-Not Buddha has no awareness, no
light of awareness no source point or logos

Zen sometimes could(?) be read to imply two
deviations from Maharaj.

First that there is a universe and a self which must
be realized and dealt with, and second

manifesting Zen or Buddhism in the world is part
of the process

However Maharaj and Buddha confirm there is no
self, soul, life or world

*Enquiry Koan: How does manifesting in life and
realizing something about life appear?*

*Enquiry Koan: If all is made of the same substance.
You and I are made of the same substance, yet I am
not you, you are not me?*

Krsna: *"I am in every being, yet I am not in any
being"*

Its all where you stand

Nisargadatta Maharaj: ... "No you no me, no
you, no me." ... "I am you, you are me"

*Enquiry Koan: Its all where you stand
Without place or position
Who stands where?*

*(hint: When the light is blown out there is no longer
the light of awareness)*

*Not Awareness
Without Time
Distance Space
or Location.*

Master Key:

Time, distance and location are abstraction-perceptions and are the glue holding together the illusion, (As if its all in a location, separated by distance space and time).

*Key One Hundred
and Four:*

Deja vu

There is no such thing as source
There is no such thing as location
There is no such thing as origin or originate
There is no such thing as "I" self or other
No before, during, or after
No Here
No Now

*Key One Hundred
and Five:*

*Time Yields the Delusion
of Cause and Effect*

Past is gone an illusion
Future has not occurred a concept
Now an impossibility

Cause and effect whereby a past causes a present
or future is a bottomless pit of stupidity.

Thinking you can alter the present or future by
changing the past is delusion

None Are

Nisargadatta Maharaj: "...cause and effect are
just a way of thinking about things..." "...Causes and
explanations are just a way to make you feel better
about what happened."

Zen Koan (modified) *The concept of time is hell*

*The Dream-
Bubble-Realm*

Master Key:

The bubble floating on the emptiness void can be “viewed” as a transparent bubble containing the cosmos.

It is through identification with that which is within the bubble realm that a world and personage appear and yield concepts like existence, God, enlightenment isness spiritual etc. etc. etc..

Nisargadatta Maharaj: *“There are an infinite number of Gods in an infinite number of universes.”*

Enquiry Hint: A single thought contains the universe, without it the universe dies....especially in the dream realm

Zen Koan: *Master Seppo: “The whole universe is no bigger than a grain of rice.” (MD)*

(Hint: As the Supreme Witness the universe can appear no bigger than a grain of rice, consciousness floating on emptiness.

As the Absolute there is no such thing as rice or emptiness.)

*Key One Hundred
and Six:*

Distinctions in Bubbles,

Distinctions between things appear only in the
foam-bubbles

Distinctions between birth and death appear only
in the foam-bubbles

Distinctions between causes-effect appear only in
the foam-bubbles

*Enquiry Koan: Without a perceiver is there birth
and death, distinctions, or cause and effect?*

*Key One Hundred
and Seven:*

Wave Forty-One:

*Waking-Up Is Part
of the Dream. (BCR)*

When the cut is not complete
The “return” can be a shock

Later the “return” softens and is assumed
In this assumption of a return
The dream brings life

Like buying a roundtrip ticket a traveler is certain
of returning
This certainty repeats the cycle anew

The deluded think the return is inevitable
Not knowing it is dependent upon this assumption
as is all Buddhas who imagine separation from the
birthless

Getting off the train

Getting off the wheel

Do not dull the shock

Do not make this sleepy assumption

Stay awake

The concept of sleeping or waking up is part of the
dream

Zen Saying: (*Nansen*)

Seeing a flower is similar to a dream

*Key One Hundred
and Eight:*

*Wave Twenty-Fiv
Dreaming Negations
(GG)*

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."

Zen Koan (*modified*) *In the world there is not an inch of land.*

Without perception

*Prior To
Consciousness:
The Absolute*

Master Key:

The Absolute, also referred to as Not Buddha is THAT on which all appear to appear. This That could easily be confused with the “I Am That”, as in everything is one substance or consciousness. Rather *As the Absolute Not Buddha*, there is no one substance concept nor the concept of non-duality.

At the “early” stages of realization it is, and yet relates to the bubble realm. In the “later” phases, it can best be described through the *Eight Negations of Nagarjuna*.

Nagarjuna: The Ultimate Description

Master Key:

Nagarjuna

Nothing arises

Nothing subsides

Nothing comes

Nothing goes

There are no similarities

There are no differences

There is no duality

There is no unity (non-duality)

Nisargadatta Maharaj: “There is no birth, there is no death, there is no person, its all a concept, its all an illusion?”

Master Key:

*Whether you imagine you break the rules and do bad
or do good deeds or whether you suffer or not it has
no impact on Nirvana*

*Key One Hundred
and Nine:
Without a Fixed State*

Realization is not of a state nor a fixed idea you
have about a state
Nor is it an image or an experience

It is not hidden
There is only the absolute
In the smell of the air
In the sound of a car
There is only the absolute
Even the knower who knows this or the reader
that reads this is the absolute

*Key One Hundred
and Ten:*

Without a Self View

Even touching the absolute there is a tendency to
hold onto the self view

Having penetrated the absolute, there can be no
attachment to the absolute

Key One Hundred and Eleven:

Prior to Consciousness

Prior to Consciousness
Not Buddha reaches all

Without name or function
Independent

Without subject or object
Absolute Subjectivity

There is no such thing as the Absolute as a place
or thing.

There is no all to reach or touch

Nisargadatta Maharaj: "...*there is no link
between the Absolute and the world...*"
(Hint: Neither are)

Enquiry Koan : "Is the ultimate in the visible?"

Zen Saying: *The Buddha never taught anything.*

Zen Saying: *Bodhidharma never came to China*

*Key One Hundred
and Twelve:*

*Wave Sixty-One
No Cause of Causes,
No Logos*

Here is as good as “anywhere”
Now is as good as any “time”
No place to start or finish
No place for activity or rest

“Inside” the realm it all seems so real
“Outside” the realm, there is no such thing as
beginning nor end
No point of entry nor point of origination
No cause of causes

“Outside” the realm
Without “inside” or “outside”
No cause of causes

Nisargadatta Maharaj: *“In the Absolute, I do not
even know that I am.”*

Buddha: *“You may not necessarily be aware of your own enlightenment.”*

No cause of causes

No cause of causes

No cause of causes

*Key One Hundred
and Thirteen:*

Wave Sixty-Two:

*Outside the
Realm (BOS)*

There is no enlightenment nor delusion
“Outside” the realm its funny to hear the word
Buddha or say or hear things like, “We are all
Buddha”, or “How can a Buddha become a
Buddha?”, as it seems so unnecessary like adding a
cup of wetness to the ocean

*Enquiry Koan; “Why is this true?”
(Hint: There is no you, “I” all or Buddha)*

*Key One Hundred
and Fourteen:*

*No You Without
Divisions*

The stateless state of the Absolute is prior to
dividing reality into parts
Of course you will not be there as you are a by-
product of this division
You are not prior to this fragmentation or divisions
There is no such thing as prior

*Key One Hundred
and Fifteen:
Without a Subject
or Object*

Answers that appear through the vehicle of thoughts experiences knowledge or understanding are delusional.

Knowing without a knower or knowingness or
knowing about
Without a subject or object

Free subjectivity is not dependent upon vehicles
and is without a subject-object
without a knower or knowingness or knowing
about
Without a subject or object

*Key One Hundred
and Sixteen:
Only the Absolute*

All things when touched upon are the Absolute
There is no being or becoming
Only the absolute

Things are perceptual illusions
When the mask of perception is broken
The mirrors smashed
Only the Absolute
The vastness on which everything which appears
to be and appears to rest

*Key One Hundred
and Seventeen:*

*That is This
This Is That*

That is always That is always That is always That
Mu

That is always this is always that is always this
Mu

*Enquiry Koan: If that is always this and this is
always that, who or what or where are you?*

(hint: MU)

(hint): I Am That-You Are That-You Are Not

**THE ABSOLUTE IS THIS
THIS IS THE ABSOLUTE
THERE IS NO THIS
THERE IS NO ABSOLUTE**

*Key One Hundred
and Eighteen:*

The Two Are One

Zen Koan (*modified*) *Heaven and hell have there
root in the Absolute*

Nisargadatta Maharaj: *"I am That which reveals
this."*

Seeing is not seeing
Not seeing is seeing

Exercise: Eyes closed,
"What do you see?"

Eyes open
"What do you see?"
The two are one.

Ears blocked what do you hear?
Ears unblocked what do you hear?
The two are one

Nisargadatta Maharaj: *"I am That which reveals
this."*

For fun:
Eyes closed: I am That
Opening eyes: Which reveals this

*Key One Hundred
and Nineteen:*

*Nirvana is Samsara,
Samara is Nirvana*

As form is emptiness
Emptiness is form
Samara, (The world)
Nirvana, (Extinction)
Both are one and the same
Neither are

One shot

World with perception
Nirvana without
(*hint: Not two, Not one*)

*Enquiry Koan: How can the Absolute be
experienced?*

Master Key:
Not Two
Not One
Not Zero

*Key One Hundred
and Twenty:*

*Wave Sixty-Three
No Leaving,
No Returning) (BOI)*

Coming back to life after the great death is like
speaking perceiving and acting in a dream of not
knowingness
Immediate recognition of **Mu**

You never come back to life, nor did you
ever enter or leave life
Leaving and returning is like untransduced sound
Noise without meaning

Zen Saying: "*Bodhidharma never came from the
west?*"

The Absolute
Without movement, things, location, place or
position

Nisargadatta Maharaj: *“In the Absolute I do not even know that I am.”*

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