

Chapter 1 : The Recorded Sayings of Zen Master Joshu | calendrierdelascience.com

Sayings of Master Chao-Chou has 46 ratings and 2 reviews. James said: Brilliant! Startlingly clear and direct, and somewhat surprisingly for me, contains.

He was eloquent and sought the Way through good works, but then he encountered Master Nagarjuna and found the gate. Nagarjuna recognized him as a man of wisdom. First he sent an attendant with instructions to place a bowl filled with water in front of his seat. Kanadeva looked at it and threw in a needle. Do not talk about your conduct. Why should I grudge you its head? As for the king, his right arm twisted and fell down to the ground, and seven days later he was dead. Early Masters Ming asked Apart from those esoteric sayings and esoteric ideas handed down by the patriarchs from generation to generation, are there any other esoteric teachings? What I can tell you is not esoteric, I Huineng replied. If you turn your light inwardly, you will find what is esoteric within you. Now he wishes to go here and there to learn the Buddha-dharma. The Transmission Of The Lamp, Sohaku Ogata As for sitting, sitting is something that should include fits of ecstatic laughter-brayings that make you slump to the ground clutching your belly. And when you struggle to your feet after the first spasm passes, it should send you kneeling to the earth in yet further contortions of joy. Lin-chi, The Zen Teachings of Master Lin-chi, Burton Watson Students of the Way, even if you attain enlightenment, do not think that this is now the ultimate and thus abandon your practice of the Way. The Way is endless. Even if you are enlightened, you should still practice the Way. Consider the ancient story of the lecturer Liang Sui calling upon Ma Yu. If a barbarian comes, it reveals a barbarian. If a Chinese comes, it reveals a Chinese. Although I called on more than sixty prominent teachers, barely one or two had great perception. The rest hardly had real true knowledge-they just want your donations. Even when you are engaged in doing things, this is not something external. Take hold of them and return them to your true self-this is what wondrous function is. The eighty thousand sensory afflictions are immediately transformed into eighty thousand means of transcendence, and there is no more need to make a special point of studying with teachers. In your daily activities you deliver countless numbers of sentient beings and accomplish countless enlightening works and pass through countless gates of the Dharma. It all flows out from within your own breast-how could there be any other? How could I not see them? It cannot be put into words. There is no doubt about it. Early Masters With impurity in the essence of mind even a buddha is an ordinary being. When your mind is crooked or depraved, you are ordinary beings with buddha-nature latent in you. On the other hand, when you direct your mind to purity and straightforwardness even for one moment, you are a Buddha. Powell The master and an official were walking in the garden and saw a rabbit run away. There is no other in the whole universe; it is just you. Who else would you have see? Who would you have hear? Suppose the rain stopped right now-then would you hear? Because you are not deliberately trying to listen. How about when they say the sound of the rain has given you a sermon? I do not agree; the sound of the rain is you giving a sermon. But do you understand? Clarify it directly; then what else is there? Foyan, Instant Zen, Thomas Cleary For those who find this body of reality [dharmakaya], the numberless sentient beings are just one good person: Eka, Zen Dawn, J. Early Zen Texts from Tun Huang Shambhala Dragon Editions When your glance falls upon a grain of dust, what you see is identical with all the vast world-systems with their great and mighty hills. To gaze upon a drop of water is to behold the nature of all the waters of the universe. Moreover, in thus contemplating the totality of phenomena, you are contemplating the totality of Mind. All these phenomena are intrinsically void and yet this Mind with which they are identical is no mere nothingness. By this I mean that it does exist, but in a way too marvelous for us to comprehend. It is an existence which is no existence, a non-existence which is nevertheless existence. You are not to think that I have come and gone away. Aged 87 years, he had lived as a monk for 58 years. Yunmen, Master Yunmen, Urs App.

Chapter 2 : The Recorded Sayings of Zen Master Joshu - calendrierdelascience.com

His sayings and dialogues have been preserved in the Zen literature as timeless and potent manifestations of the enlightened experience. Included here is the first complete translation of Joshu's sayings, Zen dialogues, poems, and records of his pilgrimages, as well as a short biography.

It is in this area of classical Chan that I gather most of my inspiration. Classical Chan was around the period of CE or AD and in this time period, many many great masters came to be: Chao-Chou was born somewhere in the mid and died in He was years old when he died. It is that kind of an exhortation to look deeper and to look into mind itself. This was a time period of looking into the Buddha-nature and to try to go beyond the intellectual discussion that had been going on before that time period. Yet one can be buried in all that and in terms of doing that, one becomes an intellectual. And as an intellectual, we lose sight of what Chan really is or what Buddhism really is - this idea that everything is mind. Probably the most difficult thing about meditating is not to meditate. Now, I am not quiet. I am bringing back my method. What was that sound? My legs are hurting me! I wonder if this is mind. I wonder if this is enlightenment. And as a result of this kind of practicing, we get nowhere because we are kidding ourselves because we have no idea as to how we can establish what mind is. I was once asked to write my account of what I felt of my experiences up until that point in time, and I hesitated to do that. And worse than that, it can cause problems to others who might try to copy that kind of an experience. But there are so many kinds of experiences. One should not think that this is the definitive experience that defines how I have achieved any kind of a realization of any level. Rather, progress is made in the practice by letting go. Letting go of any kind of an idea of realization, or that one is on a path. But from this viewpoint, it would just drive you crazy. One can be trapped in emptiness. Not an individual self but being in the experience of this present moment. Last week I alluded to the monk that had slippers on his head. That had to do with Nansen, where these two young monks came in and they were fighting over a cat. A self cannot own another item. These things are just simply transitory. Seeing things in this way creates either greed, hatred or ignorance, which produces the other two - greed and hatred. We put appropriate clothing on and only do certain things. Our thing is that we messed things up. But life is very mushy [when you think about it]. At least it was healthy; I ate healthy for the meal. And that is an incredible, incredible power. I talked about it last week - about how powerful the mind is. If one alters it in this moment and chooses [if they choose in the right way] as to how to look at the world, how to be unfettered by discrimination. When we see the world in this way, it is clear. We let go, we let go, we let go. We just simply let go of any kind of a conceptual thinking and just allow the mind to reveal itself. Yet if we engage in conceptual thinking, our mind becomes very very myopic, very nearsighted; only sees things in front of it. It cannot feel anything, cannot sense anything. And as a result of that, we have no ability to perceive things as they are truly appearing versus what we give the impressions of. This is pretty good stuff: Will you allow me to discuss not mind or not? One of the monks is asking the question to him. So we can talk about mind but ultimately, we have to realize mind. Causes and conditions never fail. Causes and conditions never fail; this is the Buddha-mind. In Jeopardy they give you the answer and then the question comes. What does that mean? Not seeking the mind is the same as seeking the mind. Like a Huatou, right? Without being involved in the intellect, how will you respond? The Master said: What do you think he would say? Or it could be sometimes when you see some people they will ask you questions but they are really looking for the bad. It becomes very very boorish when people do that. These are smart-alecky monks that are asking these questions. Okay, you want to add something Sentha? Without looking for good or bad, what is the original face, what is the original nature of mind? Everything is relative except mind. Mind is the only permanent unchanging thing there is; everything else is relative and changeable. It is not that way at all. The mind is aware; even if it is engaged in talking, it is aware of it; completely clear, perfectly. And so in this way is the way that we meditate; not in this dead meditation but this alive meditation. To talk about it even a little is picking and choosing, yet I am not within clarity. In what place can you see the Patriarch? What place can you see him at? Where do you think he appears and in what way? And is that really his way or is it a different

way? Very interesting - where is he appearing? Do you have any feel for that Senta? The patriarch words are the finger pointing to the moon. The patriarch is appearing where the words are not. Okay, let me read the next part then. He cannot even say he is not in there because to say that isâ€¦ that. By not knowing in this way means not knowing, not out of ignorance but by knowing that picking and choosing is discriminatory. So he side-stepped the question? To talk about it even a little is picking and choosing. Then how do you instruct people? The master said only that the true way is without difficulty; just refrain from picking and choosing is my instruction. The words themselves are phenomenal but the action is not phenomenal. So if somebody who was angry at you, you do not become angry. You find a way to diffuse the anger of the other person or walk away from them if you cannot do that. So you understand causes and conditions - if you argue with this person, that person will get louder; then you will get louder, you will get angry, you will strike, and they will strike you [whether with words or through the body]. Or something that happened to you, what are you going to do? Only four people, the rest of you are lying about it. Never had a flat tire; how about an engine going bad on you? I ran out of gas. Okay, so you got angry. How many people here have run out of gas before, raise your hands? You never ran out of gas? Okayâ€¦ I believe that. Laughsâ€¦ So anyway but most people run out of gas and most people have a flat tire at some point. And a flat tire happens to mostly everybody. When things are on the road and your tire goes flat, what are you going to do about it, you know? But it creates an emotion. We get moved by the environment but there are times when you just let go of these things. There was once in my house a fluke accident happened where I had a sprinkler head break off and shot water up my eave and into my ceiling in my living room that was unbeknownst to me.

Chapter 3 : The Recorded Sayings of Zen Master Joshu - Zhaozhou (Shi), Chao-chou (Shih) - Google Books

Chao-chou is the author of Radical Zen (avg rating, 14 ratings, 1 review, published), The Recorded Sayings of Zen Master Joshu = (avg rating.

Chapter 4 : Zhaozhou Congshen - Wikipedia

The Recorded Sayings of Zen Master Joshu Joshu Jushin, also known as Chao-chou Ts'ung-shen (), was one of the great Ch'an (Zen) masters of ancient China. It is said of Joshu that his "lips emitted light" because his manner of teaching was to speak words that so profoundly expressed Zen realization that students often had immediate insight.

Chapter 5 : Sayings of Master Chao-Chou by James Reid Green

Joshu, also known as Chao-chou Tsing-chen, was renowned for his powerful ability to express the enlightened mind in a pithy manner. His sayings are extremely influential throughout the Zen tradition and included in most koan anthologies.

Chapter 6 : The Zen Masters Said That?? Quotes From the Zen Classics

Get this from a library! The recorded sayings of Zen Master Joshu = Chao-chou chan-shih yu-lu. [Zhaozhou, Shi; James Reid Green] -- "Joshu Jushin () was one of the great Chan (Zen) masters of Ancient China.

Chapter 7 : The Recorded Sayings of Zen Master Joshu - Chao-chou (Shih), Zhaozhou (Shi) - Google Books

Sayings of Master Chao-Chou (Hardcover) / Author: Green ; ; Books.

Chapter 8 : Project MUSE - Doing Time: Shakespeareâ€™s Weasel, Chao-Chouâ€™s Dog, and the Melancholy

The Zen Masters Said That Quotes From the Zen - Quotes From the Zen Classics Chao Chou dropped his broom, The Recorded Sayings of Zen Master Joshu, James Green.

Chapter 9 : Zen masters say "Don't seek the truth - just drop your opinions

The old Zen master Chao-chou () is one of those prototypical figures in classical Zen literature, the unpredictable protagonist of many of the key cases in the major koan collections.