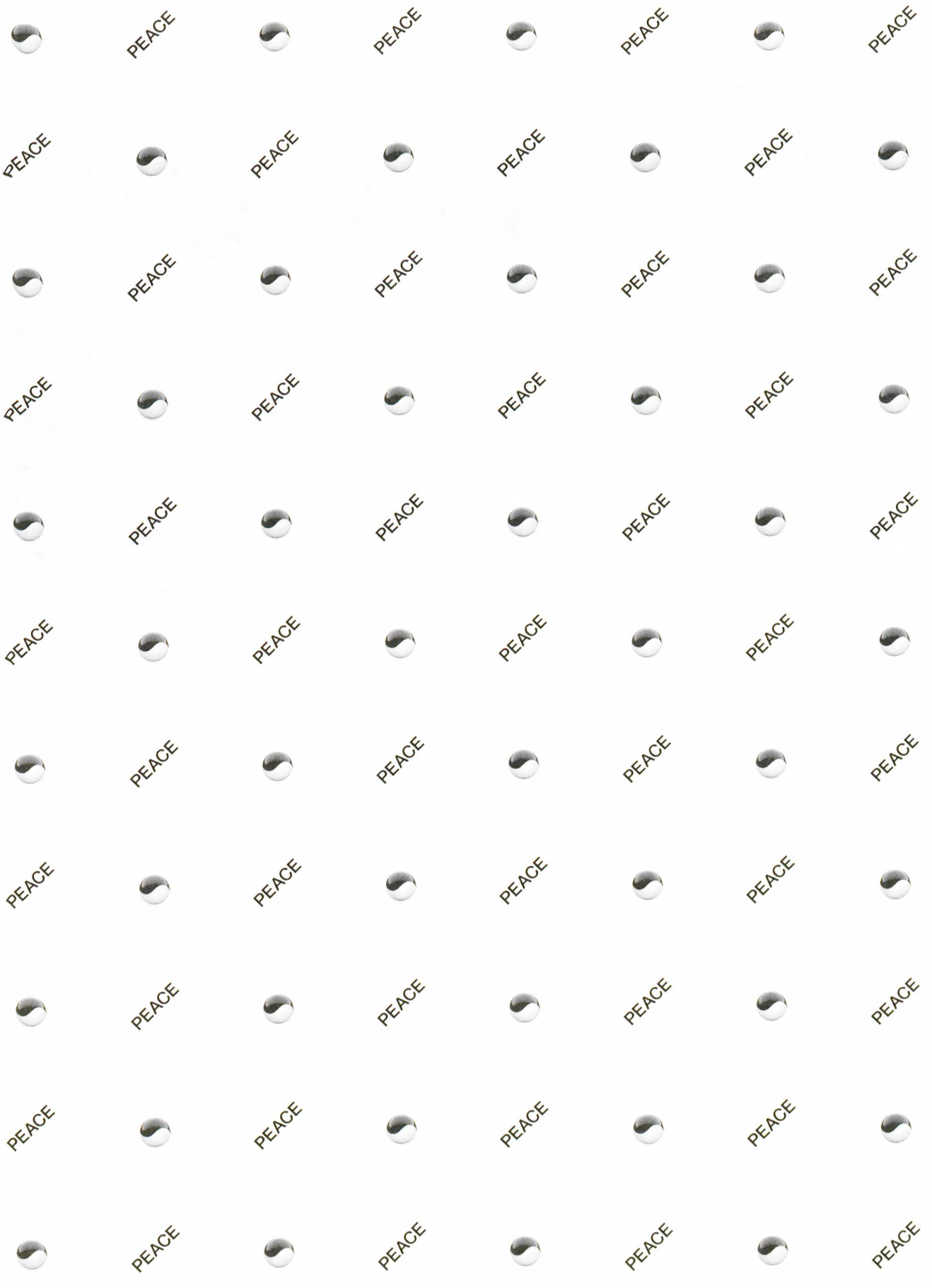


Timur Si-Qin  
Premier Machinic Funerary Part II



PEACE









The mirror is thoroughly egoless and mindless. If a flower comes it reflects a flower, if a bird comes it reflects a bird. It shows a beautiful object as beautiful, an ugly object as ugly. Everything is revealed as it is. There is no discriminating mind or self-consciousness on the part of the mirror.

If something comes, the mirror reflects it; if it disappears the mirror just lets it disappear. No traces of anything are left behind.

Such non-attachment, the state of no-mind, or the truly free working of a mirror is compared here to the pure and lucid wisdom of Buddha.

Zenkei Shibayama,  
On Zazen Wasan







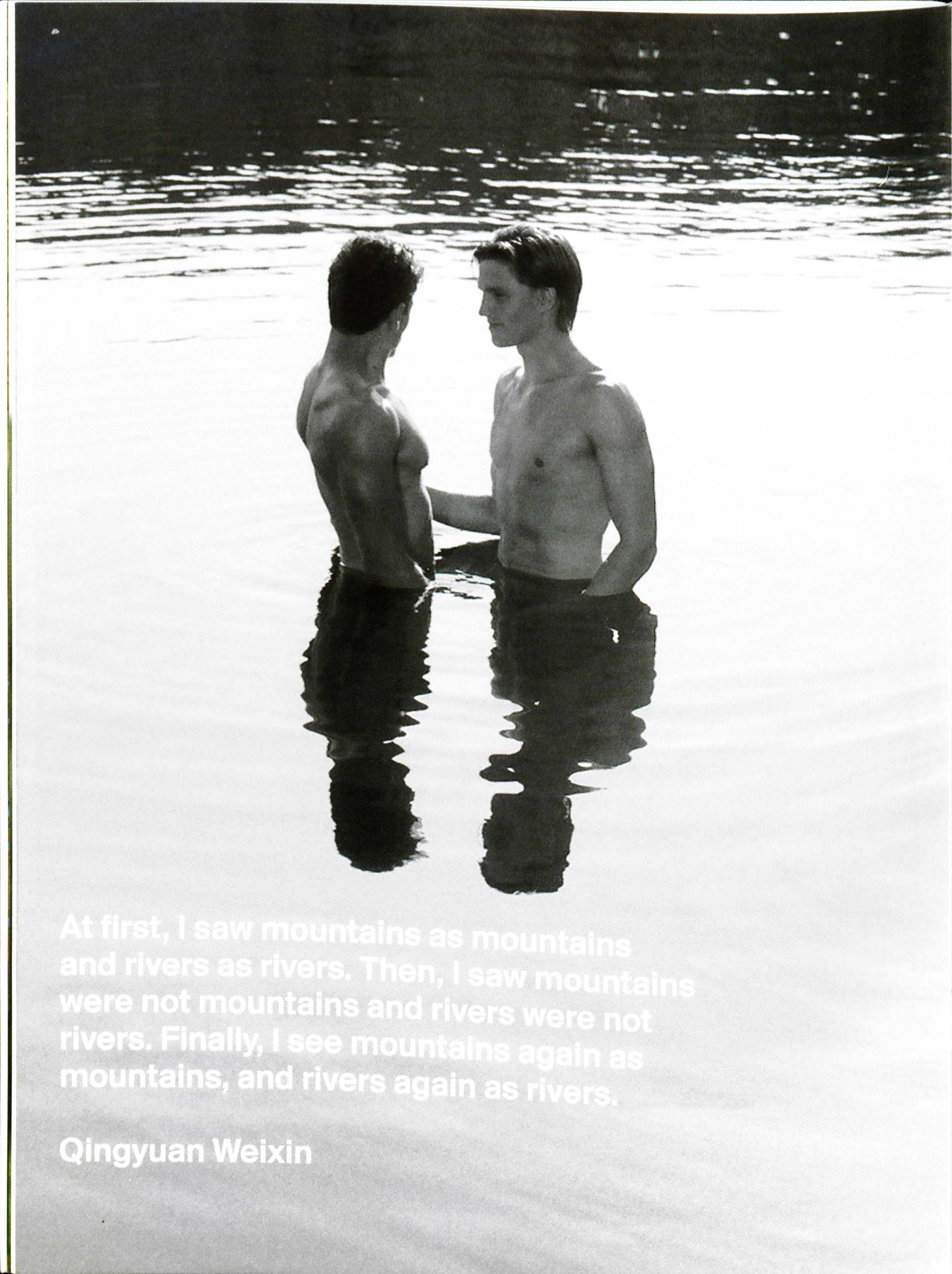










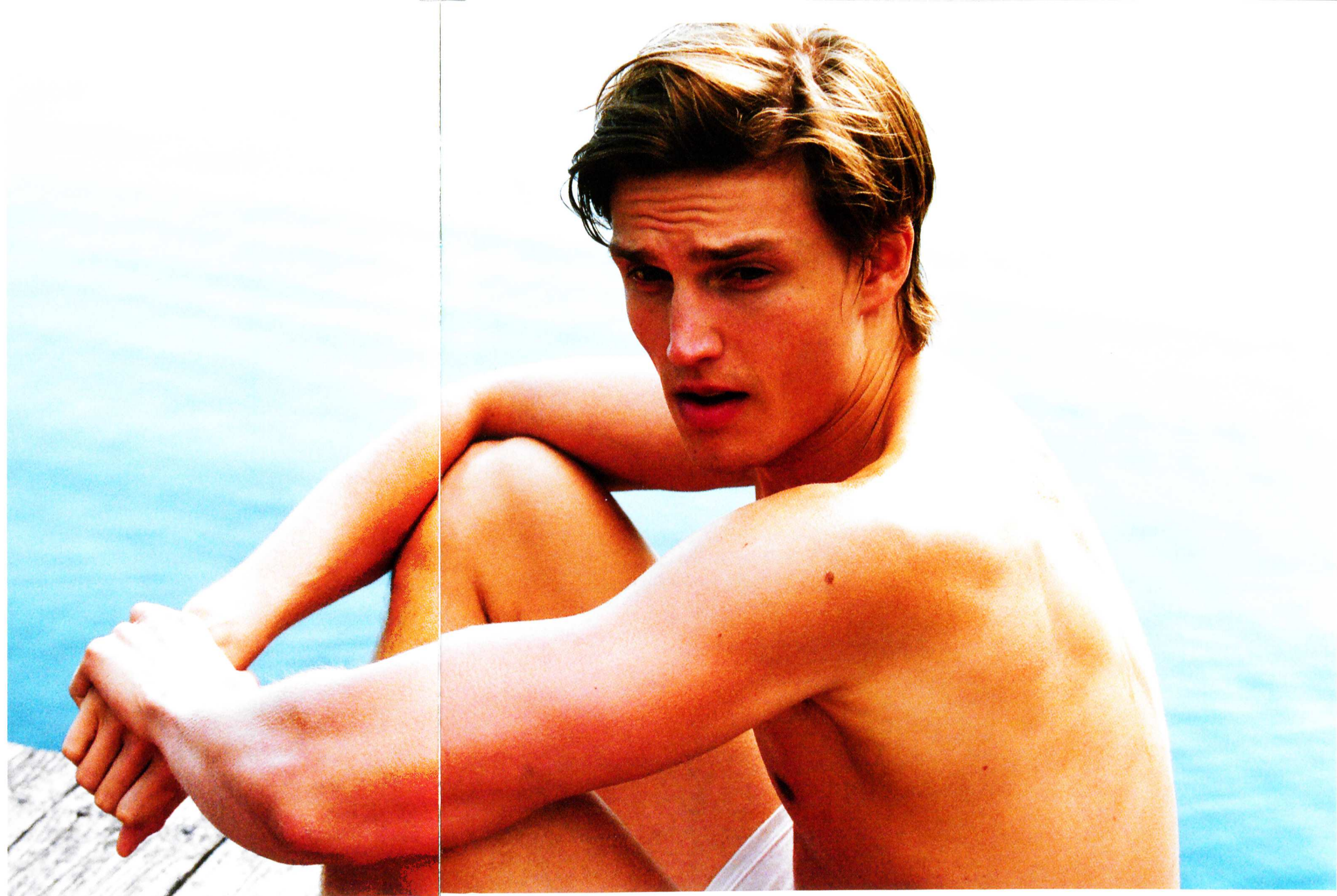


At first, I saw mountains as mountains  
and rivers as rivers. Then, I saw mountains  
were not mountains and rivers were not  
rivers. Finally, I see mountains again as  
mountains, and rivers again as rivers.

Qingyuan Weixin















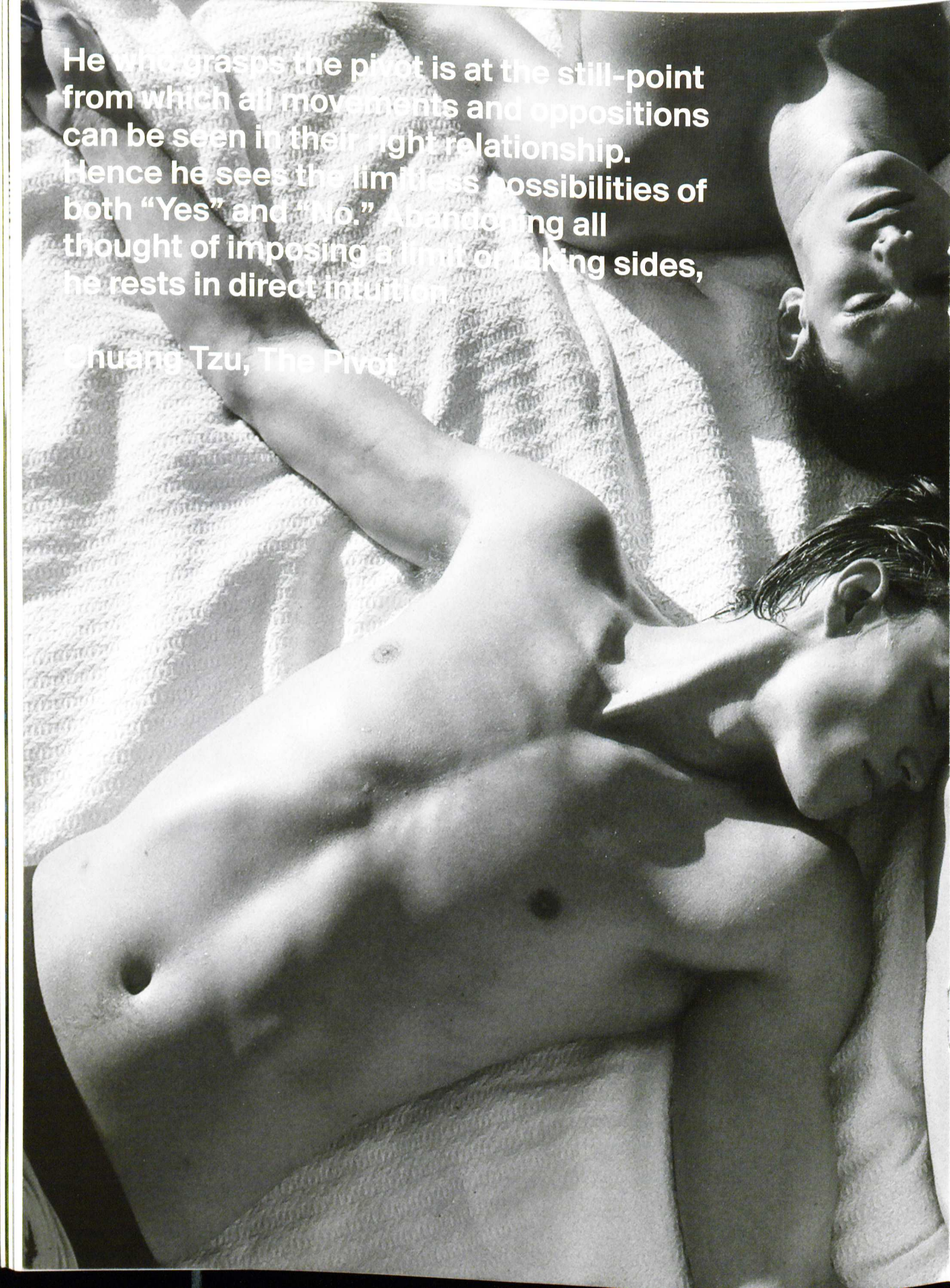




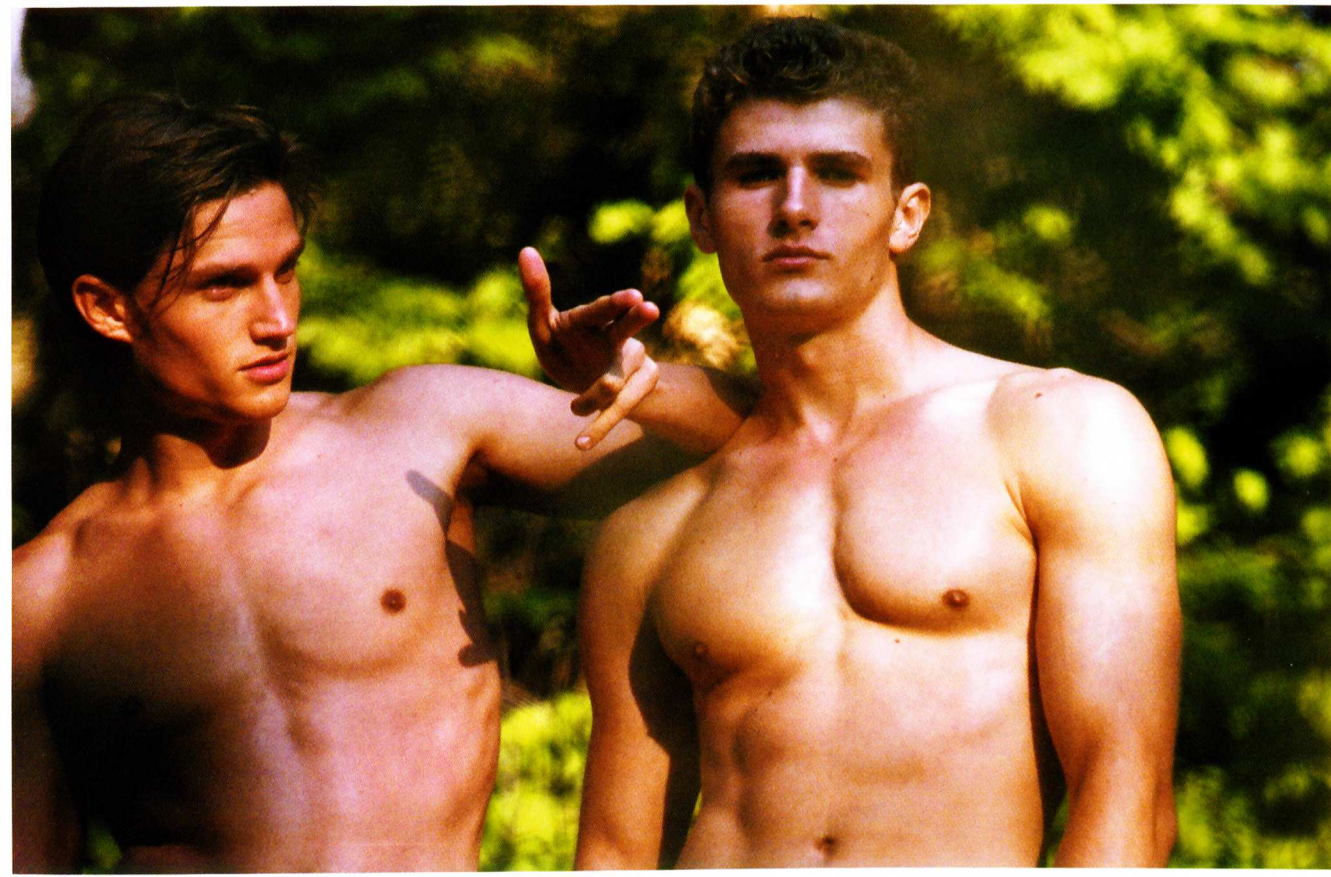


He who grasps the pivot is at the still-point from which all movements and oppositions can be seen in their right relationship. Hence he sees the limitless possibilities of both "Yes" and "No." Abandoning all thought of imposing a limit or taking sides, he rests in direct intuition.

Chuang Tzu, The Pivot









To accept life means to accept impermanence and emptiness of self. The source of suffering is a false belief in permanence and the existence of separate selves. Seeing this, one understands that there is neither birth nor death, production nor destruction, one nor many, inner nor outer, large nor small, impure nor pure. All such concepts are false distinctions created by the intellect. If one penetrates into the empty nature of all things, one will transcend all mental barriers, and be liberated from the cycle of suffering.

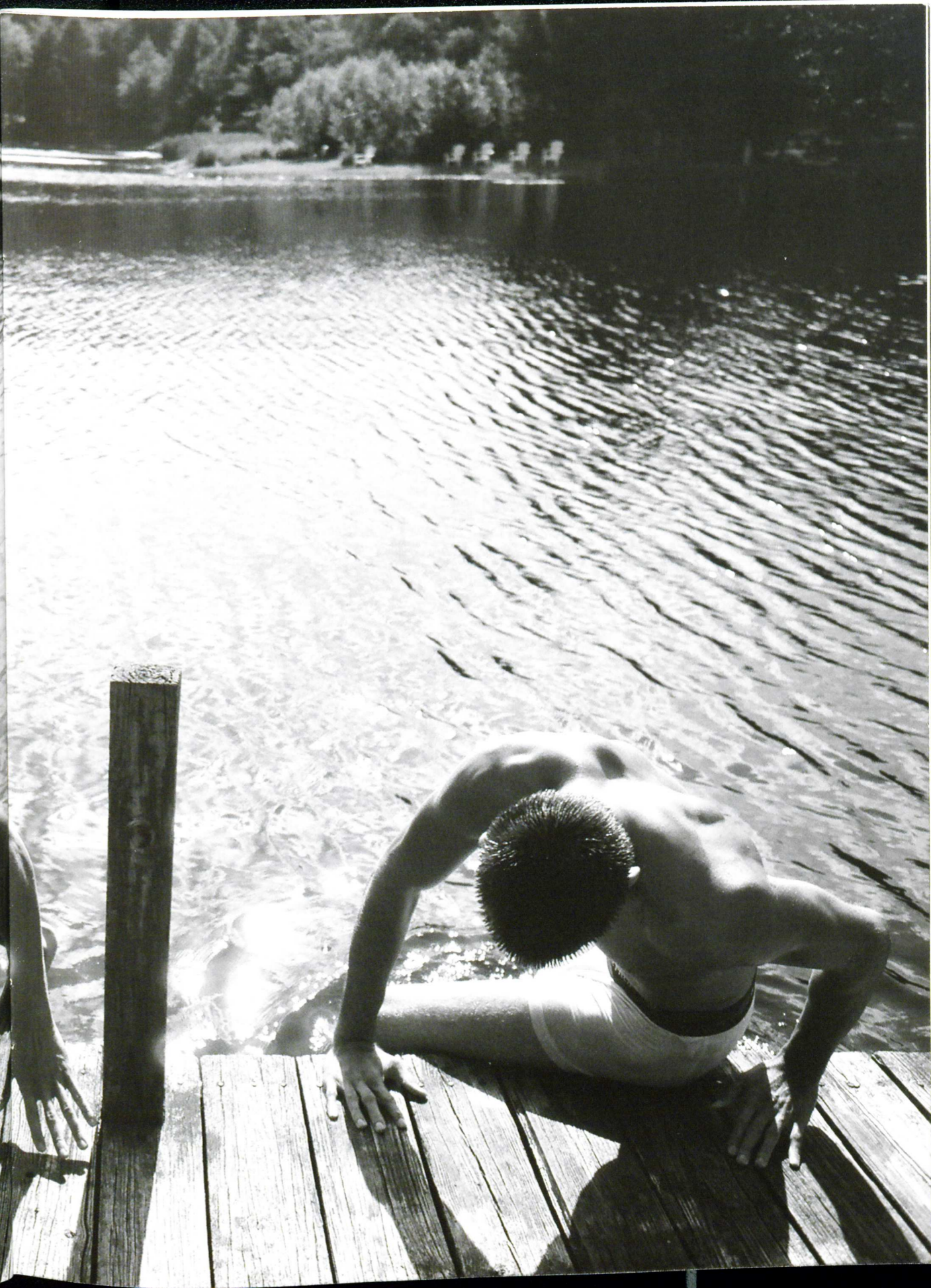
Thich Nhat Hanh, *Old Path White Clouds: Walking in the Footsteps of the Buddha*











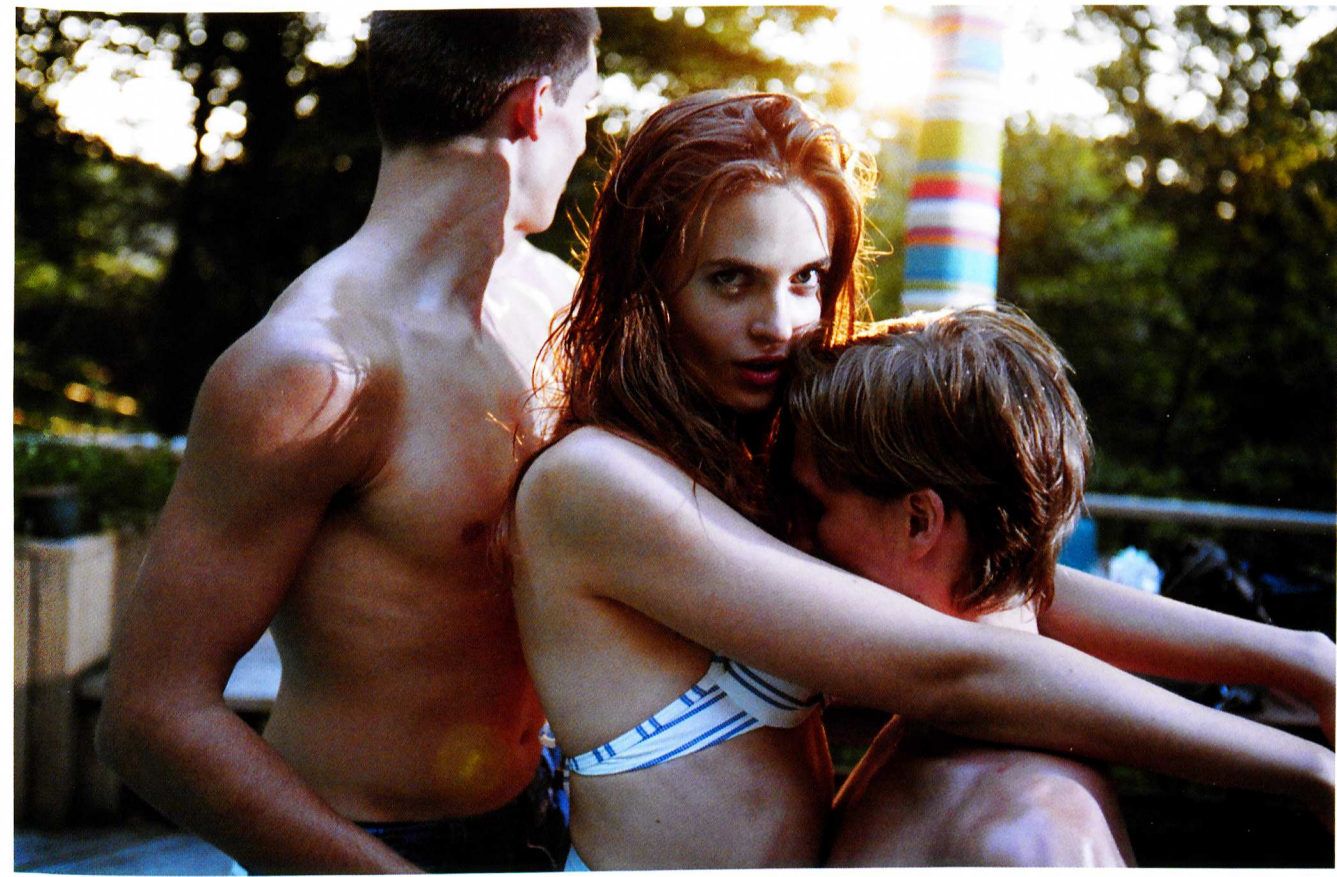

















The Tao that can be told is not the eternal Tao;  
The name that can be named is not the eternal name.  
The nameless is the beginning of heaven and earth.  
The named is the mother of ten thousand things.  
Ever desiringless, one can see the mystery.  
Ever desiring, one can see the manifestations.  
These two spring from the same source  
but differ in name;  
this appears as darkness,  
Darkness within darkness.  
The gate to all mystery.

Laozi, Tao Te Ching







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