

THE GOAL OF MEDITATION

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Supernatural Power Attained by Meditation

In the past many people have believed that the concentrated practice of meditation leads to the achievement of supernatural powers. We have no way of knowing whether or not the mystics' conception of the world is real, but it is a fact that many people have thought of it as supernatural power. In India the mystics called such supernatural power *ṛddhi* or *abhijñā*. The later Neo-Platonist Abammon (ca. 300) taught that it was possible for those filled with sacred enthusiasm to perform miracles.¹ The medieval Christians also believed in miracles. It is now recognized that Yogis do in fact perform miracles.²

However, learned people have believed not only in supernatural power but also in a realm of liberation above even such power, and they strived to realize that liberation. The Indian masters conceived liberation as "deliverance from all suffering,"³ which is attained through true wisdom.⁴ On this point the Hindu mystics resemble the Hellenistic mystics (e.g., Plotinus). This resemblance was pointed out by the Arab Alberuni,⁵ who demonstrated in practical terms the similarities between Christian and Sufi mystical thinking.⁶ The ecstasy (*ekstasis*) and union (*haptosis*) with the divine taught by Plotinus parallel the illumination (*pratibhā*) and illuminative wisdom (*pratibhaṃ jñānām*) taught by the philosophers

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21. Tokyo: Shunjūsha, 1976 (reprinted 1981).

of Yoga. This illumination "is a direct recognition of universal truth and is revealed to us unexpectedly after the repeated cultivation of the practice of Yoga."⁷

The opposing opinion is that there are stark differences between Indian and European mysticism. Schweitzer points out some definite differences.

The way Brahmaic mystical thinking speaks of unity with the infinite is quite different from European mystical thinking. In the latter one docilely abandons oneself in the presence of the infinite and loses oneself in the infinite; but in Brahmaic mystical thinking, one makes the arrogant boast of encompassing that original and infinite being within oneself.⁸

As if to demonstrate the truth of this statement, the *Theologia Germanica* says:

Now the one reality whereby God and man are united is different from man himself and from all things. That which is within man is intended for God, not for man or for created things.⁹

But the differences between East and West are not so stark as this. For the sake of argument, we perhaps grant that there are such differences between Western mystics and the Śaṅkara school, but the practitioners of Yoga who acknowledge an overseeing spirit are quite close to Western mystics.¹⁰

Kūkai taught unity with the Buddha: "Buddha enters into me and I enter into Buddha." This parallels the thought of Ruysbroeck:

There are two spirits at work within the tempest of love, the spirit of God and our own spirit. God enters the soul and comes to face us. Thereby we are touched by love. Then our spirit, drawn by the power of that love, approaches God. Thereby it touches God.¹¹

In the experience of Sufism as well, "I" becomes "Thou," and dualistic opposition becomes unified. That unity is called *An*.¹² This experience of transcendent truth is beyond consciousness. The *Theologia Germanica* says that, apart from the path of language:

There is another path that leads into the love of Christ, one in which God and man are completely united. Herein one can truly say that God and man are one. . . in such fashion that the truly perfect God and the truly perfect man are made one, in the peace where truth is always the guiding force. . . .¹³

Here we find a Western parallel to Kūkai's statement that "He enters into me and I enter into him."

Such an understanding of unity between God and man did not meet with the approval of medieval Christian orthodoxy. But it was not completely rejected by Thomas Aquinas:

In order to see God there must be some likeness to God that enables us to see. It is in virtue of this that the intellect is enabled to see God.¹⁴

According to the Shingon teaching of Kūkai, the actions, words, and thoughts (*kāyavagmano-trikarma*) of the Tathāgata Mahāvairocana bring about the life of the universe in its totality and in each of its parts. Thus the goal of Shingon ritual is the vivid realization of the "three mysteries" in our individual actions, words, and thoughts. This threefold schema of actions, words, and thoughts is common to all Hindu teaching and to Manichaeism. It probably influenced Augustine through Manichaeism and entered the West in the phrase, "thoughts, words, and deeds."¹⁵

In Tantrism, too, one cultivates the practice of yoga (union), just as disciples of Ch'an practice meditation. Western mystics mediate on God. In an intuitive manner—expressed in Ch'an as "directly pointing to the mind of man"—Western mystics like Eckhart tried to realize direct union with the absolute through intuition—encompassing intellect, feelings, and will. This absolute

cannot be expressed in conceptual definition, as both Eastern and Western mystics stress. Indian Mahāyāna Buddhism apprehends the absolute as "emptiness," while in Ch'an the preferred term is "nothingness." The first thing taught in the *Wu-men kuan* is this "nothingness."

Wu-men said: "In Ch'an there is the barrier of the patriarchs, beyond which one must pass in order to be enlightened. Those who have not gone through and passed beyond this barrier are ghosts haunting the grasses and trees."

Now, what is this barrier? It is precisely this "nothingness" that is the barrier of our sect. Thus it is called "the gateless barrier of the Ch'an sect."

You must understand the meaning of nothingness by questioning with your 360 bones and 84,000 pores, with your whole body. Day and night in constant effort, understand it neither as "the meaningless void" nor as "being and non-being." It is like gulping down a red-hot iron ball. Though you try to vomit it up, it doesn't come up. Let it melt away all prior evil discrimination and when they have been softened, then your insides and outsides will become one. . . . Then, stretching forth, observe this "nothingness." If you do not slacken your efforts, then, you will burst into light like a lamp just lit.¹⁶

This "kōan of no word" was deemed very important in later Ch'an. Similarly, for Eckhart, because God who is the source of all things is beyond both being and knowledge, is above both essence and existence, because he lacks any delimitation, he is said to be "nothing."

Enlightenment is frequently compared to lighting a lamp. Just as Wu-men speaks of the lamp light bursting forth (the flash of the light of Dharma),¹⁷ so Eckhart also calls the deepest level of the human soul a spark (*Funken*).¹⁸ From an Eastern perspective Eckhart's idea of nothingness seems to suggest some kind of metaphysical principle; there is no such connotation in the nothingness of the Ch'an sect.

Eckhart saw that this "spontaneous light" is the source of morality.¹⁹ The dawning of such an enlightenment breaks asunder the fetters of the superficial, shallow self. According to Ch'an it is "a breaking of the lacquer bowl," the state of "abandoning mind and body." Eckhart also claims that "if the soul desires to know God, it must do so directly. The soul must cease being itself. The soul must abandon not only sin and the world; it also must abandon itself. It must eradicate awareness of all phenomenal beings and all acquired knowledge. When the essence of the soul has become nothing, then it can be apprehended only through "the knowing of unknowing." Thus, just as nothingness is the source of all things, so unknowing is the highest and best of contemplations.²⁰ (This unknowing knowledge was later termed "docta ignorantia" by Nicolas of Cusa.²¹)

Late in life Thomas Aquinas experienced a protracted state of ecstasy with the result that, despite the entreaties of his secretary, he refused to write any more. Understanding nothingness and abiding in unknowing is a returning to a state wherein nothing is sought. In Ch'an the ideal is the state of desiring nothing at all.²²

Seeking nothing, those of the hidden path of no-learning and spontaneity abandon thinking and look toward no truth.²³

The Ch'an Master Pai-chang in teaching meditation, said, "You must first cut all ties and put to rest all your affairs. If you take no notice of and do not become involved in the myriad things, good or evil, worldly or unworldly, then, abandoning your body and mind, you will be led to attain mastery over them. Your mind then, like the trees and the rocks, will have nothing to discriminate."²⁴ This is indeed the true sphere of freedom.

THE ULTIMATE REALM

According to Śaṅkara the ultimate realm is union with the absolute, highest brahma. But one does not attain this realm outright,

for there are prior stages wherein "inferior brahma" (*aparaṃ brahma*) is attained. This is called a liberation by steps (*krama-mukti*). One abides in the lower brahma for some period of time and then is absorbed into the highest brahma. It is not clear how this is treated in the West, but the apostle Paul does distinguish between a temporary and an eternal happiness.²⁵

According to some mystics, this realm is independent of the dispositions of frivolous human beings, deriving from the absolute itself. For Eckhart, this realm was not brought about by individual persons, but by the working of God among men. He says that God dwells in the essence of the soul.²⁶

Ch'an thinking, especially in its Lin-chi (Rinzai) tradition, is quite different. The Ch'an adherents of the Sung period did not talk in terms of an indwelling Buddha. There are, however, parallels to the above words of Eckhart in the Japanese Sōtō tradition. Dōgen says:

When you abandon mind and body and enter the Buddha realm, he will lead you. If you follow his path you will attain detachment from the cycle of life and death, and effortlessly or mindlessly become awakened.²⁷

In a similar vein St. Teresa of Avila (1515-1580) counsels:

Because you do not continue your efforts in virtue of your own individual dispositions, there is no need to fear that those efforts are in vain. As is fitting, we must all strive to serve God, for we are in the world for no other purpose. We must not strive merely for a year or two years, or ten years, lest we appear to abandon our work like cowards.²⁸

Brother Lawrence (ca. 1605-1691), in writing of the practice of the constant presence of God, describes spiritual discipline as follows:

Do not think that if religious persons practice a sense of the presence of God, they will be enabled to live a con-

tented life. . . . Even though you strive to place your heart where the Lord dwells, even if you feel yourself to be far apart from God, do not let your heart be troubled. What should concern you is that your mind be recollected, not scattered about, for it is in stillness that the will restores the mind to health.²⁹

It is thus that this effortless realm becomes present to one.

Entering into the Buddha-Dharma and abandoning entirely my own notions, if I abide in that Buddha Dharma and practice it, there will be no inner-outer, no before-after.³⁰ Living in the present moment and not neglecting the beauty of time, one must set the mind on the path of learning, until the realization of simplicity.³¹

At first practice is difficult, but Dōgen teaches that one attains bliss only through it. One must first apply the mind.

You must apply your mind as appropriate. Practitioners of recent commitment must first suppress all worldly and human evil and exert themselves in the practice of good, and then they will be enabled to abandon body and mind.³²

These are famous sentences. The parallel teaching in the West is found in *The Cloud of Unknowing*, the work of an anonymous fourteenth century English author. Here one can see a mysticism that resembles Ch'an, for the author says that with the passage of time practice gradually becomes easy.

Travail fast but awhile, and thou shalt soon be eased of the greatness and of the hardness of this travail, for although it be hard and straight in the beginning, when thou has no devotion, nevertheless afterwards, when thou hast devotion, it shall be made full restful and full light unto thee, that before was full hard, and thou shalt have either little travail or none.³³

The resemblance here is striking. Master Dōgen (1200-1253) was a contemporary of the author of *The Cloud of Unknowing*, and the methods of practice that each presents are almost identical.

In recent years Japanese Zen has adopted as the motto for the true Zen practitioner the phrase "Above all else, the Great Dying" 大死一番, explaining that "those undergoing this Great Dying are indeed alive."³⁴ It is in the abandoning of all attachment and in the making of this resolution to die that one realizes the fullness of living. The same kind of maxim appears in the West, as we find in Eckhart:

Man must experience the great death (*Grunttot*) until affection and revulsion have nothing more to do with us.³⁵

As long as he is in the world, man should conduct himself as if on the point of death. As Saint Gregory says, "Everyone must finally die, for we are incapable of possessing God to fullness."³⁶

In a similar fashion Angelus Silesius says:

Oh disciples of Christ, those who attain poverty of spirit through dying and being detached from everything--they are dying beautifully.³⁷

According to Iman Ghazali (1058-1111), who is regarded as among the greatest of Islamic thinkers, the entire being of man is transformed through religious practice, desires and passions are eliminated, the mind sweeps away external objects and one attends to God alone. Therefore the mystic is blessed with a vision replete with joy, is taken out of himself, and abides in the divine reality.³⁸

This theme of devout persons seeing a vision of God was common throughout the Middle ages. Krishna (Viṣṇu) says:

Behold my forms, hundreds upon thousands, various in kind, various in color and in shape. Behold many wonders. . . .³⁹

In the West the incarnation of God was explained as a manifestation of a similarly transfigured form:

In their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleached could make them . . . and a cloud came, covering them in shadow.⁴⁰

Plotinus thought that enthusiasm in possessing God was a cause of visual hallucinations, for the soul, unexpectedly receiving light from the Most High, became confused. This is how he explained the attainment of ecstasy (the "standing outside of" one's own body,⁴¹ comparable to the *ātman's prakāśa*). Saint Hildegard (1098-1180) reports that in a vision she saw a human figure with a beautiful and radiant face. That vision said:

I am the august, flaming power which emits the spark of all life. Death has no part in me, for I have conquered death. Thus I have wisdom as my wings. I am the living, flaming source of sacred reality blazing up in its radiant field. I am the shining in the water, the flaming in the sun, the moon, the stars. The wondrous force of the unseen wind—that I am. I give repose to all the living. I breathe in the green leaves and in the flowers. I flow like the living waters, for that I am. I make the pillars that support the whole earth. . . . All things live because I am present in them. I am wisdom. I am the breath of the voice of thunder. I permeate all things so they will not die. I am life.⁴²

Here the vision itself is regarded as having a kind of individual existence. This parallels the account in the Indian Purāṇas where Māyā appears personified as a goddess. But, in contrast to Hildegard's vision, which she probably regarded as a reality, the Indian goddess Māyā is probably not regarded as a reality by the Indians.

Indian practitioners entered a mental state beyond consciousness called *samādhī* and therein experienced many hallucinations. To this point Saint Teresa of Avila says:

If a vision proceeds only from our own understanding, . . . that is like the experience of a man who wants to put himself to sleep, but stays awake because sleep does not come to him. He needs sleep and tries with all his might to go to sleep. At times he thinks he is succeeding. But if it is not real sleep, he will not be restored and his brain will not be refreshed—more and more he grows wearier. Something like that will be the case with the soul. (If the vision is produced by the striving of our own need,) then it becomes confused, unbalanced, weakened; it becomes tired and peevish. But after the experience of a true vision, it is impossible to exaggerate or overstate the soul's riches and the body's total peace. When they told me it was the devil [who granted my vision], and that, no matter what I experienced, it was all nothing but imagination, I thought as above. . . .

If everyone were to tell me that a person with whom I had spoken was not the person I knew, but that I was caught in an illusion, I myself would believe them more than what I saw. But if that person left with me jewels which I did not have before and they remained in my hands as a token of her love, finding myself now rich instead of poor, I would be unable to believe the talk of those who did not recognize that experience. I could show them the jewels. Those who know me well recognize how my soul has changed: my father-confessor testified to this. . . . It was quite clear to me that these visions had immediately made me a different person.⁴³

This treatment of dream and sleep is comparable to the *Māṇḍūkya-kārikās* of Gauḍapāda.

The seeing of visions is not something invariably discussed by all mystics, but the ultimate realm experienced by both Eastern

and Western mystics is a discovery of a bestowed peace. In India abstract terms were used to indicate this realm, as with Nāgārjuna.⁴⁴

The same idea appeared in China among the Sung scholars who were influenced by Buddhism. The source of Sung monistic thought can be found in *The Doctrine of the Mean*.

All things are nourished together without their injuring one another. The courses [of the seasons, and of the sun and moon] are pursued without collision. The smaller energies are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.⁴⁵

In this Sung learning the basic harmony and interdependency between empirical fact 事 and true principle 理 was taught. The human ideal was the harmonious fusion of man with nature and with all other men in the overall harmony of heaven and earth. There is only true principle, while empirical facts are diverse and numerous. This affirmation and approval of reality is most strong in the School of Wang Yang-ming and his followers.

According to some scholars the fundamental content of this thinking is based on the hierarchical social order of Sung society. In the West, despite its basic feudal and hierarchical social order, no similar philosophy was enunciated. Rather the one was absolutely discrete from the many and there was an absolute disparity between God and creatures. The idea of the oneness of creatures and God was at least an exception in the West.

The most striking example of this affirmation of reality in the West is found in Boethius' *Consolation of Philosophy*. He wrote this book while in prison under sentence of death and, while it employs a Stoic or Neo-Platonic rhetorical style, it is an expression of Christian apologetics. It praises the beauty found in the natural world:

If you would ascertain with pure emotion the laws of God reverberating through the heavens, look up into the sky.

There the host of stars follow their proper course and have from of old maintained their harmony. Warm springtime, which according to the same principle brings flowers to bloom, sets adrift its sweet perfume; the hot summer dries the grains, the fall grows rich in its abundant fruits, and the winter waters [the earth] with the falling rains. Thus these laws nurture all things that live upon the earth. . . . While dwelling in heaven the Creator holds the reins of all things. The Lord of kings, the source of springs, he who is the illustrious judge and ruler of the course of all laws, who forever firm, gives a guiding movement to all things and shores up what is tottering. . . . Here there is universal love for all things and the good man prays to be embraced within that final state.⁴⁶

Boethius is not overwhelmed by guilt, but demonstrates complete philosophic calm.⁴⁷ If one could remove references to God from Boethius' poems, they would become Ch'an poetry.

The Ch'an ideal of "the practitioner of the hidden path of no learning and spontaneity," which stresses the idea of "effortlessness," corresponds to Eckhart's explanation of "the liberated person." This person is depicted as "attached to nothing and completely unencumbered."⁴⁸ This is the same state of mind aimed at by Master Yung-chia in his *Cheng-tao ko*.

Futhermore, Boethius constitutes an exception in the Europe of the fourth to the tenth centuries for his lack of superstition and fanaticism, a fact analogous to the almost contemporaneous Advaita Philosophers (Gauḍapāda, Śaṅkara, Sureśvara) and to the early Ch'an monks. (But the statesmanship seen in Boethius is not present in these Eastern philosophers.) Those who penetratingly understand mysticism do not recognize the miraculous. As Sheik Abdul Ansal of Herāt expressed it:

To soar in the sky is not a miracle—even a lowly fly can do that! It is no miracle to cross a river without bridge or boat—even terrier dogs do that! The real miracle is the

salvation of suffering mankind performed by the pure of heart.⁴⁹

Dōgen also makes the same point. He distinguishes between lesser miraculous powers and greater ones:

Lesser miraculous powers are not greater miraculous powers. A lesser miracle is for a single hair to swallow up the great ocean, for a speck of dust to encompass Mount Sumeru, or walking on water or through fire. The five supernatural powers are all lesser powers.⁵⁰

All these are only miraculous powers in the view of the world, but they are not truly miraculous. True miraculous power lies within ordinary, everyday life.

Layman Hō Unko . . . once said, "Miraculous power! Marvelous activity! They consist in drawing water and carrying firewood." We must thoroughly understand this principle. Carrying firewood means picking up pieces of wood. . . . Hence, instead of the lesser miraculous power of the Lower Vehicles, such as walking on water or through fire, we should study the great miracle of drawing water. Drawing water and gathering firewood must not be abandoned. This has come down to us from the past from one person to the next. It has not ceased even for an instant--now that is really a miraculous power and a marvelous activity. It is a great miraculous power far beyond the meager ability of the Lesser Vehicles.⁵¹

Common, everyday living in which the same things are repeated for generations--that is really what is great and inconceivable.

After carrying out their religious practices the mystics reach a point of being thankful for the gift of being in this world. The English *Cloud of Unknowing* states:

And yet in all this sorrow he desireth not to un-be; for that were devil's madness and despite unto God. But he liketh right well to be; and he giveth full heartily thanks unto God for the worthiness and the gift of his being, although he desires unceasingly for to lack the knowing and the feeling of his being.⁵²

This indeed is the same realm experienced by Dōgen and the early Ch'an masters.

Inasmuch as this English mystic tends to emphasize that God is known best through negation, he belongs to the "apophatic" mystic movement that points to God by skirting language. Rather than asking "What is God," knowing is made possible by ascertaining what God is not. This is a common theme of other Western mystics as well. Orthodox Churchmen took another position, but even Thomas Aquinas, who lived at the same time as the author of *The Cloud*, taught that we are incapable of understanding God in his essence.

Here we see a negative theology (*theologia negativa*) proposing a negative methodology (*via negativa*). In the East, Ch'an also can be termed a negative theology. The phrase "is not" permeates Dōgen's *Shōbōgenzō*. In China the medieval Confucian philosophy of Wang Yang-ming—more than the Sung learning of Chu Hsi—exhibits characteristics similar to a negative theology.⁵³ The Western mystics resemble Ch'an in their teaching that truth in this world can be expressed only through negation. But in contrast to the incisiveness of negative expressions in Ch'an, the medieval Western mystics leave the impression that they are not entirely free from the tendency to conceive God as some kind of real entity.

NOTES

1. Christian Lassen, *Indische Altertumskunde*, Band I. Leipzig: Verlag Kittler, 1847, p. 438.

2. The Yogi Haridāsa in his thirties made a pilgrimage to Rajputana and Lahore, where he became rigidified and allowed himself to be buried.
3. The terms *mokṣa*, *apavarga*, and *niḥśreyasa*, all of which mean liberation, originally had a negative meaning of "liberation from," and not redemption (*apolytrosis*, *exagorasmōs*, *redemptio*, redeem) in their Christian meanings.
4. *jñānād muktiḥ*. See *Sāṃkhya-sūtra* 3.23.
5. Alberuni's *India*, p. 34.
6. Alberuni's *India*, p. 69.
7. *Yoga-sūtra*, Chapter 3. Richard Garbe, *The Philosophy of Ancient India*. Chicago: Open Court, 1899, p. 51.
8. A. Schweitzer, *Die Weltanschauung der indischen Denker*, p. 26.
9. *Theologia Germanica*, tr. by Susanna Winkworth. London: Macmillan, 1924, p. 77.
10. The section in the *Yoga-sūtra* which treats the overseeing spirit is not only unconnected with the other sections, but is also in contradiction with the basic thought of the Yoga sect. See A. A. Macdonell, *A History of Sanskrit Literature*, p. 337.
11. *Adornment of the Spiritual Marriage*, II. 54. Cited from S. Radhakrishnan, *The Principal Upaniṣads*, pp. 531-532.
12. A. R. Arasteh, "Implications of Persian Psychology in World Perspective." Paper delivered in August 1972 at the Twentieth International Conference of Psychology.
13. *Theologia Germanica*, pp. 75-76.
14. *Basic Writings of Saint Thomas Aquinas*. Anton C. Pegis, ed. New York: Random House, 1, p. 94.
15. M. Anesaki, *A History of Japanese Religion*, p. 125. This notion of the three kinds of acts is also in the *Avesta*. For its influence on the West, see Albrecht Weber, *Die Griechen in Indien*, Berlin, 1890, pp. 31-32.
16. See Ogaeri Yoshio 魚返善雄, "Zen mondō yonjūhasshō" 禪問答四十八章, [The Forty-Eighth Chapters of the Zen Responses]. *Gakuseisha* 学生社, 1955, pp. 14-15.
17. *Wu-men kuan*, T. 48, p. 294a.
18. Windelband, *A History of Philosophy*, p. 336. *Lehrbuch der Geschichte der Philosophie*, 10th ed., Tübingen: J.C.B. Mohr, 1921, p. 282.
19. Windelband, *op. cit.*, pp. 332-333.
20. Windelband, *op. cit.*, p. 337.

21. Kawada Kumatarō 川田熊太郎, "Docta Ignorantia to mufun-betsushō - Hihaku tetsugakuteki kenkyū" - Docta Ignorantia と無分別性: 比較哲学的研究 [Docta Ignorantia and Non-Discrimination - A Comparative Philosophical Study], *Tokyo daigaku kyōyō gakubu jinbunkagakuka kiyō* 東京大学教養学部人文学科紀要, Volume 8, 1955.
22. Heinrich Dumoulin, *The Development of Chinese Zen after the Sixth Patriarch in the Light of Mumonkan*. Translated from the German with additional notes and appendices by Ruth Fuller Sasaki. New York: The First Zen Institute of America, 1953, pp. 15, 62.
23. Yung-chia, *Cheng-tao ko*, T. 48, p. 395c.
24. *Ching-te Ch'uan-teng lu*, Chapter 6, the conference of Pai-chang, T. 51, p. 250a.
25. On the distinction between a temporal and definitive happiness, see A. Schweitzer, *Die Weltauschanung der indischen Denker*, C. 4. Beck'sche Verlagsbuchhandlung, München, 1935, p. 124.
26. Windelband, *op. cit* p. 337.
27. *Shōbōgenzō*, Shōji. See *Dōgen zenji zenshū* [The Complete Works of the Zen Master Dōgen], p. 440. T. 82, p. 305.
28. Translated by Edgar S. Brightman from *Camino de Perfeccion* (The Way of Perfection), 1881, cap. XVIII, parts of 1 and 2, p. 57.
29. Brother Lawrence, *The Practice of the Presence of God*, New York: Fleming H. Revell, 1895, pp. 32 and 35.
30. *Shōbōgenzō*, Zuimonki, 2, 10; Iwanami ed. p. 39.
31. *Ibid*, 2, 14; p. 44.
32. *Ibid*, 2, 1; p. 31.
33. *The Cloud of Unknowing*, Chapter 62:5. William Johnston, *The Mysticism of the Cloud of Unknowing. A Modern Interpretation*. New York: Desclee 1967; pp. 165-166.
34. *Pi-yen lu*, 41; Iwanami bunko ed., pp. 96-97.
35. Kadowaki Kakichi 門脇佳吉, *Tōzai shinpi taiki to gendai: Zen to Ekkuharuto no baai* 東西神秘体験と現代: 禅とエックハルトの場合 [Eastern and Western Mystical Experience and the Present Age: The Case of Zen and Eckhart]. *Sophia* 22, 1, 1973, pp. 10-11.
36. *Ibid*.
37. *The Cherubinic Wanderer*, IV, 214; J. L. Sammons, *Angelus Silesius*, p. 98.

38. Tara Chand in *History of Philosophy Eastern and Western*, vol. 1, p. 498.
39. *Bhagavad-gita* 11:5.
40. *Gospel of Mark* 9: 2-7.
41. Bertrand Russell, *History of Western Philosophy*. London: Allen and Unwin, 1946 (numerous reprintings), pp. 294-95.
42. *Studies in the History and Method of Science*, Edited by Charles Singer, 1917, p. 33.
43. Translated by Professor Edgar S. Brightman from *La Vida de la Santa Madre Teresa de Jesus*, Chapter 28, parts of 10 and 11, in D. Vecinti de Fuenti, *Obras de Santa Teresa de Jesus*, 1881, Vol. I, pp. 1451-166. Allison Peers, *Complete Works of St. Teresa*, London: Sheed and Ward, vol. I, pp. 184-85.
44. Especially *Madhyamakakārikā*, ch. 25.
45. *Chung-yung* [Doctrine of the Mean], Ch. 20.
46. Boethius, *Tetsugaku no nagusame* [Boethius' Consolation of Philosophy]; Japanese transl. Watanabe Yoshio 渡辺義雄 in *Shakai koten bungaku zenshū* 世界古典文学全集 [Collection of Ancient World Literature], 26. Tokyo: Chikuma, 1966, pp. 417-418.
47. Note the similarity with the eighteenth-century English poet Pope.
48. D.T. Suzuki. *Mysticism: Christian and Buddhist*. New York: Harper, 1957, p. 43.
49. S. Radhakrishnan, *Shūkyō ni okeru higashi to nishi* 宗教における東と西 [East and West in Religion], transl. by Kanaya Kumao 金谷熊雄, p. 50.
50. *Shōbōgenzō*, Jintsū; T. 82, p. 111b; Iwanami bunko ed., I, p. 379.
51. *Ibid*, T. 82, p. 111c-112a; Iwanami ed., pp. 380-381.
52. *The Cloud of Unknowing*, ch. 84: 20. W. Johnston, p. 214.
53. Following an opinion privately expressed by Professor Paul Demiéville.