

## NOTES

/1/ Though the friendship was indeed close, it is said that John's piety and contemplative purism occasionally irked the more active Teresa (Brenan: 22-24).

/2/ The major works of John of the Cross are The Ascent of Mount Carmel, The Dark Night of the Soul, The Living Flame of Love and the Spiritual Canticle. Hereafter, they are abbreviated A, N, F, C. Unless otherwise noted, all references to John of the Cross are taken from the translation of his collected works by Kavanaugh and Rodriguez, 1973.

/3/ From "Dying Because I Do Not Die", translated by Lynda Nicholson in Brenan: 171.

/4/ An epithet offered by Zen scholar Reiho Masunaga.

/5/ Dharma and Buddha-nature, though connoting different things, equivalently denote Ultimate Reality for the Zen Buddhist. In fact, these are but two of many equivalent expressions for the ontological Absolute in Buddhism. In the teachings of Zen Master Huang-Po, for example, one finds no less than twenty-six names for this all-embracing Principle, a Principle, it would not be too much to say, in which all Buddhists and all beings live and move and are (Blofeld, 1958).

/6/ Ko-i or "matching concepts"-- the Chinese reliance on indigenous concepts in the process of assimilating the foreign religion of Buddhism (Wright: 36-38 and Ch'en: 68-70).

/7/ The other five perfections of the Bodhisattva are giving, patience, vigor, meditation and wisdom.

/8/ John sometimes groups memory with imagination and fantasy and calls all three "interior senses". The interior senses properly belong to the sensitive part of the soul, but because of their inwardness and nonmateriality, they seem to partake of the spiritual part as well, thus causing John to also group memory along with the intellect and will under the spiritual part of the soul.

/9/ Though, one approximation is the modern Chinese master Hsu Yun (Chang, 1959: 83).

/10/ De Silva has traced Buddhism's inchoate theory of unconscious mental functioning back to the Pali scriptures (49ff.).

/11/ For similar opinions, c.f. Kapleau, 1965:190; Suzuki, 1974: 25,38; Enomiya-Lasalle:52; Izutsu, 1973:9; and, outside Zen, Shah:305

/12/ We will continue to use the Latin form rather than the English "charity" because of the many misleading associations attached to the latter and because the sound of the former blends well with karuna and with Heidegger's "care" (sorge), linkages we will be making later.

/13/ The present discussion owes much to Benoit's remarkable book (1959).

/14/ Rappaport and Gill define psychological structures as "configurations of a low rate of change within which, between which and by means of which, mental processes take place" (157-58). Tart has used the term similarly to refer to "a stable organization of component parts that perform one or more related psychological functions" (1975:18).

/15/ We are not implying that the efficacy of contemplative method says anything conclusive about the existence of such a Reality. But we do affirm that contemplative method, as we have described it here, is unthinkable without faith in an ontological power (Process, Law, Will, Stream) into whose 'hands' one can entrust the fate of one's efforts.

/16/ "The knowledge of faith," says Aquinas, "proceeds from will" (Commentum in Quatuor Libros Sententiarum Magistri Petri Lombardi, Dist.23, q.2, a.1,3. Quoted in Maguire:87). And Augustine: "Faith...is in the will" (De Praedestinatione Sanctorum, 5/10; quoted in Smith, 1979:275).

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