

From *The Zen Teaching of Huang Po*

...s people only seek to stuff themselves with knowledge and deductions, seeking everywhere for book-knowledge and calling this 'Dharma-practice'.² They do not know that so much knowledge and deduction have just the contrary effect of piling up obstacles. Merely acquiring a lot of knowledge makes you like a child who gives himself indigestion by gobbling too much curds. Those who study the Way according to the Three Vehicles are all like this. All you can call them is people who suffer from indigestion. When so-called knowledge and deductions are not digested, they become poisons, for they belong only to the plane of saṃsāra. In the Absolute, there is nothing at all of this kind.

**Hafiz,
Why carry a whole load of books
Upon your back
climbing this mountain,
When tonight,
just a few thoughts of God
Will light the holy fire.
-- Hafiz**

Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted through the deepest silence to the deepest nature in man. 24.4.220

It seems complicated, and in a way it is. But in a way, it is very simple. In the end you will reject both. There is no Long Path or Short Path. We have constructed them to conform to what we think. Buddha says in the *Dhammapada* that you yourself made up this picture you have of yourself, the picture you think is real. It is made by thought and can be undone by thought. You could also say there is nothing to the whole thing: simply surrender yourself to God. This is true if you can do it. We get over-educated, have to rationalize everything and spend time writing books and reading books which are not altogether worthwhile. --January 1979
--23.5.56

Chuang tsu: where is the one who has gone beyond words? That is the one I would like to talk to.

Ramana message to PB: “when heart speaks to heart, what is there to say?”

Lao Tsu: words can be true or false, but words are not truth.

Paradox is the bringing together of two elements which are antagonistic yet complementary. [35](#)

Paradox is the only proper way to look at things and situations, at life and the cosmos, at man and God. This must be so if as full and complete a truth as mind can reach is desired. To express that truth there are two ways because of its own double nature: there is what the thing seems to be and what it really is. ... 19.2.32 *for paradox*