

¹⁷The major theoreticians who developed Gestalt psychology included Max Wertheimer, Wolfgang Köhler, Kurt Koffka, and Kurt Lewin. See esp. p. 138 of N.D. Rizzo, "The Significance of Von Bertalanffy for Psychology," pp. 135-144 in E. Laszlo, ed., *The Relevance of General Systems Theory*.

¹⁸See the discussion on premature closure in A. Kaplan, *The Conduct of Inquiry*, pp. 70-71. Cf. this text, pp. 60, 385n60, quoting R.Z. Solomon.

¹⁹The classic presentation of this is G.A. Miller, "The Magical Number Seven, Plus or Minus Two: Some Limits on our Capacity for Processing Information," *Psychological Review*, vol. 63, no. 2 (1956), pp. 81-97.

²⁰Hán-shān 寒山 (Jap., Kanzan) and Shih-té 拾得 (Jap., Jittoku) lived during the 唐 T'áng Dynasty, 618-907 C.E. (cf. NICHIEI, pp. 181L,155L), in the 貞觀 Chên Kuān reign, which was from 627-649 C.E. See LUKCH'AN, vol. 1, p. 235; cf. MATHEWS, pp. 1172-1173 (on dynasties), and MATHEWS#346,3575,6116.

For more on these two, see D.T. Suzuki, *Essays in Zen Buddhism*, vol. 3, at descriptive narrative to Plates XIV (a) and (b), p. 145; and at descriptive narrative to Plates XV (a) and (b), at p. 208 of vol. 3. For another Zen lunatic, see descriptive narrative to Plate XVI, vol. 3, p. 209, describing Pù-tài 布袋 (in Japanese, Hotei: see NICHIEI, pp. 131-132).

²¹T'ang Dynasty lay Buddhist Hán Shān = 寒山 = Cold Mountain): not to be confused with Ming Dynasty monk, Ch'an Master, and textual commentator Hān Shān = 憨山 = Silly Mountain, b. 1546 C.E. In Japanese, both are Kanzan. See LUKCH'AN, vol. 1, p. 226; NICHIEI, p. 181L.

²²From the Poems of Pickup (Shih-te), pp. 265-299, in Red Pine, tr., *The Collected Songs of Cold Mountain*, Shih-te Poem No. 8, pp. 270-271. Lacks of punctuation and capitalization as in quoted text.

²³See following notes for more specifics on this metaphor.

²⁴Text in Sanskrit; Pāli: samādhi-samatha.

²⁵This metaphor is given by the Buddha in SN, vol. V, p. 112. It can found in VSM, chap. IV, Sect. 51, p. 136. This combination of concentration and mindfulness is *the two-part system of development ("meditation") central to Buddhist psychology*. First is the practice that uses concentration as its vehicle and leads to tranquility, the development of concentration-tranquility. Concentration: samādhi (Pāli, Skt.); tranquility: samatha (Pāli), śamatha (Skt.). Its complement, the development of mindfulness-insight, uses mindfulness to develop insight, with momentary concentration, a onepointedness of mind/ekaggatā (Skt., ekāgratā). Mindfulness: sati (Pāli), smṛti (Skt.); insight: vipassanā (Pāli), vipaśyanā (Skt.); the practice is also called satipaṭṭhāna, smṛtyupasthāna (upasthāna, establishing or fixing), or smṛtiprasthāna (prasthāna, range; more usual Skt., gocara), of mindfulness (sati/smṛti). See note 1 at pp. 44-45 of J. Masuda, "Origin and Doctrines of Early Indian Buddhist Schools," in *Asia Major*, vol. 2 (1925), pp. 1-78, *Samayabhedoparacanacakra* by Vasumitra, the tr. by Masuda of *Ī pū tsūng lún lùn* 異部宗輪論 [Taishō 2031]; cf. A. Bareau, "Le cycle de la for-