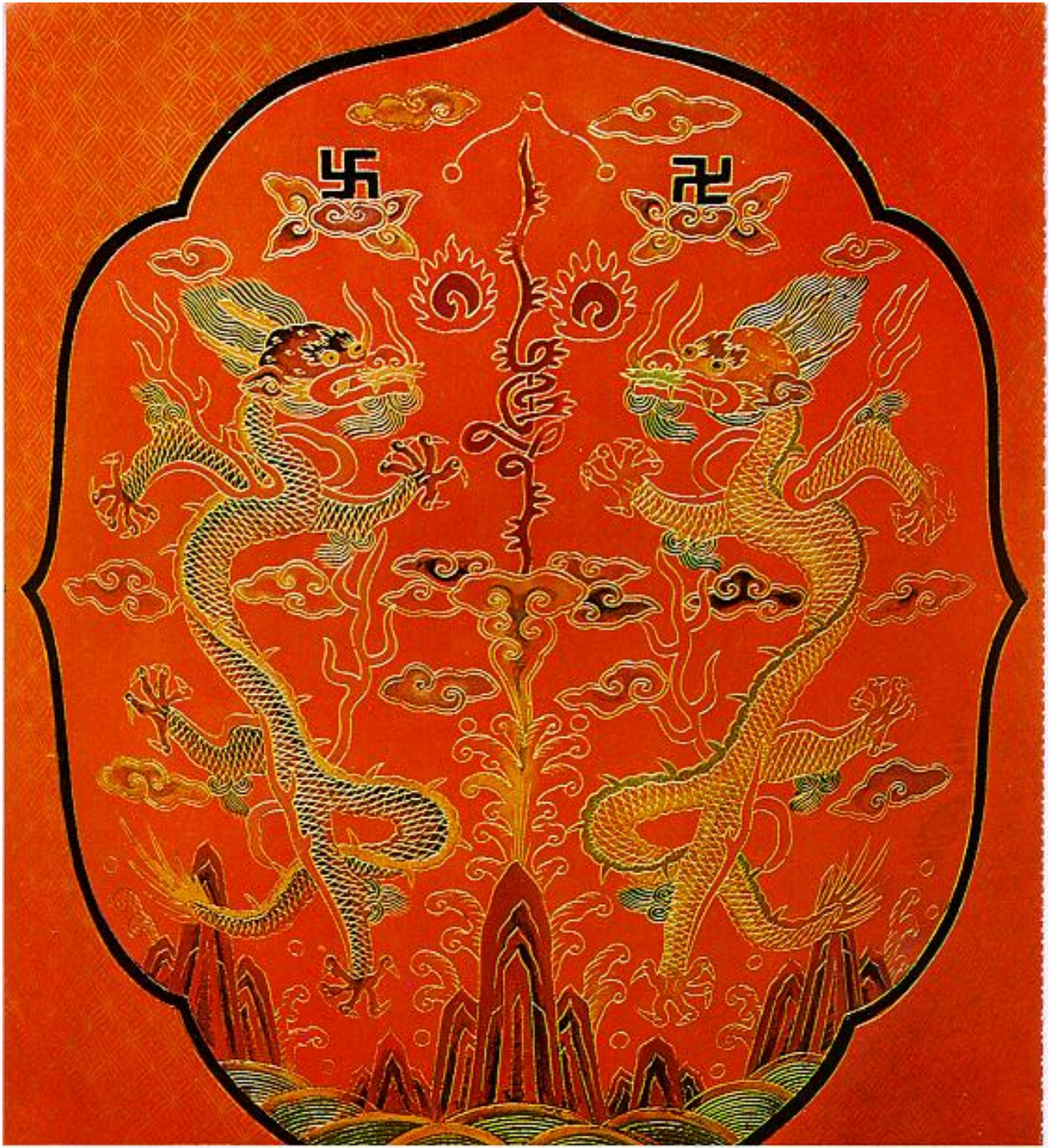


Myo



Myoyu (ch-miao-yung) or daiyu (ta-yung) or simply myo is quite a difficult word to grasp in English. It is a certain artistic quality perceivable not only in works of art, but in anything in nature or life. The sword in the hands of the swordsman attains this quality when it is not a mere display of technical skill given out to every student, but there is a certain spontaneity and creativity when the technique, conceptualized is handled by the master hand.

Myo may also be applied to the intelligence and the instinctive activities of various animals; for example, the beaver building its nest, the spider spinning its web, the wasp or ant constructing its castles under the eaves or beneath the ground. They are the wonders of nature. In fact, the whole universe is a miraculous exhibition of a master mind. And we humans, who are one of its wonderful achievements have been straining our intellectual efforts ever since the awakening of consciousness, and are daily being overwhelmed by nature's demonstrations of its unfathomable and inexhaustible myoyu.

The awakening of consciousness has been the greatest cosmological event in the course of evolution. We have been able by its pragmatic applications to probe into the secrets of nature and to make use of them to serve our way of living, but at the same time we seem to be losing the many things we have otherwise been enjoying which nature was liberal enough to grant us. The function of human consciousness is to dive deeper and deeper into its source, the unconscious. And the unconscious has its strata of variable depths: biological, psychological and metaphysical. One thread runs thru them, and Zen discipline consists in taking hold of it in its entirety, whereas other arts, such as swordsmanship or tea lead us to comprehension of respectively particularized aspects of the string.

Suki literally means any space between two objects where something else can enter. A psychological or mental suki is created when a state of tension is relaxed. Good (myo) here has no moral implication pure and simple to understand. It is to understand that the whole universe, including everything in it. Good and evil, right and wrong, subject and object, you and me, goes thru a transformation, which is marvelously phenomenal. The logically true or morally good is never satisfactory, never fully thirst quenching. We must come to the realization of the myo, the ultimate good (love), while surveying the creation in its infinite wholeness.

A commentator of the Tao-te ching says that the character (miao) myo first appears in the I Ching (Shou Kua) eighth wing where it is verbalized. It is generally used as a noun or a modifier; it is unusual to see it turned into a verb. Muao-wan-wu "the ten thousand things" acquire the quality of the myo (miao). The maio may be said to be our

human response to a situation in which the finites are harmoniously blended with the infinite or we can state here the absolute present touches on eternity.

It is interesting to note the myo (miao) in the I Ching is identified is the “unmoved mover” behind the constant flowing stream of things.