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Turing,2023-11-02 Everyone knows the story of Enigma and secret codebreaking in the Second World War the triumph of Bletchley Park over world class cipher technology Except that excellence in codebreaking was nearly betrayed by incompetence in codemaking German codebreakers were effective and Allied codes and ciphers were weak With both sides reading each other s codes the biggest secret of all that the codes had been broken was now at risk Sooner or later on one side or the other the cipher failures would become known the systems would be changed and the most valuable source of intelligence would dry up Were it not for obstinacy overconfidence and ostrichism On both sides The Germans demanded that the traitors be rooted out the British stifled cipher questions beneath a tangle of committees The codebreakers contest became a struggle to lose the cipher war From the very outset the Enigma secret was one of treachery betrayal and deception This is the story of the people who fought behind the scenes for cipher security and of the Enigma traitors

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 Zen Buddhism the dispute over the nature of enlightenment that erupted within the Chinese Chan Zen school in the twelfth
 century The famous Linji Rinzai Chan master Dahui Zonggao 1089 1163 railed against heretical silent illumination Chan and
 strongly advocated kanhua k an meditation as an antidote In this fascinating study Morten Schlütter shows that Dahui s

target was the Caodong S t Chan tradition that had been revived and reinvented in the early twelfth century and that silent meditation was an approach to practice and enlightenment that originated within this new Chan tradition Schl tter has written a refreshingly accessible account of the intricacies of the dispute which is still reverberating through modern Zen in both Asia and the West Dahui and his opponents arguments for their respective positions come across in this book in as earnest and relevant a manner as they must have seemed almost nine hundred years ago Although much of the book is devoted to illuminating the doctrinal and soteriological issues behind the enlightenment dispute Schl tter makes the case that the dispute must be understood in the context of government policies toward Buddhism economic factors and social changes He analyzes the remarkable ascent of Chan during the first centuries of the Song dynasty when it became the dominant form of elite monastic Buddhism and demonstrates that secular educated elites came to control the critical transmission from master to disciple procreation as Schl tter terms it in the Chan School

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