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"Non-Reliance on Words" in Ancient and Modern Contexts: Cognitive Evolution from Illiteracy to the Information Age

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Abstract: "Non-reliance on words and letters, a teaching transmitted outside the scriptures," is a cornerstone of Chan (Zen) Buddhism. This paper examines the evolution and contemporary relevance of this concept, tracing its cognitive implications from ancient illiterate societies to the modern information age. We explore the genealogical roots of "non-reliance on words" in Prajna philosophy, analyze its core tenets within Chan Buddhism, and elucidate its cognitive rationality, emphasizing intuitive understanding beyond linguistic constraints. The paper further investigates the historical practice and adaptation of "non-reliance on words" in ancient China, particularly in addressing knowledge dissemination challenges. Reflecting on the modern information overload and the limitations of "closed language," we draw insights from philosophy of language and explore multimodal communication as a path to transcend "logocentrism." Finally, we consider the implications of "non-reliance on words" for artificial intelligence, examining pattern recognition in deep learning, multimodal AI for emotion understanding, and envisioning future human-computer collaboration based on non-verbal cognition. This study demonstrates that "non-reliance on words" is not merely a Zen practice but a profound cognitive insight with enduring value for enhancing human cognition, improving information dissemination, and shaping the future of artificial intelligence.

1. Introduction

"Non-reliance on words and letters, a teaching transmitted outside the scriptures" is a defining principle of Chinese Chan Buddhism, inheriting and advancing the perspective on language from Indian Mahayana Prajna thought. Within the Chinese cultural context, it represents Chan Buddhism's unique introspection on traditional Buddhist doctrines, emphasizing direct "mind-nature" realization through intuitive experience, transcending linguistic attachment. This non-verbal cognitive and practical approach has profoundly influenced Chinese Buddhist thought and broader Eastern cultures.

In ancient societies, "non-reliance on words" was relevant to the socio-cultural landscape. Low literacy, limited book dissemination, diverse dialects, and rudimentary semantics posed challenges to knowledge transfer via written language. Chan Buddhism's emphasis on non-verbal "mind-to-mind

transmission" aligned with the era's needs, offering a novel approach for Buddhist propagation in China[1].

The information age has revolutionized information dissemination, with multimodal content enhancing speed and efficiency. However, information overload, fragmentation, and "closed language" are increasingly prevalent, hindering in-depth thinking and meaningful understanding. Re-examining "non-reliance on words" in this context offers significant theoretical and practical value.

Furthermore, advancements in artificial intelligence (AI), particularly deep learning and multimodal learning, present opportunities for modern applications of "non-reliance on words." AI's pattern recognition capabilities resonate with the non-verbal cognition emphasized by this philosophy. Integrating "non-reliance on words" into AI research can expand AI's cognitive boundaries and shape future human-computer collaboration[2].

This paper explores the evolution and modern relevance of "non-reliance on words" from a cognitive perspective, addressing: its origins and evolution within Chan Buddhism; its core connotations and cognitive rationality; its historical practice in China; its modern implications for information dissemination and cognition; and its potential in shaping non-verbal AI and human-computer interaction. The aim is to reveal the enduring value of "non-reliance on words" and offer Eastern wisdom for contemporary information dissemination, cognitive science, and AI research.

2. Tracing the Origins and Connotations of "Non-Reliance on Words" in Chan Buddhism

2.1 Genealogical Roots in Prajna Thought

"Non-reliance on words" is deeply rooted in early Buddhist Prajna studies, particularly its view of language. Prajna thought emphasizes "emptiness" (Śūnyatā), positing that all phenomena are impermanent and lack inherent existence. Language and script, as conceptual tools, are "provisional designations," inadequate for expressing ultimate reality. The *Diamond Sutra*, a key Prajna text, highlights the illusory nature of forms, including language, emphasizing the limitations of linguistic representation.

Chan Buddhism inherited and transformed Prajna's "emptiness" thought, focusing on "mind-nature." Early Chan, exemplified by Bodhidharma, while acknowledging "non-reliance on words," prioritized "understanding doctrine through teachings", using scriptures as aids to grasp Dharma essentials. Bodhidharma initially emphasized scriptural study as a path to understanding[3].

Southern Chan, under Huineng, fully developed "non-reliance on words," making it a defining Chan characteristic. Criticizing Northern Chan's "gradual enlightenment," Huineng advocated "sudden enlightenment", emphasizing direct realization of Buddha-nature within. For Huineng, Buddha-nature is inherently complete, accessible through "recognizing one's original mind and seeing one's own original nature." Language and script, being external symbols, obscure "mind-nature," becoming "obstacles of knowledge." Huineng's Chan Dharma "does not establish words," advocating "transmission outside teachings" and non-verbal "mind-to-mind transmission" to directly access "self-nature".

2.2 Early Chan Interpretations: Huineng and Southern Chan

Early Chan interpretations of "non-reliance on words" did not reject language entirely but stressed its limitations and the necessity of transcendence. Huineng's Southern Chan offered profound interpretations, emphasizing:

(1) "Non-Attachment to Words": Huineng's "non-reliance on words" emphasizes "non-attachment" rather than complete rejection. He stressed "Dharma is in one's own mind" and "self-enlightenment and self-liberation", criticizing "verbal Chan" that prioritizes empty talk over practice.

He advocated “one-practice samadhi”, emphasizing constant mindfulness in daily life. His focus was shifting from outward verbal pursuit to inward contemplation of “self-mind” for direct realization[4].

Huineng’s instruction to the scripture-reciting monk Fada encapsulates this. He guided Fada beyond rote recitation to understand the scripture’s true meaning, stating, “Scriptures themselves are without fault, the fault lies in your confusion…Confused people use scripture to seek enlightenment, enlightened people use scripture to express enlightenment.” This highlights that “non-reliance on words” is about “non-attachment,” not scriptural negation. Scriptures are tools, like a raft, and “grasping the meaning and forgetting the words” is key.

(2) “Transmission Outside the Teachings”: This emphasizes Chan’s “mind-seal” transmission, beyond traditional scriptural teaching . “Transmission outside the teachings” views scriptures as “a finger pointing at the moon” (*Surangama Sutra*), not the moon itself. Dharma’s essence is inexpressible through language, only accessible via “mind-to-mind transmission.”

This doctrine elevates “mind” as the “source of all dharmas” where Buddha-nature is inherent. “Mind” possesses infinite potential, transcending linguistic limitations. “Directly pointing to the human mind” facilitates “sudden enlightenment” and immediate realization, bypassing gradual practice and scriptural complexities, embodying Chan’s directness[5].

(3) Mind-to-Mind Transmission”: This core practice, central to “non-reliance on words,” is not telepathy but a profound “tacit understanding” beyond language. It signifies direct communication from “mind” to “mind,” achieving deep comprehension.

The “mind” in “mind-to-mind transmission” is not the “discriminating mind” but “true mind”, “original mind”, or “Buddha-mind”, which is “beyond words and deliberation”, “inconceivable.” “Mind-to-mind transmission” is about transcending duality and discrimination, reaching “mind-to-mind seal” and “wonderful enlightenment” through wordless silence.

Chan teaching methods like koans and jifeng exemplify “mind-to-mind transmission.” Koans bypass logical reasoning, directly pointing to original mind. Jifeng emphasizes immediacy and non-verbal communication, using “ [stick and shout],” actions, and expressions to guide students to “sudden enlightenment.”

2.3 Core Connotations: Transcending Language for Direct Realization

In essence, “non-reliance on words” emphasizes transcending linguistic attachment for direct realization, not linguistic negation. Its core connotations are:

Transcending Instrumental Language: Language is a tool, like a raft or a finger pointing to the moon. Its value is in guidance, not intrinsic truth. Practitioners should “grasp the meaning and forget the words,” directly accessing truth beyond linguistic constraints[6].

Ontological Pursuit of “Mind-Nature”: The ultimate goal is “directly pointing to the human mind to see one’s nature and become a Buddha.” “Mind-nature,” the source of Dharma and Buddha-nature, is ineffable. Transcending linguistic discrimination allows inward contemplation, revealing “original face” and awakening to Buddha-nature.

Non-Verbal “Mind-to-Mind Transmission”: This communication model transcends language, emphasizing direct, tacit understanding between minds. It’s central to Chan teaching practices like koans and jifeng.

Intuitive Understanding: “Non-reliance on words” implies a cognitive approach of intuitive understanding, prioritizing immediacy, experience, and inward contemplation over logical reasoning and conceptual analysis, aiming for “sudden enlightenment.”

3. Cognitive Rationality: Intuitive Understanding Beyond Language

3.1. Language Limitations and Cognitive Misdirection

The cognitive rationality of "non-reliance on words" lies in its insight into language's limitations and the value of intuitive understanding. While language is vital for cognition and communication, over-reliance can lead to cognitive misdirection, hindering truth realization[7].

(1) Symbolic Language and Arbitrary Reference: Language is fundamentally symbolic, with arbitrary links between signifiers and signifieds. Language encodes reality, but isn't reality itself. Meaning is context-dependent and culturally shaped, limiting language's ability to express complex, abstract, and transcendent concepts precisely.

(2) Binary Oppositional Language and Discriminatory Attachment: Language structures meaning through binary oppositions (e.g., good/evil). While helpful, this structure can foster "discrimination" and "attachment." Clinging to linguistic categories obscures the interconnectedness of reality. "Non-reliance on words" aims to break this discriminatory attachment, realizing non-dual truth.

(3) Linear Language and Present Experience: Language unfolds linearly, while experience is present, holistic, and non-linear. Language struggles to capture the immediacy of experience. Chan's emphasis on "sudden enlightenment" and "direct pointing" transcends linear language, aligning with the presentness of experience, prioritizing intuition over linguistic expression.

3.2. Intuitive Understanding as a Cognitive Path

"Non-reliance on words" advocates "intuitive understanding," emphasizing intuition, experience, and inward contemplation over logical analysis, focusing on immediate realization and holistic grasp.

(1) Non-Conceptual Intuition and Sudden Enlightenment: Intuition is direct, immediate realization, bypassing deliberation. It's non-conceptual, grasping essence directly, transcending linguistic categories. Chan's "sudden enlightenment" is an intuitive realization, immediate and inexpressible in words, aligning with the non-conceptual nature of intuition[8].

(2) Embodied Experience and Sensory Directness: Experience is embodied cognition, emphasizing personal, sensory engagement. It's direct, bypassing linguistic description, gaining knowledge through bodily practice and sensory interaction with the world. Chan practice emphasizes experiencing Dharma in daily life, achieving "unity of body and mind" through embodied practice for realization.

(3) Reflexive Inward Contemplation and Subjective Awareness: Inward contemplation is reflective cognition, focusing on self-reflection and inner examination. It's subjective, gaining knowledge through self-awareness, transcending external knowledge. Chan's "directly pointing to the human mind" emphasizes inward seeking, realizing "original face" through self-reflection.

3.3. "Mind-to-Mind Transmission": A Non-Verbal Model

"Mind-to-mind transmission" embodies a unique non-verbal communication model, prioritizing direct mental communication and tacit understanding over linguistic exchange.

(1) Cognitive Commonality with Tacit Knowledge and Intuition: "Mind-to-mind transmission" shares cognitive ground with "tacit knowledge" and "intuition." "Tacit knowledge," inexpressible in language, and "intuition," direct comprehension without logic, resonate with the "mind" in "mind-to-mind transmission," which carries unspeakable insights. Communication becomes a resonance of tacit understanding and intuition, transmitting wisdom beyond words[9].

(2) Non-Verbal Information of Situation and Atmosphere: "Mind-to-mind transmission" often occurs within specific situations and atmospheres, rich in non-verbal cues like environment, context,

emotion, and relationship. These cues augment or replace language, conveying nuanced meanings. Chan koans and jifeng are situated, conveying meaning through context and atmosphere, requiring intuitive comprehension.

(3) Non-Verbal Expression of Body and Behavior: Body and behavior are forms of non-verbal language, conveying emotions and intentions. Body language, facial expressions, and actions are crucial. Chan jifeng emphasizes bodily expression: "stick and shout," gestures, and meditative postures, transcending linguistic concepts to directly convey Chan meaning and wisdom, exemplifying "actions speak louder than words."

4. Practice and Evolution in Ancient China

4.1. Knowledge Dissemination Dilemmas and Chan Responses

The rise of "non-reliance on words" in ancient China was linked to knowledge dissemination challenges: high illiteracy, scarce books, complex languages, and rudimentary semantics. Chan's doctrine offered a response, transcending these limitations.

(1) High Illiteracy and Knowledge Elitism: Ancient societies faced high illiteracy, limiting written knowledge to elites. Knowledge dissemination relied on oral tradition, limiting scope and efficiency. Chan's "non-reliance on words" aligned with this reality, offering a path to Dharma practice for the illiterate, emphasizing "mind-to-mind transmission" for direct, accessible teaching, fostering Chan's popularity among lower classes[10].

(2) Book Scarcity and Inefficient Dissemination: Book production was costly, dissemination limited, making books scarce and knowledge dissemination inefficient. Chan's emphasis on "transmission outside teachings" and "mind-to-mind transmission" bypassed reliance on books, directly transmitting Dharma essence. Chan sayings records, koans, and jifeng were flexible and easily disseminated orally, enabling rapid growth and influence without extensive written materials.

(3) Complex Accents and Rudimentary Semantics as Barriers: Dialectical complexity and rudimentary semantics hindered communication and knowledge exchange across regions. "Non-reliance on words" transcended these barriers, emphasizing "mind-to-mind transmission" for direct, unobstructed communication of Chan meaning. Chan's koans and jifeng, being image-based and intuitive, transcended linguistic and cultural barriers, facilitating cross-cultural dissemination and international appeal[11].

4.2. Chan Koans and Jifeng: Non-Verbal Pedagogy

Chan koans and jifeng are concrete examples of "non-reliance on words" in teaching, employing unconventional, non-verbal methods to bypass linguistic constraints and guide intuitive enlightenment.

(1) Koans: Thinking Training Beyond Logic: Koans, "official case files" of ancient masters, are paradoxical thought exercises designed to break logical thought. The "Zhaozhou Dog" koan, with its illogical "Wu!" answer, challenges conventional logic, aiming to break conceptual clinging and guide intuitive understanding of non-duality. The "Sound of One Hand" and similar koans force practitioners to abandon logical dependence and embrace intuition for sudden enlightenment.

(2) Jifeng: Present Moment Intuitive Guidance: Jifeng, "sharp words or behaviors" of Chan masters, are spontaneous, skillful, and intuitive teaching moments aimed at immediate enlightenment. Linji's "shout" exemplifies jifeng, using non-verbal behavior to convey Chan meaning in the present moment, requiring intuitive comprehension. Stick, shout, silence, and rhetorical questions are common jifeng techniques, forming Chan's unique non-verbal pedagogy[12].

(3) Cognitive Effects of Non-Verbal Teaching: Koans train thinking beyond logic, stimulating

intuitive thought. Jifeng transcends linguistic appearances, directly pointing to mind-nature. Their synergy constructs Chan's non-verbal cognitive model, prioritizing intuition, experience, and perception over logic and language, approaching the essence of truth.

4.3. The Rise of Literary Chan: Adapting "Non-Reliance"

Despite "non-reliance on words," "Literary Chan" emerged, not negating the core tenet but adapting it to historical contexts. Literary Chan reflects Chan's societal adaptation and cultural integration, highlighting internal tensions and developmental possibilities within "non-reliance on words."

(1) Rise of Literary Chan in the Song Dynasty: Literary Chan flourished in the Song Dynasty, a mature period for Chan Buddhism, deeply integrated into society. Song society's cultural prosperity, increased literacy, and printing technology made script more prominent in Chan practice and knowledge dissemination.

The rise of Literary Chan is evident in:

Chan Sayings Records: Proliferation of records like *Jingde Chuandeng Lu*, documenting Chan masters 'teachings, koans, and jifeng, becoming vital learning materials, highlighting script's role in knowledge dissemination.

Chan Poetic Verses: Flourishing Chan poetry, expressing Chan thought and practice through artistic form, showcasing script's value in cultural dissemination.

Chan Buddhist Painting and Calligraphy: The development of Chan art forms, using visual language to express Chan aesthetics and spirit, demonstrates non-verbal symbols' role in cultural expression and indirectly reflects the script's status in Chan culture [13].

(2) "Literary Chan"'s Correction of "Non-Reliance": Literary Chan didn't abandon "non-reliance on words" but refined it. It acknowledged script's auxiliary role in practice and dissemination while maintaining the core tenet of transcending script for direct mind-pointing. "Revealing Chan through script" and "using script as skillful means" became central, with the ultimate goal remaining truth realization beyond language.

Literary Chan's refinement is seen in:

Affirming Instrumental Value of Script: Recognizing script as a tool for information, thought recording, and practice assistance, evident in Chan sayings records and art, while emphasizing non-attachment and non-equation of script with truth.

Unity of Verbal and Reality Prajna: Emphasizing the unity of scriptural learning (verbal Prajna) and practical realization (reality Prajna). Verbal Prajna became a bridge to reality Prajna, advocating deeper practice based on scriptural study for ultimate realization.

"Skillful Means" of Script: Viewing script as a skillful means to guide practitioners of varying aptitudes. Script aided understanding for beginners and inspired advanced practitioners, diversifying Chan teaching methods and reflecting Chan's societal adaptation for universal liberation[14].

(3) Modern Evolution of "Non-Reliance on Words": Literary Chan enriched "non-reliance on words," whose modern significance endures. In the information age and diverse cultures, re-examining "non-reliance on words" is crucial for cognitive enhancement, cross-cultural communication, and AI development.

5. Modern Reflections: Cognitive Enlightenment in the Information Age

5.1. Information Overload and the Crisis of Language

The information age, driven by technological advancement, is characterized by information overload, leading to cognitive fragmentation, noise, and pollution. Individuals face selection

difficulties, comprehension obstacles, and cognitive burden. Concurrently, language undergoes symbolization, instrumentalization, and closure, limiting expressive and cognitive functions, potentially leading to one-dimensional thinking.

(1) Information Overload and Cognitive Fragmentation: Information overload, where information supply exceeds processing capacity, results in decreased processing efficiency and cognitive burden. The internet, mobile devices, and social media amplify information dissemination exponentially, creating an unprecedented information flood. This overload leads to cognitive fragmentation, characterized by shallow, superficial information consumption, lacking time for in-depth, systematic, critical thinking, potentially degrading cognitive abilities and flattening thought patterns.

(2) "Closed Language" and One-Dimensional Thinking: Herbert Marcuse's "closed language" describes language degraded by technological rationality and ideology, losing criticality and transcendence, becoming a tool of one-dimensional thought. "Closed language" is characterized by symbolization, instrumentalization, and flattening. Language is reduced to symbols, meaning compressed, richness lost, and language becomes a tool for control and propaganda, limiting critical thought and promoting one-dimensional thinking patterns[15].

5.2. Philosophical Insights: Wittgenstein and Derrida

Philosophical reflections on language limitations offer insights into the information age's cognitive dilemmas. Wittgenstein and Derrida, influential 20th-century philosophers, provide theoretical resources for reflecting on these challenges.

(1) Wittgenstein: "The Unsayable" and "Maintaining Silence": Early Wittgenstein emphasized logical positivism and language's logical structure. *Tractatus Logico-Philosophicus* attempted to construct an ideal language to clarify meaning and resolve philosophical confusion. Later, Wittgenstein shifted to daily language use and contextual meaning, developing "language games." *Philosophical Investigations* reflects on logicism, recognizing language meaning as fluid, context-dependent usage, not fixed logical structures. He emphasized language limitations, stating, "For those that are unsayable, we must remain silent."

Wittgenstein's "unsayable" thought is relevant to the information age, where language risks becoming simplified, losing depth and soul-stirring capacity. He reminds us of language's boundaries, suggesting silence and experiential understanding for domains beyond language, like intuition, ethics, and metaphysics[16].

(2) Derrida: "Diff érance" and "Deconstruction": Derrida's deconstruction further deepens reflection on language limitations and meaning uncertainty. He critiqued Western "logocentrism," the philosophical obsession with Logos and absolute truth, where language is seen as Logos 'carrier. Derrida deconstructs logocentrism, revealing language's instability and meaning's fluidity through "diff érance." "Diff érance," encompassing "deferral" and "difference," shows meaning generation as perpetually deferred and defined by difference, leading to fluid, uncertain meaning, challenging fixed, absolute truth[17].

Derrida's deconstruction is pertinent to meaning construction in the information age. Information explosion amplifies "diff érance," with meaning constantly deconstructed and reconstructed, resisting fixation. Derrida urges vigilance against linguistic illusion, recognizing meaning's fluidity and seeking deeper, language-transcending understanding[18].

5.3. Multimodal Communication: Transcending Logocentrism

Addressing the cognitive dilemmas of information overload and "closed language" requires exploring multimodal communication, drawing on "non-reliance on words" for guidance. Multimodal communication uses multiple senses and symbolic resources to enhance information

dissemination beyond script-based limitations.

(1) Multi-Sensory Collaborative Information Perception: Multimodal communication emphasizes multi-sensory perception. Human cognition is multimodal, utilizing vision, hearing, touch, and other senses collaboratively. Script-based communication, limited to visual channels, is singular and abstract, hindering full sensory engagement. Multimodal communication, using images, videos, audio, and interactive media, mobilizes multiple senses for a vivid, three-dimensional information experience, enhancing engagement and memorability, improving dissemination effectiveness[19].

(2) Multi-Symbol Fusion of Meaning Expression: Multimodal communication fuses multiple symbol systems beyond language. Images, music, gestures, and spatial layouts are vital symbolic resources. Script-based communication is limited to linguistic symbols, hindering expression of complex, nuanced, emotional meaning. Multimodal fusion, integrating various symbol types, constructs richer, three-dimensional meaning landscapes, enhancing expressive richness and dissemination depth.

(3) Experiential and Interactive Communication Models: Multimodal communication values experiential and interactive processes. Traditional script-based communication is often passive and one-dimensional, limiting audience engagement. Multimodal communication, using VR, AR, and interactive technologies, creates immersive, interactive scenarios, allowing active participation and experiential understanding, enhancing engagement and dissemination impact.

6. "Non-Reliance on Words" and AI: Future of Non-Verbal Cognition

6.1. AI Deep Learning: Pattern Recognition and Intuition

AI, particularly deep learning, offers new avenues for applying "non-reliance on words." Deep learning's pattern recognition and intuitive perception align with the philosophy's non-verbal cognitive model, potentially expanding AI's cognitive boundaries and shaping human-computer collaboration[20].

(1) Deep Learning's "Black Box" and "Wordless Enlightenment": Deep learning, based on neural networks, simulates brain connections for complex pattern recognition. Its core strength is automatic pattern extraction from data, bypassing manual rule-setting. The learning process resembles intuition, transcending symbolic AI's reliance on explicit rules. Deep learning's "black box" nature, with complex, opaque internal mechanisms, resonates with Chan's "non-reliance on words," emphasizing intuition and transcendence of language. Deep learning's learning process mirrors "wordless enlightenment," comprehending patterns from data beyond linguistic description.

(2) Non-Verbal Cognition of Pattern Recognition: AI deep learning excels in image, speech, and natural language processing through pattern recognition. Pattern recognition extracts meaningful patterns from complex data, often non-verbally. Image recognition systems identify objects and scenes by analyzing pixel data, not linguistic descriptions. Speech and NLP also rely on non-verbal pattern extraction for language understanding, demonstrating AI's non-verbal cognitive capabilities[21].

AI's pattern recognition aligns with Chan's "intuitive understanding." Intuition is a pattern recognition process, directly perceiving patterns, transcending logic. Chan enlightenment, often described as sudden, intuitive realization, parallels AI's instantaneous pattern comprehension, grasping essence beyond language.

6.2. Multimodal AI: Emotion and Intercultural Communication

Multimodal AI, processing multiple information modalities, shows potential in emotion recognition and intercultural communication, offering new directions for "non-reliance on words."

(1) Emotion Computation for Non-Verbal Emotion Understanding: Affective computing, a branch of multimodal AI, aims to enable computers to understand human emotions. Emotion expression is multimodal, involving language and non-verbal cues like expressions and gestures. Multimodal affective computing fuses textual sentiment analysis, image-based emotion recognition, and speech-based emotion recognition for nuanced emotion understanding, offering technical support for non-verbal emotional communication. It transcends linguistic constraints, enabling direct, cross-cultural emotional communication by recognizing non-verbal cues, aiding understanding across cultural barriers[22].

(2) Potential of Non-Verbal Intercultural Communication: Non-verbal expression is powerful in intercultural communication, transcending linguistic and cultural barriers. Body language, music, and art possess cross-cultural commonality. Multimodal AI offers new tools for non-verbal intercultural communication, processing diverse cultural symbols and generating culturally relevant content, promoting artistic exchange and cultural dissemination. AI translation can extend beyond language to interpret non-verbal cultural symbols, fostering deeper cross-cultural understanding.

6.3. Human-Computer Collaboration: Non-Verbal Intelligence

"Non-reliance on words" informs future human-computer collaboration, raising questions about cognitive models and human-AI relationships in an intelligent era.

(1) Cognitive Advantages of Human-Computer Complementarity: Human and AI cognition have complementary strengths. Human cognition excels in intuition, emotion, creativity, and ethics, while AI excels in data processing, speed, logic, and pattern recognition. Human-computer collaboration leverages these strengths for synergy, with humans handling complex, creative tasks and AI managing routine data processing. This model enhances overall cognitive efficiency and intelligence.

(2) Collaborative Models Based on Non-Verbal Cognition: "Non-reliance on words" inspires non-verbal human-computer collaboration models. Traditional human-computer interaction, relying on language, is limited. Future interaction can prioritize non-verbal, intuitive methods like gesture recognition, brain-computer interfaces, and VR/AR, creating natural, efficient interfaces. Non-verbal collaboration models can better utilize human intuition and AI pattern recognition for deeper intelligent partnership, enabling joint completion of complex tasks in science, art, and medicine.

(3) Cognitive Reshaping and Collaborative Evolution: AI is not just an extension of human intellect but also a reflection and expansion of human thought, profoundly influencing human cognition. Human-computer collaboration will lead to cognitive co-evolution. Humans can learn from AI's data processing and pattern recognition, enhancing their abilities. AI can learn human intuition and creativity, becoming more humanized. Embracing AI as a cognitive partner, co-evolving and exploring unknown cognitive realms, can lead to a higher state of human cognition, guided by the wisdom of "non-reliance on words."

7. Conclusion

This paper explored "non-reliance on words" from a cognitive evolution perspective, highlighting its relevance from ancient to modern contexts. It demonstrates that "non-reliance on words" emphasizes transcending linguistic attachment for direct mind-nature realization through intuitive understanding, embodying a unique cognitive model. It addressed knowledge dissemination challenges in ancient societies and offers valuable insights for modern cognitive enhancement and AI development. By examining "non-reliance on words" across history, philosophy, cognitive science, and AI, this paper reveals its enduring influence and theoretical value for contemporary information dissemination and cognitive science, providing Eastern wisdom for the modern world. As the *Avatamsaka Sutra* states, "All wisdom has the Tathagata's virtuous form, but it cannot be realized

due to delusion and attachment; if delusion is abandoned, all wisdom, natural wisdom, unimpeded…”

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