

Theme Beyond Language, The Ineffable, Non-discriminative
Understanding, Non-conceptual Experience

Language and behaviour, perception and conception are all functions of the moving mind. All motion is the mind's motion.

Bodhidharma

Bodhidharma. Zen Teaching of Bodhidharma. Translated by R. Pine. New York: Weatherhill, 1987.

The ultimate Truth is beyond words. Doctrines are words. They're not the Way. The Way is wordless. Words are illusions.

Bodhidharma

Bodhidharma. Zen Teaching of Bodhidharma. Translated by R. Pine. New York: Weatherhill, 1987.

Rejecting words or clinging to them are both mistakes,
like a blazing fire, useful but dangerous.
If it is only expressed in language
The precious mirror will be stained.

Song of the Precious Mirror
Samadhi

Yongjia Xuanjue. Song of Enlightenment. In Sheng Yen, The Poetry of Enlightenment: Poems by Ancient Ch'an Masters (Sheng Yen, Trans., pp. 47-70). Elmhurst, NY: Dharma Drum Publications, 1987.

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For once on the face of the earth,
let's not speak in any language;
let's stop for one second,
and not move our arms so much.

It would be an exotic moment
without rush, without engines;
we would all be together
in a sudden strangeness.

Fishermen in the cold sea
would not harm whales
and the man gathering salt
would look at his hurt hands.
Those who prepare green wars,
wars with gas, wars with fire,
victories with no survivors,
would put on clean clothes
and walk about with their brothers
in the shade, doing nothing.

What I want should not be confused
with total inactivity.
Life is what it is about;
I want no truck with death.

If we were not so single-minded
about keeping our lives moving,
and for once could do nothing,
perhaps a huge silence
might interrupt this sadness
of never understanding ourselves
and of threatening ourselves with death.

Perhaps the earth can teach us
as when everything seems dead
and later proves to be alive.

Now I'll count to twelve
and you keep quiet and I will go.

Pablo Neruda

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Brightness and tranquility are just as they are;
They cannot be explained in words.

Song of Mind

Niutou Farong. Song of Mind. In Sheng Yen, *The Poetry of Enlightenment: Poems by Ancient Ch'an Masters* (pp. 35-43). Elmhurst, NY: Dharm Drum Publications, 1987.

Even if you consume as many books
As the sands of the Ganges
It is not as good as really catching
One verse of Zen.
If you want the secret of Buddhism,
Here it is: everything is in the heart!

Ryokan

Ryokan. *Dewdrops on a Lotus Leaf: Zen Poems of Ryokan*. J. Stevens, trans. Boston and London: Shambhala, 2004

The world beyond projection is suchness....

Lankavatara Sutra

Lankavatara Sutra. Translated by R. Pine. Berkeley, CA: Counterpoint, 2012.

A certain person asked Master Yuan: "Why do you not teach me the Dharma [true teaching]?"
Answer: "If I were to set up a Dharma to teach you, it would not be leading you. If I were to set up a Dharma, it would be deceiving you; it would be failing you. If I had a Dharma, how could I explain it to someone else? How could I speak of it to you? It comes down to this: if there are terms and written words, all of it will deceive you. How could I tell you even a mustard seed's worth of the meaning of the great path? If I could speak of it, what purpose would that serve?" When asked again Master Yuan did not reply.

Bodhidharma

Bodhidharma. *Zen Teaching of Bodhidharma*. Translated by R. Pine. New York: Weatherhill, 1987.

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Hence, you should stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear....Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavour and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?...Know that the true dharma [ultimate reality] emerges of itself, clearing away hindrances and distractions.

Dogen

Dogen. Moon in a Dewdrop: Writings of Zen Master Dogen. Translated by K. Tanahashi. New York: North Point Press, 1985.

What is beyond all measure is inexpressible. And what is inexpressible does not arise [in the mind]. And what does not arise does not cease. And what does not cease is completely still. And what is completely still is essentially nirvana. And what is essentially nirvana is neither a result nor a cause.

Lankavatara Sutra

Lankavatara Sutra. Translated by R. Pine. Berkeley, CA: Counterpoint, 2012.

Talking about food won't make you full
talking about clothes won't keep you warm
only eating food will make you full
Only wearing clothes will keep you warm
people who don't know how to reason
just say a buddha is hard to find
look inside your mind there's a buddha
don't look around outside

Han Shan

Han Shan. The Collected Songs of Cold Mountain. Translated by R. Pine, Trans. Port Townsend, WA: Copper Canyon Press, 2000.

Water clear in the jade stream;
Moonlight white over Cold Mountain.
Through wordless knowing, my spirit shines;
I watch the void, and the world becomes calm.

Hanshan

Clouds Thick, Whereabouts Unknown: Poems by Zen Monks of China. Translated by Charles Egan. Columbia University Press, 2010.

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The mind's capacity is limitless, and its manifestations are inexhaustible. Seeing forms with your eyes, hearing sounds with your ears, smelling odours with your nose, tasting flavours with your tongue, every movement or state is all your mind. At every moment, where language can't go, that's your

Bodhidharma

Bodhidharma. Zen Teaching of Bodhidharma. Translated by R. Pine. New York: Weatherhill, 1987.

My mind is like the autumn moon
clear and bright in a pool of jade
nothing can compare
what more can I say

Han Shan

Han Shan. The Collected Songs of Cold Mountain. Translated by R. Pine, Trans. Port Townsend, WA: Copper Canyon Press, 2000.

The path of words is cut off.
There is no past, no future, no present.

Faith in Mind

Sheng Yen, The Poetry of Enlightenment: Poems by Ancient Ch'an Masters. Elmhurst, NY: Dharm Drum Publications.

The ancient buddhas taught the Dharma
Not for its own sake but to assist us.
If we really knew ourselves
We would not have to rely on old teachers.
The wise go right to the core
And leap beyond appearances;
The foolish cleave to details
And get ensnared by words and letters.
Such people envy the accomplishments of others
And work feverishly to attain the same things.
Cling to truth and it becomes falsehood;
Understand falsehood and it becomes truth.
Truth and falsehood are two sides of a coin:
Neither accept nor reject either one.
Don't waste your precious time fruitlessly
Trying to gauge the depths of life's ups and downs.

Ryokan

Ryokan. Dewdrops on a Lotus Leaf: Zen Poems of Ryokan. J. Stevens, trans. Boston and London: Shambhala, 2004