

A quiet fills my three-matted hut.
All day long, not a soul appears.
I sit at the window and meditate...
the sound of falling leaves.

Ryokan

Ryokan. *The Kanshi Poems of Taigu Ryokan*. Translated by Larry Smith and Mei Hui Liu Huang. Bottom Dog Press, 2009.

When the mind tries to run away, bring it back quickly. Just as a line is tied to the foot of a bird to retrieve it if it tries to fly, you should view that thing all day long, without cease. The mind will then become completely settled.

Essential Teaching of the
Expedient Means of
Pacifying the Mind and
Entering the Path

McRae, J. R. *Northern School and the Formation of Early Ch'an Buddhism* (Studies in East Asian Buddhism 3 ed.). Honolulu: University of Hawaii Press, 1986.

Whether it is what knows or what is known, everything is still. As long as you don't recognize that your projections are perceptions of your own mind, projections arise. Once you do, they cease.

Lankavatara Sutra

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

Within this human life,
what is the deepest state of mind?
Sitting meditation will help your thoughts clear.
By settling your mind, you begin to grasp it.
One by one images will appear
and if you can practice long
you will come into your true self
and learn how not to live a lie.

Ryokan

Ryokan. *The Kanshi Poems of Taigu Ryokan*. Translated by Larry Smith and Mei Hui Liu Huang. Bottom Dog Press, 2009.

Theme

Meditative Calming, Quiescence, Stillness, Calm Abiding

The moon
abiding in the midst of
serene mind;
billows break
into light.

Dogen

Tanahashi. Essential Zen

Stillness without seeing,
Not moving in a dark room.
Wakeful without wandering,
The mind is tranquil yet bright.

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.

Action [karma] and misery [samsara] having ceased, there is nirvana.
Action and misery come from conceptual thought.
This comes from mental fabrication.
Fabrication ceases through emptiness.

Nagarjuna

Nagarjuna. (1995). *The Fundamental Wisdom of the Middle Way: Nagarjuna's Mulamadhyamakakarika*. Translated by J. Garfield. Oxford: Oxford University Press, 1995.

So, full understanding can come to you through an inexpressible mystery. The approach to it is called the Gateway of the stillness beyond all activity. If you wish to understand, know that a sudden comprehension comes when the mind has been purged of all the clutter of conceptual and discriminatory thought-activity. Those who seek the truth by means of intellect and learning only get further and further from it. Not till your thoughts cease all their branching here and there, not till you abandon all thoughts of seeking for something, not till your mind is motionless as wood or stone, will you be on the right road to the Gate.

Huangbo

Huangbo. *The Zen Teaching of Huang Po: On the Transmission of Mind*. Translated by John Blofeld. New York: Grove Press, 1958.

In the stillness by the empty window
I sit in formal meditation wearing my monk's surplice. Navel and nose in alignment,
Ears parallel with the shoulders.
Moonlight floods the room;
The rain stops but the eaves drip and drip.
Perfect this moment –
In the vast emptiness my understanding deepens.

Ryokan

John Stevens. *Zen Masters: A Maverick, a Master of Masters and a Wandering Poet*. Kodansha International, 1999.

First, I redirected my hearing inward in order to enter the current of the sages. Then external sounds disappeared. With the direction of my hearing reversed and with sounds stilled, both sounds and silence cease to arise. So it was that, as I gradually progressed, what I heard and my awareness of what I heard came to an end. Even when that state of mind in which everything had come to an end disappeared I did not rest. My awareness and the objects of my awareness were emptied and when that process of emptying my awareness was wholly complete then even that emptying and what had been emptied vanished. Coming into being and ceasing to be themselves ceased to be. Then the ultimate stillness was revealed. All of a sudden I transcended the worlds of ordinary beings and I also transcended the worlds of beings who have transcended the ordinary worlds.

Śūraṅgama Sutra

Śūraṅgama Sutra with Excerpts from the Commentary by the Venerable Master Hsüan Hua. Translated by Śūraṅgama Sutra Translation Committee. Ukiah, CA: Buddhist Text Translation Society, 2009.

There are masters who say that, if one simply establishes the mind in calming at the site of the disorder, one will immediately be able to cure the disorder.

Next, there are masters who say that one inch below the navel is a location known as the udana. This refers to what we know [in Chinese culture] as the dantian. If one is able to bring the mind to a halt and preserve its point of focus at this location such that it does not become scattered, then after one has done this for a long time, in most cases, there will be that which is remedied.

There are other masters who say that if one constantly anchors the mind's point of attention beneath the feet without regard to whether one is walking, standing, or lying down to sleep, one will be able to cure disorders. Why is this? This is because it is on account of non-regulation of the four great elements that most illnesses occur. This is brought about by the mind's consciousness becoming anchored in a higher position, thus causing the four great elements to become unregulated. If one anchors the mind below, then the four great elements will naturally become appropriately adjusted and the various disorders will be gotten rid of.

There are masters who state that one need only realize that all dharmas are empty and that nothing whatsoever exists. If one refrains from seizing upon the symptoms of illness while quiescently abiding in calming, then a cure will be brought about in most cases. Why is this? This is because the mind's reflective intellection pumps up the four great elements and instigates the arising of disorders. If one puts the mind to rest in harmony and happiness, the various disorders will then be cured.

Zhiyi

Zhiyi. *Essentials for Practicing Calming-and-Insight and Dhyana Meditation*. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.

Bodhidharma and Huiko

Huiko: My mind is not at peace. Please pacify it for me.

Bodhidharma: Bring your mind here and I will pacify it for you.

Huiko: I have searched for my mind but it is completely imperceptible.

Bodhidharma: I have now completely pacified your mind for you.

McRae, J. R. *Northern School and the Formation of Early Ch'an Buddhism* (Studies in East Asian Buddhism 3 ed.). Honolulu: University of Hawaii Press, 1986.

Theme Meditative Calming, Quiescence, Stillness, Calm Abiding

Imagine that we were wandering in the palace of No-Place.
Harmony and unity would be our themes, never ending, never failing.
Join with me in actionless action.
In simplicity and quietude.
In disinterest and purity.
In harmony and ease.
My intentions are now aimless.
I go nowhere and have no idea how I got there;
I go and I come and don't know why.
I have been, I have gone.
I have no idea when my journey is over.
I wander and rest in limitless vastness.
Great knowledge comes in and I have no idea where it will all end.

Zhuangzi

The Book Of Chuang Tzu. Translated by Martin Palmer and Elizabeth Breuilly. Penguin, 1996.

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...[O]ne refrains from becoming either worried or fearful. Neither does one grasp at them or actively reject them or commit the error of indulging in making any calculations or mental discriminations with regard to them. By putting the mind to rest and causing it to abide in quiescence, they should naturally disappear of their own accord.

Zhiyi

Zhiyi. Essentials for Practicing Calming-and-Insight and Dhyana Meditation. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.

Spring water is pure in an emerald stream
moonlight is white on Cold Mountain
silence thoughts and the spirit becomes clear
focus on emptiness and the world grows still

Han Shan

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

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.

Should you desire great tranquility, prepare to sweat white beads.

Hakuin

Calming then is the wholesome provision with which one kindly nurtures the mind and consciousness. Insight then is the marvelous technique which stimulates the development of spiritual understanding. Calming is the supreme cause for the manifestation of dhyāna absorption. Insight is the origin of wisdom. If a person perfects the two dharmas of meditative absorption and wisdom, then this amounts to the complete fulfillment of the dharma of benefiting both oneself and others.

Zhiyi

Zhiyi. *Essentials for Practicing Calming-and-Insight and Dhyana Meditation*. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.

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.

One experiences emptiness, brightness and purity. Inwardly, one's mind is delighted. One feels tranquil and blissful. There are no situations wherein one is covered over by the hindrances. The mind of goodness comes forth and manifests. One's faith and reverence increase and grow. One's mirror of wisdom becomes clear and bright. The body and mind become supple and pliant. One experiences a subtle and marvelous emptiness and quiescence. One develops a revulsion for and abhorrence of the world. There is nothing which one feels needs to be done and one remains free of desires. One remains sovereignly independent in one's ability to emerge from and enter into

Zhiyi

Zhiyi. *Essentials for Practicing Calming-and-Insight and Dhyana Meditation*. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.

Theme

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Walking is Chan, sitting is Chan.
Speaking or silent, moving or still, the essence is undisturbed.
Remain composed even if facing a sharp weapon.
Be at ease if given poison.

Song of Enlightenment

Hongzhi Zhengjue. Silent Illumination. In Sheng Yen, *The Poetry of Enlightenment: Poems of Ancient Ch'an Masters*. Elmhurst, NY: Dharm Drum Publications, 1987.

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.