

How does the permeation of Suchness give rise to the pure state and continue uninterrupted? It may be said that there is the principle of Suchness, and it can permeate into ignorance. Through the force of this permeation, Suchness causes the deluded mind to loathe the suffering of samsara and to aspire for nirvana. Because this mind, though still deluded, is now possessed with loathing and aspiration, it permeates into Suchness in that it induces Suchness to manifest itself. Thus we come to believe in our essential nature, to know that what exists is the erroneous activity of the mind and that the world of objects in front of us is nonexistent, and to practice teachings to free ourselves from the erroneously conceived world of objects. We know what is really so – that there is no world of objects in front of us – and therefore with various devices we practice courses by which to conform ourselves to Suchness. We will not attach ourselves to anything nor give rise to any deluded thoughts. Through the force of this permeation of Suchness over a long period of time, our ignorance ceases. Because of the cessation of ignorance, there will be no more rising of the deluded activities of mind. Because of the non-rising of the deluded activities of mind, the world of objects as previously conceived ceases to be; because of the cessation of both the primary cause (ignorance) and the coordinating causes (objects), the marks of the defiled mind will all be nullified. This is called gaining nirvana and accomplishing spontaneous acts.

Awakening of Faith

Yoshito S. Hakeda, ed. *The Awakening of Faith: Attributed to Asvagosha*. New York and London: Columbia University Press, 1967.

The essence of the Way is detachment. And the goal of those who practice is freedom from appearances.

Bodhidharma

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

If a person is able to feel regret for an offense, having regretted it, one should put it down and let it go. A mind like this abides in happiness. One should not constantly remain attached to it in one's

Nagarjuna

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

Once mortals see their nature, all attachments end. Awareness isn't hidden but you can only find it right now. It's only now. If you really want to find the Way, don't hold on to anything. Once you put an end to karma and nurture your awareness, any attachments that remain will come to an end. Understanding comes naturally. You don't have to make any effort.

Bodhidharma

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

The rain has stopped, the clouds have drifted away and the weather is clear again.
 If your heart is pure, then all things in your world are pure.
 Abandon this fleeting world, abandon yourself,
 Then the moon and flowers will guide you along the Way.

Ryokan

Ryokan. *One Robe, One Bowl: The Zen Poetry of Ryokan*. Translated by J. Stevens. New York and Tokyo: Weatherhill, 1977

All that you need to do is not allow your attention to be diverted....Next, extricate one [sense] faculty by detaching it from its objects, and redirect that faculty inward so that it can return to what is original and true. Then it will radiate the light of the original understanding. This brilliant light will shine forth and extricate the other five faculties until they are completely free.

Śuraṅgama Sutra

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

On the inside or on the outside, whatever you meet, instantly kill it. Meeting a buddha, kill a buddha.
 Linji

Linji. *The Record of Linji: A New Translation of the Linjilu in the Light of Ten Japanese Zen Commentaries*. Translated by J. Broughton, & E. Y. Watanabe. Oxford: Oxford University Press, 2013.

Every day, whether walking, standing, sitting or lying down, and in all your speech, remain detached from everything within the sphere of phenomena. Whether you speak or merely blink an eye, let it be done with complete dispassion....most students of Zen cling to all sorts of sounds and forms. Why do they not copy me by letting each thought go as though it were nothing, or as though it were a piece of rotten wood, a stone, or the cold ashes of a dead fire? Or else, by just making whatever slight response is suited to each occasion?

Huangbo

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

I focus on the personal realization of detachment, on transcending deluded views, on transcending views of what exists or does not exist that are perceptions of one's own mind, on obtaining the threefold liberation, on being marked with the mark of suchness, on examining self-existence based on personal realization, and on transcending views of the existence or nonexistence of what is real.

Lankavatara Sutra

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

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.

Were you now to practice keeping your minds motionless at all times – whether walking, standing, sitting or lying; concentrating entirely upon the goal of no thought-creation, no duality, no reliance on others and no attachments; just allowing all things to take their course the whole day long, as though you were too ill to bother; unknown to the world; innocent of any urge to be known or unknown to others; with your minds like blocks of stone that mend no holes – then all the dharmas [laws of existence] would penetrate your understanding through and through. In a little while you would find yourselves firmly unattached. Thus for the first time in your lives you would discover your reactions to phenomena decreasing and, ultimately, you would pass beyond the Triple World; and people would say that a Buddha had appeared in the world. Pure and passionless knowledge [enlightenment] implies putting an end to the ceaseless flow of thoughts and images, for in that way you stop creating the karma that leads to rebirth – whether as gods or men or as sufferers in hell.

Huangbo

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

Once you stop clinging and let things be, you'll be free, even of birth and death. You'll transform everything. You'll possess spiritual powers that can't be obstructed. And you'll be at peace wherever you are. If you doubt this, you'll never see through anything....Once you see your nature, you're a buddha....

Bodhidharma

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

Thought after thought, not to become attached. Whether it's a past thought, a present thought, or a future thought, let one thought follow another without interruption...When you go from one thought to another don't become attached to any dharma [phenomenon]. Once one thought becomes attached, every thought becomes attached which is what we call bondage. But when you go from one thought to another without becoming attached to any dharma, there's no bondage.

Platform Sutra

Platform Sutra: *The Zen Teaching of Hui-neng*. Translated by R. Pine. Berkeley, CA: Counterpoint, 2006.

This is not something which you can accomplish without effort, but when you reach the point of clinging to nothing whatever, you will be acting as the Buddhas act. This will indeed be acting in accordance with the saying, "Develop a mind which rests on no thing whatever."

Huangbo

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

Your mind is basically empty. All appearances are illusions. Don't hold on to appearances.

Bodhidharma

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