

Always acting alone, walking alone,
Together the enlightened travel the nirvana road.

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.

When objects are not perceived as separate from awareness, that itself is nirvana, which is the true purity, free of outflows.

Śuraṅgama Sutra

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

To find a buddha all you have to do is see your nature. Your nature is the buddha. And the buddha is the person who's free: free of plans, free of cares. If you don't see your nature and run around all day looking somewhere else, you'll never find a buddha. The truth is there's nothing to find.

Bodhidharma

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

Nirvana means no birth and no death. It's beyond birth and death and beyond nirvana. When the mind stops moving, it enters nirvana. Nirvana is an empty mind. Where delusions don't exist, buddhas reach nirvana. Where afflictions don't exist, bodhisattvas enter the place of enlightenment.

Bodhidharma

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

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.

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.

As a result of repeatedly cultivating nondiscriminating knowledge and eliminating the coarseness of the two obstacles [of thoughts and emotions] in root consciousness, one is therefore able to transmute and destroy samsara which is supported by suchness, and transmute and realize nirvana, which is supported by suchness. This is true suchness apart from the nature of defilement.

Xuanzang

Francis Cook. *Three Texts On Consciousness Only*. Numata Center for Buddhist Translation, 1999.

To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.

Dogen

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

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.

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Bodhidharma

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

Everything that appears in the three realms [of samsara] comes from the mind...Beyond this mind you'll never find another buddha. To search for enlightenment or nirvana beyond this mind is impossible. The reality of your own self-nature, the absence of cause and effect, is what's meant by mind. Your mind is nirvana. You might think you can find a buddha or enlightenment somewhere beyond the mind but such a place doesn't exist.

Bodhidharma

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

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.