

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.

Mahākāśyapa long ago caused his cognitive faculty to cease and, yet, without relying on the thinking mind, his understanding is clear and perfect. Once all your faculties are completely disengaged, a pure brilliance will shine forth from within them. Then all coarse perceived objects – indeed all phenomena subject to change in the material world – will be transformed, just as ice is transformed when it melts in hot water. Then, responding in the time it takes for a single thought to arise, all phenomena will merge into your supreme awareness.

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.

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.

Deluded, a buddha is a being  
enlightened a being is a buddha  
a foolish buddha is a being  
a wise being is a buddha  
a biased buddha is a being  
an unbiased being is a buddha  
as long as your mind is biased  
the buddha dwells in a being  
the moment you wake up unbiased  
a being becomes a buddha  
your mind contains a buddha  
your buddha is the real one  
if you didn't have the buddha-mind  
where would you go to find a buddha?

Platform Sutra

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

...Turn around the light to shine within, then just return.  
The vast inconceivable source can't be faced or turned away from.  
Meet the ancestral teachers, be familiar with their instruction,  
Bind grasses to build a hut, and don't give up.  
Let go of hundreds of years and relax completely.  
Open your hands and walk, innocent.  
Thousands of words, myriad interpretations,  
Are only to free you from obstructions.  
If you want to know the undying person in the hut,  
Don't separate from this skin bag here and now.

Shitou

Tannahashi. Essential Zen

From the beginning, Suchness in its nature is fully provided with all excellent qualities; namely, it is endowed with the light of great wisdom, the qualities of illuminating the entire universe, of true cognition and mind pure in its self-nature; of eternity, bliss, Self, and purity; of refreshing coolness, immutability, and freedom.

Awakening of Faith

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

Stay in a quiet place and sit erect in an even temper. Focus your attention neither on breathing nor on any form or colour, nor on empty space, earth, water, fire, wind, nor even on what has been seen, heard, remembered, or conceived. All thoughts, as soon as they are conjured up, are to be discarded, and even the thought of discarding them is to be put away. For all things are essentially in the state of transcending thoughts, and are not to be created from moment to moment nor to be extinguished from moment to moment. Thus conform to the essential nature of Reality through this practice of cessation. It is not that you should first meditate on the objects of the senses in the external world and then negate them with your mind, the mind that has meditated on them. If the mind wanders away, it should be brought back and fixed in "correct thought." It should be understood that this "correct thought" is the thought that whatever is, is mind only and that there is no external world of objects as conceived. Even this mind is devoid of any marks of its own which would indicate its substantiality and therefore is not substantially conceivable as such at any moment.

Awakening of Faith in the  
Mahayana

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

The True Mind exists of itself and does not come from outside oneself. As teacher it does not even require any tuition fee. Nothing in all the three periods of time [past, present and future] is more dear to a person than one's mind. If you discern the Suchness inherent in the mind and maintain awareness of it, you will reach the other shore of nirvana....Therefore, is it known that the Buddhas of the three periods of time take their own True Mind as teacher.

Treatise on the Essentials of  
Cultivating the Mind

In 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.

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.

In its principle of being in concord with the unreal thought it can contain impurity and purity and we view it as the storehouse consciousness. In its principle of not being in concord with unreal thought its substance is constant and immutable and we view it as [suchness].

Guifeng Zongmi

Broughton, J. L. *Zongmi on Chan*. New York: Columbia University, 2009.

When a sentient being loses the real and embraces sense objects, we say that it is a state of distraction, and, when there is rejection of sense objects and fusion with the real, we say it is a state of dhyāna and [samadhi]....

Guifeng Zongmi

Broughton, J. L. Zongmi on Chan. New York: Columbia University, 2009.

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.

To be unaffected by any object is what is meant by no thought, to be free of objects in our thoughts and not to give rise to thoughts about dharmas [things].

Platform Sutra

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

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.

One must have a profound faith in the fact that one and the same True Nature is possessed of all sentient beings, both ordinary and enlightened, and that this True Nature is only covered up and made imperceptible in the case of ordinary people by false sense impressions.

Bodhidharma

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

All objects are of the mind alone; but when illusions arise objects which are regarded as real appear. When the mind is free from its deluded activities, then all objects imagined as real vanish of themselves. What is real, the one true Mind, pervades everywhere.

Awakening of Faith

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

True reality is true emptiness and it is also wondrous existence. Do you say that true emptiness is empty? It is not, because within it all that exists comes into being. True emptiness is said to be true because it is not in fact empty and all that exists is wondrous because it does not, in fact, exist. What exists within emptiness is wondrous existence. Emptiness, therefore, is not empty and that lack of emptiness is true emptiness. Since true emptiness is not empty, it is called wondrous existence. Since wondrous existence does not exist, it is called true emptiness. These two names are one. If you investigate this in detail, you will find, however, that even that one does not exist....Fundamentally, there isn't anything at all.

Hsüan Hua

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

In its undifferentiated state the repository consciousness, or *alayavijñāna*, is known as the *tathagata-garbha*, or womb of buddhas. The former represents the defiled mind, the latter the mind purified. For buddhas, they are one and the same. For the rest of us, they are different.

Lankavatara Sutra

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

To carry yourself forward and experience myriad things is delusion. That myriad things come forward and experience themselves is awakening.

Dogen

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

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.

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.

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.

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.

The world beyond projection is suchness....

Lankavatara Sutra

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

When views of "I" and "mine" are extinguished.  
Whether with respect to the internal or external,  
The appropriator ceases.  
This having ceased, birth [samsara] ceases.

Nagarjuna

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

If you retrain the light of the true mind back upon yourself, if you don't seek anymore, if you come to know that your very selves, as you are, are no different from the buddhas who are our ancestors, if you immediately have nothing-to-do, then it's called catching on to the dharma....It's best to have nothing-to-do, a pure oneness without adulteration.

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.

Seeing through the mundane and witnessing the sublime is less than an eye-blink away. Realization is now. Why worry about gray hair?

Bodhidharma

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

The subject is extinguished with the object.  
 The object sinks away with the subject.  
 Object is object because of the subject.  
 Subject is subject because of the object.  
 Know that the two  
 Are originally one emptiness.

Faith in Mind

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

The Tathagata-garbha is the cause of whatever is good or bad and is responsible for every form of existence everywhere....When it is impregnated by the habit-energy of beginningless fabrications, it is known as the repository consciousness [alayavijñāna] and gives birth to fundamental ignorance along with seven kinds of consciousness. It is like the ocean whose waves rise without cease. But it transcends the misconception of impermanence or the conceit of a self and is essentially pure and

Lankavatara Sutra

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

Late at night, listening to the winter rain,  
 recalling my youth –  
 Was it only a dream? Was I really young once?

Ryokan

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

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.

As a lamp, a cataract, a star in space an illusion, a dewdrop, a bubble a dream, a cloud, a flash of lightning. View all created things like this.

Diamond Sutra

Diamond Sutra: The Perfection of Wisdom. Translated by R. Pine. Washington, DC: Counterpoint, 2001.

All these phenomena are intrinsically void and yet this Mind with which they are identical is no mere nothingness. By this I mean that it does exist, but in a way too marvellous for us to comprehend. It is an existence which is no existence, a non-existence which is nevertheless existence. So this true Void does in some marvellous way exist.

Huangbo

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

As before a precious mirror,  
the form and reflection gaze on each other –  
you are not it,  
but it is just you.

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.