

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.

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.

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.

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.