

Like the dreaming of a crane flying in empty space...

Silent Illumination

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

How can we ever lose interest in life?  
Spring has come again  
And cherry trees bloom in the mountains.

Ryokan

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

My mind is like the autumn moon  
clear and bright in a pool of jade  
nothing can compare  
what more can I say

Han Shan

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

Today I sat before the cliffs  
I sat until the mist drew off  
a single crystal stream  
a towering ridge of jade  
a cloud's dawn shadow not yet moving  
the moon's night light still adrift  
a body free of dust  
a mind without a care

Han Shan

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

Cultivating the bliss and absorption of samadhi and the bliss of whatever is present, this is what is called good and undefiled by the wise.

Lankavatara Sutra

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

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 world beyond projection is suchness....

Lankavatara Sutra

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

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.

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.

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.

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.

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.

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.

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.

Like the little stream  
Making its way  
Through the mossy crevices,  
I, too, quietly  
Turn clear and transparent.

Ryokan

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