

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.

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.

There are masters who say that, if one simply establishes the mind in calming at the site of the disorder, one will immediately be able to cure the disorder.

Next, there are masters who say that one inch below the navel is a location known as the udana. This refers to what we know [in Chinese culture] as the dantian. If one is able to bring the mind to a halt and preserve its point of focus at this location such that it does not become scattered, then after one has done this for a long time, in most cases, there will be that which is remedied.

There are other masters who say that if one constantly anchors the mind's point of attention beneath the feet without regard to whether one is walking, standing, or lying down to sleep, one will be able to cure disorders. Why is this? This is because it is on account of non-regulation of the four great elements that most illnesses occur. This is brought about by the mind's consciousness becoming anchored in a higher position, thus causing the four great elements to become unregulated. If one anchors the mind below, then the four great elements will naturally become appropriately adjusted and the various disorders will be gotten rid of.

There are masters who state that one need only realize that all dharmas are empty and that nothing whatsoever exists. If one refrains from seizing upon the symptoms of illness while quiescently abiding in calming, then a cure will be brought about in most cases. Why is this? This is because the mind's reflective intellection pumps up the four great elements and instigates the arising of disorders. If one puts the mind to rest in harmony and happiness, the various disorders will then be cured.

Zhiyi

Zhiyi. Essentials for Practicing Calming-and-Insight and Dhyana Meditation. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.

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 ancient buddhas taught the Dharma  
 Not for its own sake but to assist us.  
 If we really knew ourselves  
 We would not have to rely on old teachers.  
 The wise go right to the core  
 And leap beyond appearances;  
 The foolish cleave to details  
 And get ensnared by words and letters.  
 Such people envy the accomplishments of others  
 And work feverishly to attain the same things.  
 Cling to truth and it becomes falsehood;  
 Understand falsehood and it becomes truth.  
 Truth and falsehood are two sides of a coin:  
 Neither accept nor reject either one.  
 Don't waste your precious time fruitlessly  
 Trying to gauge the depths of life's ups and downs.

Ryokan

Ryokan. *Dewdrops on a Lotus Leaf: Zen Poems of Ryokan*. J. Stevens, trans. Boston and London: Shambhala, 2004

Now I travel throughout all ten directions with nothing to impede me. My spiritual powers were revealed and are now esteemed as unsurpassed....[buddhas] praise me for the perfect clarity, purity, ease and fearlessness with which I exercise my spiritual powers....I used the method of returning the mind-consciousness to its pure source so that the light of my mind shone forth and revealed the turbid flux within. That flux gradually subsided until it became brilliantly clear.

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.

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.

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Ryokan

Ryokan. *Dewdrops on a Lotus Leaf: Zen Poems of Ryokan*. J. Stevens, trans. Boston and London: Shambhala, 2004

If you have obtained the state wherein toward agreeable and disagreeable sense objects you have no passion or hatred or desire or dislike at all, this is called obtaining the path.

Guifeng Zongmi

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

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.

It is like a wind blowing over the great ocean so that it can no longer reflect images. If the wind all-at-once stops, the waves step-by-step cease, and the reflections reappear. Wind is like feelings of delusion, ocean like the mind nature, waves like the depravities, and reflections like functions.

Guifeng Zongmi

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

The only reason there is a difference between the Buddha and me is because of the stain of false thinking.

Kihwa

The only reason there is a difference between the Buddha and me is because of the stain of false thinking.

Kihwa

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

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.

Where beauty is, then there is ugliness;  
Where right is, also there is wrong.  
Knowledge and ignorance are interdependent;  
Delusion and enlightenment condition each other.  
Since olden times it has been so.  
How could it be otherwise now?  
Wanting to get rid of one and grab the other  
Is merely realizing a scene of stupidity.  
Even if you speak of the wonder in it all,  
how do yo deal with each thing changing?

Ryokan

Kazuaki Tanahashi and Tensho David Schneider, ed. *Essential Zen*. Castle Books, 1996.

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.

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.

The Buddha of our mind,  
the free flowing Tao,  
tells us this:  
Believing it, there is no need to search outside yourself.  
Doubting it, and searching outside the self  
is like driving north to go south.  
You will never arrive.

Ryokan

Ryokan. *Dewdrops on a Lotus Leaf: Zen Poems of Ryokan*. J. Stevens, trans. Boston and London: Shambhala, 2004

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.

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.

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.

To leave the three [poisons] means to go from greed, anger, and delusion back to morality, meditation, and wisdom. Greed, anger, and delusion have no nature of their own. They depend on mortals.

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.

I watch people in the world  
Throw away their lives lusting after things,  
Never able to satisfy their desires,  
Falling into deep despair  
And torturing themselves.  
Even if they get what they want  
How long will they be able to enjoy it?  
For one heavenly pleasure  
They suffer ten torments of hell,  
Binding themselves more firmly to the grindstone.  
Such people are like monkeys  
Frantically grasping for the moon in the water  
And then falling into a whirlpool.  
How endlessly those caught up in the floating world suffer.  
Despite myself, I fret over them all night  
And cannot staunch my flow of tears.

Ryokan

Ryokan. *Dewdrops on a Lotus Leaf: Zen Poems of Ryokan*. J. Stevens, trans. Boston and London: Shambhala, 2004

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.

Language and behaviour, perception and conception are all functions of the moving mind. All motion is the mind's motion.

Bodhidharma

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

I will teach them by means of the path of the noble ones that will free them forever from thought of the unreal and grasping, enabling them to come to see the great wisdom of the Tathagata within their own bodies, no different from that of a buddha.

Guifeng Zongmi

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

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.

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.

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

Bodhidharma

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

When water is clear it sparkles  
you can see the bottom without effort  
when your mind doesn't have a goal  
no circumstance can distract you  
once your mind doesn't chase illusions  
even a kalpa holds no changes  
if you can be so aware  
from such awareness nothing hides

Han Shan

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

It's just as when a person stands at a fork in the road and is so deluded by doubt that he goes nowhere at all.

Zhiyi

Zhiyi. Essentials for Practicing Calming-and-Insight and Dhyana Meditation. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.