

If one kills anger, one becomes peaceful and happy.

Zhiyi

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

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.

Anger is a fire in the mind  
it can burn up a forest of merit  
if you travel the bodhisattva path  
forbearance keeps anger away

Han Shan

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

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.

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.

When the three poisons are present in your mind, you live in a land of filth. When the three poisons are absent from your mind, you live in a land of purity. The sutras say, "If you fill a land with impurity and filth, no buddha will ever appear."

Bodhidharma

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

One must all-at-once awaken to intrinsic purity to attain intrinsic liberation and engage in step-by-step practice so as to attain purity that results from the removal of stain and the liberation resulting from the removal of hindrances, becoming perfectly pure and in ultimate liberation. Free from obstruction in both mind and body, one is then identical to Śakyamuni Buddha.

Guifeng Zongmi

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

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.

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.

Our lives are circumscribed by dust  
 we're like bugs inside a bowl  
 going in circles all day long  
 never leaving our bowl  
 eternal life is beyond our reach  
 afflictions never end  
 the months and years flow by  
 suddenly we're old men

Han Shan

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

One experiences emptiness, brightness and purity. Inwardly, one's mind is delighted. One feels tranquil and blissful. There are no situations wherein one is covered over by the hindrances. The mind of goodness comes forth and manifests. One's faith and reverence increase and grow. One's mirror of wisdom becomes clear and bright. The body and mind become supple and pliant. One experiences a subtle and marvelous emptiness and quiescence. One develops a revulsion for and abhorrence of the world. There is nothing which one feels needs to be done and one remains free of desires. One remains sovereignly independent in one's ability to emerge from and enter into

Zhiyi

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

Keep your heart clear and transparent  
And you'll never be bound.  
A single disturbed thought, though,  
Creates ten thousand distractions.  
Let myriad things captivate you  
And you'll go further and further astray.  
How painful to see people  
All wrapped up in themselves.

Ryokan

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

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.