

Buddhas of past and future only talk about seeing your nature. All practices are impermanent.

Bodhidharma

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

May the desires of the Bodhisattvas for the welfare of the world meet with success. May they be happy to the highest degree in the inconceivable bliss of Buddhahood.

As long as space abides and as long as the world abides, so long may I abide, destroying the sufferings of the world.

May the world find happiness through all the pure deeds of the Bodhisattvas.

Śāntideva

The Bodhicaryavatara. Translated by K. Crosby and A. Skilton. Oxford and New York: Oxford University Press, 1995.

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.

Buddha is Sanskrit for what we call aware, miraculously aware. Responding, perceiving, arching your brows, blinking your eyes, moving your hands and feet, it's all your miraculously aware nature. And this nature is the mind. And the mind is the buddha. And the buddha is the path. And the path is zen....Seeing your nature is zen. Unless you see your nature, it's not zen.

Bodhidharma

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

Were you now to practice keeping your minds motionless at all times – whether walking, standing, sitting or lying; concentrating entirely upon the goal of no thought-creation, no duality, no reliance on others and no attachments; just allowing all things to take their course the whole day long, as though you were too ill to bother; unknown to the world; innocent of any urge to be known or unknown to others; with your minds like blocks of stone that mend no holes – then all the dharmas [laws of existence] would penetrate your understanding through and through. In a little while you would find yourselves firmly unattached. Thus for the first time in your lives you would discover your reactions to phenomena decreasing and, ultimately, you would pass beyond the Triple World; and people would say that a Buddha had appeared in the world. Pure and passionless knowledge [enlightenment] implies putting an end to the ceaseless flow of thoughts and images, for in that way you stop creating the karma that leads to rebirth – whether as gods or men or as sufferers in hell.

Huangbo

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

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.

Once you stop clinging and let things be, you'll be free, even of birth and death. You'll transform everything. You'll possess spiritual powers that can't be obstructed. And you'll be at peace wherever you are. If you doubt this, you'll never see through anything....Once you see your nature, you're a buddha....

Bodhidharma

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

A buddha is free of karma, free of cause and effect.

Bodhidharma

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

Theme Buddhahood

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.