

Do not consider yourselves inferior or base. You all personally possess the Buddhanature.

Tathagata-garbha Sutra

Tathagata-garbha Sutra. (1995). (W. Grosnick, Trans.) Retrieved from

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.

When will the treadmill of life and death stop  
each rebirth gets more confusing  
until we discover the jewel of our mind  
we're like blind mules following our feet

Han Shan

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

Walking is Chan, sitting is Chan.  
Speaking or silent, moving or still, the essence is undisturbed.  
Remain composed even if facing a sharp weapon.  
Be at ease if given poison.

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.

Although this inconceivable dharma is abundant in each person, it is not actualized without practice and it is not experienced without realization.

Dogen

Dogen. Moon in a Dewdrop: Writings of Zen Master Dogen. Translated by K. Tanahashi. New York: North Point Press, 1985.

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.

Once mortals see their nature, all attachments end. Awareness isn't hidden but you can only find it right now. It's only now. If you really want to find the Way, don't hold on to anything. Once you put an end to karma and nurture your awareness, any attachments that remain will come to an end. Understanding comes naturally. You don't have to make any effort.

Bodhidharma

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

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.

I sit on top of a boulder  
the stream is icy cold  
quiet joys hold a special charm  
bare cliffs in the fog enchant  
this is such a restful place  
the sun goes down and tree shadows sprawl  
I watch the ground of my mind  
and a lotus comes out of the mud

Han Shan

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

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

The Tathagata-garbha is the cause of whatever is good or bad and is responsible for every form of existence everywhere....When it is impregnated by the habit-energy of beginningless fabrications, it is known as the repository consciousness [alayavijñāna] and gives birth to fundamental ignorance along with seven kinds of consciousness. It is like the ocean whose waves rise without cease. But it transcends the misconception of impermanence or the conceit of a self and is essentially pure and

Lankavatara Sutra

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

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.

It is not necessary to try to discard the mind of a sentient being. And searching for something like “correct” dharma [teaching] is also a big mistake.

Simply strive to keep your true self from becoming defiled—that is all.

“Seeking” and “discarding” are both mistakes.

The Mirror of Zen, #30

Joeng, B. *Mirror of Zen: The Classic Guide to Buddhist Practice* by Zen Master So Sahn. Translated by H. Gak. Boston, MA: Shambhala, 2006.

Talking about food won't make you full  
 talking about clothes won't keep you warm  
 only eating food will make you full  
 Only wearing clothes will keep you warm  
 people who don't know how to reason  
 just say a buddha is hard to find  
 look inside your mind there's a buddha  
 don't look around outside

Han Shan

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

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.

To find a buddha all you have to do is see your nature. Your nature is the buddha. And the buddha is the person who's free: free of plans, free of cares. If you don't see your nature and run around all day looking somewhere else, you'll never find a buddha. The truth is there's nothing to find.

Bodhidharma

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

Even if you consume as many books  
As the sands of the Ganges  
It is not as good as really catching  
One verse of Zen.  
If you want the secret of Buddhism,  
Here it is: everything is in the heart!

Ryokan

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

The original enlightened understanding, which neither comes into being nor ceases to be, must be the basis of your practice. Then you will attain the awakening that will be the result of your practice.

Śūraṅgama Sutra

Śurangama Sutra with Excerpts from the Commentary by the Venerable Master Hsüan Hua. Translated by Śurangama Sutra Translation Committee. Ukiah, CA: Buddhist Text Translation Society, 2009.

The Zen meditation tradition handed down from the patriarchs teaches, however, that when all traces of thinking are cut off, the principle of emptiness appears clearly, of itself, as the very origin of

The Mirror of Zen

Joeng, B. *Mirror of Zen: The Classic Guide to Buddhist Practice* by Zen Master So Sahn. Translated by H. Gak. Boston, MA: Shambhala, 2006.

The sacred radiance of our original nature never darkens.  
It has shone forth since beginningless time.  
Do you wish to enter the gate that leads to this?  
Simply do not give rise to conceptual thinking.

The Mirror of Zen

Joeng, B. *Mirror of Zen: The Classic Guide to Buddhist Practice* by Zen Master So Sahn. Translated by H. Gak. Boston, MA: Shambhala, 2006.

There is nothing to be grasped. We simply teach you how to understand your original Mind.

Huangbo

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

Hence, you should stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear....Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavour and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?...Know that the true dharma [ultimate reality] emerges of itself, clearing away hindrances and distractions.

Dogen

Dogen. Moon in a Dewdrop: Writings of Zen Master Dogen. Translated by K. Tanahashi. New York: North Point Press, 1985.

no going  
no coming  
at root transparent

not inside  
nor outside  
but in the centre  
a pure crystal  
without flaw

brightness reaches out  
beyond man and heaven

Shide

Clouds Thick, Whereabouts Unknown: Poems by Zen Monks of China. Translated by Charles Egan. Columbia University Press, 2010.

Leave off your mad rush for gold and jewels –  
I've got something far more precious for you:  
A bright pearl that sparkles more brilliantly than the sun and moon  
And illuminates each and every eye.  
Lose it and you'll wallow in a sea of pain;  
Find it and you'll safely reach the other shore.  
I'd freely present this treasure to anyone  
But hardly anyone asks for it.

Ryokan

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

How is it that you all have lost track of the wondrous nature of the fundamental, marvellously perfect, wondrously understanding and resplendent mind, so that your understanding of it is

Śūraṅgama Sutra

Śurangama Sutra with Excerpts from the Commentary by the Venerable Master Hsüan Hua. Translated by Śurangama Sutra Translation Committee. Ukiah, CA: Buddhist Text Translation Society, 2009.

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.

Śūraṅgama Sutra

Śurangama Sutra with Excerpts from the Commentary by the Venerable Master Hsüan Hua. Translated by Śurangama Sutra Translation Committee. Ukiah, CA: Buddhist Text Translation Society, 2009.

With every moment of thought perfect and bright, see your own fundamental nature....In moment after moment of thought, prajñā illuminates.

Platform Sutra

Platform Sutra: The Zen Teaching of Hui-neng. Translated by R. Pine. Berkeley, CA: Counterpoint, 2006.