

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.

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.

Without desire everything is sufficient.
With seeking myriad things are impoverished.
Plain vegetables can soothe hunger.
A patched robe is enough to cover this bent old body.
Alone I hike with a deer.
Cheerfully I sing with village children.
The stream under the cliff cleanses my ears.
The pine on the mountain top fits my heart.

Ryokan

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

When a person's mind has no thoughts and is fundamentally empty and still and free of false views, this is the greatest of all causes – which occurs when you aren't confused about the inside or the outside, when you are free of dualities. If you're confused about the outside, you're attached to forms. If you're confused about the inside, you're attached to emptiness. To be free of form amid forms and to be free of emptiness amid emptiness, this is when you aren't confused about the inside or the outside.

Platform Sutra

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

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.

Within this human life,
 what is the deepest state of mind?
 Sitting meditation will help your thoughts clear.
 By settling your mind, you begin to grasp it.
 One by one images will appear
 and if you can practice long
 you will come into your true self
 and learn how not to live a lie.

Ryokan

Ryokan. The Kanshi Poems of Taigu Ryokan. Translated by Larry Smith and Mei Hui Liu Huang. Bottom Dog Press, 2009.

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.

The birds have vanished from the sky.
 Now the last cloud drains away.
 We sit together, the mountain and me,
 until only the mountain remains.

Han Shan

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

An explosive shout cracks the great empty sky.
 Immediately clear self-understanding.
 Swallow up buddhas and ancestors of the past.
 Without following others, realize complete penetration.

Dogen

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

And when inside and outside are perfectly clear you will know your own mind. And once you know your own mind you will be free. And once you have gained your freedom, this is the samadhi of prajñā [wisdom]. And the realization of the samadhi of prajñā is no-thought.

Platform Sutra

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

The rain has stopped, the clouds have drifted away and the weather is clear again.
 If your heart is pure, then all things in your world are pure.
 Abandon this fleeting world, abandon yourself,
 Then the moon and flowers will guide you along the Way.

Ryokan

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

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.

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.

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.

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.

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.

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

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.

Śurangama 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.

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.

Spring water is pure in an emerald stream
 moonlight is white on Cold Mountain
 silence thoughts and the spirit becomes clear
 focus on emptiness and the world grows still

Han Shan

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

Mahākāśyapa long ago caused his cognitive faculty to cease and, yet, without relying on the thinking mind, his understanding is clear and perfect. Once all your faculties are completely disengaged, a pure brilliance will shine forth from within them. Then all coarse perceived objects – indeed all phenomena subject to change in the material world – will be transformed, just as ice is transformed when it melts in hot water. Then, responding in the time it takes for a single thought to arise, all phenomena will merge into your supreme awareness.

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.

Stillness without seeing,
 Not moving in a dark room.
 Wakeful without wandering,
 The mind is tranquil yet bright.

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.

Water clear in the jade stream;
Moonlight white over Cold Mountain.
Through wordless knowing, my spirit shines;
I watch the void, and the world becomes calm.

Hanshan

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

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.

The Thus-Come One revealed to me that the essential nature of our awareness is true emptiness and that the essential nature of emptiness is perfect understanding....I understood that all is empty and also that what understands emptiness and the emptiness that is understood are empty as well. To return the cognitive faculty to purity so that all phenomena are understood to be empty....

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.