

Theme            Impermanence

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.

If ever you should allow yourselves to believe in the more than purely transitory existence of phenomena, you will have fallen into a grave error known as the heretical belief in eternal life [permanence]. But if, on the contrary, you take the intrinsic voidness of phenomena to imply mere [nothingness], then you will have fallen into another error, the heresy of total extinction.

Huangbo

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

To say "it is" is to grasp for permanence.  
To say "it is not" is to adopt the view of nihilism.  
Therefore a wise person  
does not say "exists" or "does not exist."

Nagarjuna

Nagarjuna. (1995). The Fundamental Wisdom of the Middle Way: Nagarjuna's Mulamadhyamakakarika. Translated by J. Garfield. Oxford: Oxford University Press, 1995.

See and realize  
that this world  
is not permanent.  
Neither late nore early flowers  
will remain.

Ryokan

Kazuaki Tanahashi. Sky Above, Great Wind: The Life and Poetry of Zen Master Ryokan. Shambhala: Boston and London, 2012.

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Since I escaped to Cold Mountain  
I've lived on mountain fruit  
What worries does life hold  
this time I'm following karma  
days and months are like a stream  
Time is but a spark  
Heaven and Earth can change  
I'm happy here in the cliffs

Han Shan

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

Do not think that time merely flies away. Do not see flying away as the only function of time. If time merely flies away, you would be separated from time. The reason you do not clearly understand the time-being is that you think of time only as passing. Its essence, all things in the entire world are linked with one another as moments. Because all moments are the time-being, they are your time-being.

Dogen

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