

To give up yourself without regret is the greatest charity.

Bodhidharma

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

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 upright practice let go from the edge of the high cliff, not grabbing anything. The ropes around your feet are severed. In wholeness take one step.
The buddhas and ancestors all do not reach one's own genuine, wondrously illuminating field, which is called one's self.

Hongzhi Zhengjue
(1091—1157)

Hongzhi Zhengjue. Cultivating the Empty Field: The Silent Illumination of Zen Master Hongzhi. Translated by T. Leighton, Ed., T. Leighton, & Yi Wu. Tokyo: Tuttle Publishing, 2000.

Practice in emptiness and forget conditioning as dazzling light gleams from the shadows....In upright practice let go from the edge of the high cliff, not grabbing anything. The ropes around your feet are severed. In wholeness take one step.

Hongzhi Zhengjue

Hongzhi Zhengjue. Cultivating the Empty Field: The Silent Illumination of Zen Master Hongzhi. Translated by T. Leighton, Ed., T. Leighton, & Yi Wu. Tokyo: Tuttle Publishing, 2000.

I will let go with both hands, for then I shall certainly discover the Buddha in my Mind.

Huangbo

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

Like a drifting cloud,
Bound by nothing:
I just let go
Giving myself up
To the whim of the wind.

Ryokan

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

If one does not let go of self one cannot let go of suffering, as one who does not let go of fire cannot let go of burning.

Śāntideva

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

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

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.