

Zen is your original face; there is no special Zen to study other than this. And there is nothing to see or hear either—the totality of this seeing and hearing is Zen; outside of Zen, no other seeing or hearing can be found.

-Ming-pen

Let your actions be like clouds going by; the clouds going by are mindless. Let your stillness be as the valley spirit; the valley spirit is undying. When action accompanies stillness and stillness combines with action, then the duality of action and stillness no longer arises.

-Pei-chien

The living eye of Zen sees clearly through the heavens; the livelihood of the six senses takes place everywhere, without borrowing the form or appearance of another.

-Tzu-te

The transcendental path is not masculine or feminine.

-Ying-an

If you want to seek too much, it may hinder the way. For your part, can you say your work is done? If not, then a thousand kinds of clever talk do not enhance your mind; what is the reason for ten thousand kinds of thought?

-Chih-men

The ultimate way is without difficulty; those who seek it make their own hardship. The true mind is originally pure; those who exercise it make their own defilement.

-Hui-k'ung

If there were any object, any doctrine, that could be given to you to hold on to or understand, it would reduce you to bewilderment and externalism. It's just a spiritual openness, with nothing that can be grasped; it is pure everywhere, its light clearly penetrating, outwardly and inwardly luminous through and through.

-Te-shan

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Studying Zen, learning the way, is originally for the sake of birth and death, no other thing.

What do I mean by other things? Arousing the mind and stirring thoughts right now; having contrivance and artificiality; having grasping and rejecting; having practice and realization; having purity and defilement; having sacred and profane; having Buddhas and sentient beings; writing verses and songs, composing poems and odes; discoursing on Zen and the way; discoursing on right and wrong; discoursing on past and present.

These various activities are not relevant to the issue of birth and death; they are all "other things."

-Chien-ju

Afflictions have reasons based on mind; when mindless, where can afflictions abide? If you do not bother to discriminate and grasp appearances, you will attain the way naturally in an instant. While dreaming, you act in dreams; when you awaken, dreamland doesn't exist. If you think back to waking and dreaming, they are not different from deluded dualism.

-Pao-chih

People who do not know how to practice the way therefore want to get rid of afflictions. Afflictions are originally void and null; you are trying to use the way to seek the way beyond.

-Pao-chih

Ta-sui was asked, "What is the point to concentrate on along the way?"

He replied, "Don't be self-conceited."

What is bedevilment? Bedevilment means error. If you conceive intent to grasp the external, this is error. If you conceive intent to grasp the internal, this is error. If the mind is not aroused, then it is not agitated; if the mind is not agitated, this is correct.

-Fu Shanhui

Therefore it is said that the whole universe is just an illusion, unless you immediately realize the vehicle of truth and attain the mystic path all at once, forgetting all about subject and object, arriving at basic unminding, seeing through worldly troubles, understanding gangs of devils. If you effectively understand this, it will make you happy for life. If you still don't understand, it's just because you yourselves are avoiding it.

-Hui-lin

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Remain silent, and you sink into a realm of shadows; speak, and you fall into a deep pit.

Try, and you're as far away as sky from earth; give up, and you'll never attain.

Enormous waves go on and on, foaming breakers flood the skies
who's got the bright pearl that calms the oceans?

-I-ch'ing

When the absolute is absolute, it is incomplete; within completeness there is also the relative. When the relative is relative, it is not material; even within matter, completeness remains. Deep in the night, there's the energy that brings on dawn; when the sun is at its peak, it lights up the skies.

-I-ch'ing

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A monk asked, "The mountains, the rivers, and the great earth—
from where did all of these things come forth?"

Tiantai said, "From where did this question come forth?"

-Zen's Chinese Heritage

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Wisdom comes out in the village of infinite nothingness;
spirituality is found in the realm of unfathomability.

-Fa-Yen, "Five Houses of Zen"

From "365 Buddha: Daily Meditations," edited by Jeff Schmidt. Reprinted by arrangement with Tarcher/Putnam, a division of Penguin Putnam Inc.

How boundless and free is the sky of Awareness!
How bright the full moon of wisdom!
Truly, is anything missing now?
Nirvana is right here, before our eyes; this very place is the
Lotus Land; this very body, the Buddha.

-Hakuin Zenji, "Song of Zazen"

From "Teachings of the Buddha," edited by Jack Kornfield, 1993. Reprinted by arrangement with Shambhala Publications, Boston, www.shambhala.com.

There are those with *enlightened knowledge*: this is not knowledge by birth, or knowledge by learning: it is beginningless in *here*, having transcended the bounds of self and other, it is *being unbound by knowledge of self and other*.

-Dogen; *Rational Zen*

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As all things are buddha-dharma, there is delusion and realization, practice, and birth and death, and there are buddhas and sentient beings.

As the myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death.

The buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas.

Yet in attachment blossoms fall, and in aversion weeds spread.

-Dogen, "Actualizing the Fundamental Point"

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

-"Actualizing the Fundamental Point" by Zen Master Dogen

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Don't cling to your own understanding. Even if you do understand something, you should ask yourself if there might be something you have not fully resolved, or if there may be some higher meaning yet.

-Dogen

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Those who would learn Buddhahood should just break through the seeds of karma by means of the power of great devotion, then recognize cause and effect and be wary of sin and virtue.

-Huai-t'ang

Let go of body and mind, until you reach a state of great rest, like letting go over a cliff ten miles high, being like open space. And don't produce representations of discriminations of random thoughts arising and passing away; the moment a view sticks in your mind, use the sword of wisdom to cut it right off, not letting it continue.

-Huai-t'ang

Zen is not thought, the path has no achievement; yet if not thought it is not Zen, and without achievement, it is not the path.

At this point, where do you arrive?

When you have cut through your conceptual faculty, how do you discriminate?

When you do not fall into consciousness, how do you approach?

As soon as you get into the clusters and elements, you're already a lifetime away.

-Huai-t'ang

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-Huai-t'ang

When you turn upward, Buddhas and devils appear without a trace; mountains and seas vanish.

When you turn downward, clerics are clerics, lay folk are lay folk.

You transcend seeing and hearing, get rid of all independence, and ride at leisure on top of sound and form, mastering that which startles the crowd.

-Huai-t'ang

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The cause is right now; the result is at the moment of death. When the resultant action is already manifest, how can you fear? Fear is over the past and present; since the past had a present, the present must have a past. Since there has been enlightenment in the past, there must also be enlightenment in the present. If you can attain now and forever the single moment of present awareness, and this one moment of awareness is not governed by anything at all, whether existent or nonexistent, then from the past and the present the Buddha is just human, and humans are just Buddhas.

-Pai-chang

Just detach from all sound and form, but do not dwell in detachment, and do not dwell in detachment, and do not dwell in intellectual interpretation—this is practice.

As for reading scriptures and studying the doctrines, according to worldly conventions it is a good thing, but from the perspective of one who is aware of inner truth, it chokes people. Even those in the tenth stage cannot escape completely; they flow into the river of birth and death.

-Pai-chang

Each form, each particle, is a Buddha. One form is all Buddhas. All forms, all particles, are all Buddhas. All forms, sounds, scents, feelings, and phenomena are also like this, each filling all fields.

-Pai-chang

To cling to oneself as Buddha, oneself as Zen or the way, making that an understanding, is called clinging to the inward view.

Attainment by causes and conditions, practice and realization, is called the outward view.

Master Pao-chih said, "The inward view and the outward view are both mistaken."

-Pai-chang

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-Pai-chang

The true principle is that even reality is not really real, and even falsehood is not unreal. It is not something calculable. Like space, it cannot be cultivated. If any intellectual fabrication occurs in the mind, then it is governed by measurements. This is like divination signs—they are governed by metal, wood, fire, and earth. It is also like sticky glue; the kind demon can grab you, stuck in five places, and go home freely.

-Pai-chang

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If you are confused, there are a thousand differentiations, ten thousand distinctions. If you are enlightened, everything is the same one family.

-Wu-chien

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Faith is the basis of the path, the mother of virtue; it nourishes all roots of goodness.

-Wu-chien

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I observe the Buddha's treasury of light producing all oceans of lights: Whether sage or ordinary mortal, animate or inanimate being, none are not endowed with this body of light and openly demonstrating the function of this light. Root and branches are completely included, withdrawal and expansiveness are uninhibited, self-help and helping others are inexhaustible.

-Liao-an

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To learn the path it is important to be sharp yet inconspicuous. When you are sharp, you are not confused by people; when you are inconspicuous, you don't contend with people. Not being confused by people, you are empty and spiritual; not contending with people, you are serene and subtle.

-Liao-an

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[I]t is impossible to organize things if you yourself are not in order. When you do things in the right way, at the right time, everything else will be organized.

-Shunryu Suzuki, Zen Master from Zen Mind, Beginner's Mind

All things are free-flowing, untrammelled—what bondage is there, what entanglement? You create your own difficulty and ease therein. The mind source pervades the ten directions with one continuity; those of the most excellent faculties understand naturally.

-Tzu-hu:

There is no other task but to know your own original face. This is called independence; the spirit is clear and free. If you say there is some particular doctrine or patriarchy, you'll be totally cheated. Just look into your heart; there is a transcendental clarity. Just have no greed and no dependency and you will immediately attain certainty.

-Yen-t'ou

Every reality is eternal, every essence is as is: just don't seek outwardly. If you have a great root of faith, the buddhas are just states of your own experience; whether you are walking, standing, sitting, or lying down, never is it not this.

-Hsuan-sha

A shortcut into the path is to be inwardly empty and outwardly quiet, like water that is clear and still, myriad images reflecting in it, neither sinking nor floating, all things spontaneously so.

-Fu-jung

Tung-shan was asked, "The normal mind is the way; what is the normal mind?"

He replied, "Not picking things up along the road."

The way is the perennial Way, the truth is the perennial Truth: don't misapply body and mind chasing after sayings. This is why it is said that "even the slightest object is dust; as soon as you arouse intent, you're confused by hallucination."

-Yun-feng

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