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Of the Third Patriarch of Zen
Jianzhi Sengcan (Jp. Kanchi Sosan)
d. 606



Three Translations

Translation #1	Translation #2	Translation #3
“Faith in Mind” From Ch’an master Sheng Yen	“Faith in Mind” From “Zen’s Chinese Heritage” by Andy Ferguson Source: Chanzong Baodian	“Trust in Mind” Translated by Stanley Lombardo, University of Kansas
(1) <i>The Supreme Way is not difficult If only you do not pick and choose. Neither love nor hate, And you will clearly understand. Be off by a hair, And you are as far from it as heaven from earth.</i>	(1) <i>Attaining the Way is not difficult, Just avoid picking and choosing. If you have neither aversion nor desire, You’ll thoroughly understand. A hair’s breadth difference Is the gap between heaven and earth.</i>	(1) <i>The Great Way is not difficult: Just don’t pick and choose. Cut off all likes or dislikes And it is clear like space. The slightest distinction Splits heaven from earth.</i>
(2) <i>If you want the Way to appear, Be neither for nor against. For and against opposing each other – This is the mind’s disease.</i>	(2) <i>If you want it to come forth, Let there be no positive and negative, For such comparisons Are a sickness of the mind.</i>	(2) <i>To see the truth Don’t be for or against. Likes and dislikes Are the mind’s disease.</i>
(3) <i>Without recognizing the mysterious principle It is useless to practice quietude.</i>	(3) <i>Without knowing the Great Mystery Quiet practice is useless.</i>	(3) <i>If you miss the deep meaning, It is useless to still your thoughts.</i>
(4) <i>The Way is perfect like great space, Without lack, without excess. Because of grasping and rejecting, You cannot attain it.</i>	(4) <i>The great perfection is the same as vast space, Lacking nothing, nothing extra. Due to picking up and discarding You will not know it.</i>	(4) <i>It is clear as vast space, Nothing missing, nothing extra. If you choose or reject, You cannot see things as they are.</i>

<p>(5) Do not pursue conditioned existence; Do not abide in acceptance of emptiness. In oneness and equality, Confusion vanishes of itself.</p>	<p>(5) Don't chase the conditioned Nor abide in forbearing emptiness. In singular equanimity The self is extinguished.</p>	<p>(5) Outside, don't get tangled in things. Inside, don't get lost in emptiness. Be still and become One, And confusion stops by itself.</p>
<p>(6) Stop activity and return to stillness, And that stillness will be even more active.</p>	<p>(6) Ceasing movement and returning to stillness, This is complete movement.</p>	<p>(6) Stop moving to become still And the stillness will move.</p>
<p>(7) Merely stagnating in duality, How can you recognize oneness? If you fail to penetrate oneness, Both places lose their function.</p>	<p>(7) But only suppress the two aspects How can you realize unity? Not penetrating the one, The two lose their life.</p>	<p>(7) If you hold on to opposites, You cannot understand One. If you don't understand One, This and that cannot function.</p>
<p>(8) Banish existence and you fall into existence; Follow emptiness and you turn your back on it.</p>	<p>(8) Reject existence and you fall into it, Pursue emptiness and you move away from it.</p>	<p>(8) Denied, the world goes on. Pursued, emptiness is lost.</p>
<p>(9) Excessive talking and thinking Turn you from harmony with the Way. Cut off talking and thinking, And there is nowhere you cannot penetrate.</p>	<p>(9) With many words and thoughts You miss what is right before you. Cutting off words and thought Nothing remains unpenetrated.</p>	<p>(9) The more you think and talk, The more you lose the Way. Cut off all thinking And pass freely anywhere.</p>
<p>(10) Return to the root and attain the principle; Pursue illumination and you lose it. One moment of reversing the light Is greater than the previous emptiness.</p>	<p>(10) Return to the root and attain the essence, For if you chase the light, you'll lose the Way. But if you reflect the light for but a moment, All previous shadows are dispelled.</p>	<p>(10) Return to the root and understand, Chase outcomes and lose the source. One clear moment within Illumines the emptiness before you.</p>
<p>(11) The previous emptiness is transformed; It was all a product of deluded views. No need to seek the real; Just extinguish your views.</p>	<p>(11) All previous shadows are transformed Because they were all due to delusive views. It's no use to seek the truth, Just let false views cease.</p>	<p>(11) Emptiness changing into things Is only our deluded view. Do not seek the truth, Only put down your opinions.</p>
<p>(12) Do not abide in dualistic views; Take care not to seek after them. As soon as there is right and wrong The mind is scattered and lost.</p>	<p>(12) Don't abide in duality And take care not to seek, For as soon as there is yes and no, The mind is lost in confusion.</p>	<p>(12) Do not live in the world of opposites. Be careful! Never go that way. If you make right and wrong, Your mind is lost in confusion.</p>

<p>(13) Two comes from one, Yet do not even keep the one. When one mind does not arise, Myriad dharmas are without defect.</p>	<p>(13) Two comes forth from one, But don't hold even the one, For when even the one mind is unborn, The myriad things are flawless.</p>	<p>(13) Two comes from One, But do not cling even to this One. If one mind does not arise, The ten thousand things are without fault.</p>
<p>(14) Without defect, without dharmas, No arising, no mind.</p>	<p>(14) Without flaws, without things. With no birth, no mind,</p>	<p>(14) No fault, no ten thousand things, No arising, no mind.</p>
<p>(15) The subject is extinguished with the object. The object sinks away with the subject.</p>	<p>(15) Function is lost to conditions, Conditions perish in function,</p>	<p>(15) No world, no one to see it, No one to see it, no world.</p>
<p>(16) Object is object because of the subject; Subject is subject because of the object. Know that the two Are originally one emptiness. In one emptiness the two are the same, Containing all phenomena.</p>	<p>(16) Conditions arise from function, Function is actualized from conditions. You should know that duality Is originally one emptiness, And one emptiness unifies duality, Encompassing the myriad forms.</p>	<p>(16) This comes when that goes. That arises when this sinks. Understand both As originally one emptiness. In emptiness the two are the same, And each holds the ten thousand things.</p>
<p>(17) Not seeing fine or coarse, How can there be any bias?</p>	<p>(17) Not perceiving refined or vulgar Is there any prejudice?</p>	<p>(17) If you do not see great or small, How can you prefer one to the other?</p>
<p>(18) The Great Way is broad, Neither easy nor difficult.</p>	<p>(18) The Great Tao is vast, With neither ease nor difficulty.</p>	<p>(18) The Way is calm and wide, Not easy, not difficult.</p>
<p>(19) With narrow views and doubts, Haste will slow you down.</p>	<p>(19) If you have biased views and doubts, And move too fast or slow,</p>	<p>(19) But small minds get lost. Hurrying, they fall behind.</p>
<p>(20) Attach to it and you lose the measure; The mind will enter a deviant path.</p>	<p>(20) Grasping the world without measure, Then your mind has taken a wayward path.</p>	<p>(20) Clinging, they go too far. Sure to take a wrong turn.</p>
<p>(21) Let it go and be spontaneous, Experience no going or staying. Accord with your nature, unite with the Way, Wander at ease, without vexation.</p>	<p>(21) Let it all naturally drop away And embody no coming or going. In accord with your fundamental nature unite with Tao And wander the world without cares.</p>	<p>(21) Just let it be! In the end, Nothing goes, nothing stays. Follow nature and find the Way, Free, easy, and undisturbed.</p>

<p>(22) Bound by thoughts, you depart from the real; And sinking into a stupor is as bad.</p>	<p>(22) Being tied by thought runs counter to Truth, But sinking into a daze is not good.</p>	<p>(22) Tied to your thoughts, you lose the truth, Become heavy, dull, and unwell.</p>
<p>(23) It is not good to weary the spirit. Why alternate between aversion and affection? If you wish to enter the one vehicle, Do not be repelled by the sense realm.</p>	<p>(23) Do not belabor the spirit. Why adhere to intimate or distant? If you want to experience the one vehicle, Don't malign the senses,</p>	<p>(23) Not well, the mind is troubled, So why hold or reject anything? To ride the One Vehicle, Do not despise the six senses.</p>
<p>(24) With no aversion to the sense realm, You become one with true enlightenment. The wise have no motives; Fools put themselves in bondage.</p>	<p>(24) For when the senses are not maligned That itself is perfect awakening. The wise do not move, But the ignorant bind themselves.</p>	<p>(24) Not despising the six senses Is already enlightenment. The wise do not act, Fools bind themselves.</p>
<p>(25) One dharma is not different from another. The deluded mind clings to whatever it desires. Using mind to cultivate mind – Is this not a great mistake?</p>	<p>(25) Though one Dharma differs not from another The deluded self desires each, Objectifying the mind to realize mind. Is this not a great error?</p>	<p>(25) In true Dharma there is no this or that, So why blindly chase desires? Using mind to grasp mind Is the original mistake.</p>
<p>(26) The erring mind begets tranquility and confusion; In enlightenment there are no likes or dislikes. The duality of all things Issues from false discriminations.</p>	<p>(26) Delusion gives rise to quietness or chaos, But enlightenment has no positive and negative. The duality of existence Is born from false discrimination,</p>	<p>(26) Peaceful and troubled are only ideas. Enlightenment has no likes or dislikes. All opposites arise From faulty views.</p>
<p>(27) A dream, an illusion, a flower in the sky – How could they be worth grasping? Gain and loss, right and wrong – Discard them all at once.</p>	<p>(27) Flourishing dreams and empty illusions, Why try to grab them? Gain and loss, true and false, Drop them all in one moment.</p>	<p>(27) Illusions, flowers in the air – Why try to grasp them? Win, lose, right, wrong – Put it all down!</p>
<p>(28) If the eyes do not close in sleep, All dreams will cease of themselves. If the mind does not discriminate, All dharmas are of one suchness.</p>	<p>(28) If the eyes don't sleep All dreams disappear. If the mind does not go astray The myriad dharmas are but One.</p>	<p>(28) If the eye never sleeps Dreams disappear by themselves. If the mind makes no distinctions The ten thousand things are one essence.</p>

<p>(29) <i>The essence of one suchness is profound; Unmoving, conditioned things are forgotten. Contemplate all dharmas as equal, And you return to things as they are.</i></p>	<p>(29) <i>And the One encompasses the Mystery, In stillness, conditioned existence is forgotten, And the myriad things are seen equally, Naturally returning to each one's own nature.</i></p>	<p>(29) <i>See the deep and dark essence And be free from entanglements. See the ten thousand things as equal And return to true nature.</i></p>
<p>(30) <i>When the subject disappears, There can be no measuring or comparing. Stop activity and there is no activity; When activity stops, there is no rest.</i></p>	<p>(30) <i>When all dharmas are extinguished It is immeasurable. Cease movement and no movement exists, When movement stops there is no cessation.</i></p>	<p>(30) <i>Without any distinctions There can be no comparisons. Stop and there is no motion. Move and there is no stillness.</i></p>
<p>(31) <i>Since two cannot be established, How can there be one? In the very ultimate, Rules and standards do not exist.</i></p>	<p>(31) <i>Since two are not manifest How is there even one? Finally, ultimately, Principles do not exist.</i></p>	<p>(31) <i>Without motion or stillness How can a single thing exist? In true nature There are no goals or plans.</i></p>
<p>(32) <i>Develop a mind of equanimity, And all deeds are put to rest. Anxious doubts are completely cleared. Right faith is made upright.</i></p>	<p>(32) <i>Bring forth the mind of equanimity And all activities will be put to rest, All doubts extinguished. True faith is upright,</i></p>	<p>(32) <i>In the mind before thinking No effort is made. Doubts and worries disappear And faith is restored.</i></p>
<p>(33) <i>Nothing lingers behind, Nothing can be remembered. Bright and empty, functioning naturally, The mind does not exert itself.</i></p>	<p>(33) <i>And nothing then remains, Nothing is remembered, And the empty brightness shines naturally Without effort of mind.</i></p>	<p>(33) <i>Nothing is left behind, Nothing stays with us. Bright and empty, The mind shines by itself.</i></p>
<p>(34) <i>It is not a place of thinking, Difficult for reason and emotion to fathom. In the Dharma Realm of true suchness, There is no other, no self.</i></p>	<p>(34) <i>There, not a thought can be measured, Reason and emotion can't conceive it. In the Dharma realm of true thusness There is neither other, nor self;</i></p>	<p>(34) <i>In the mind without effort Thinking cannot take root. In the true Dharma world There is no self or other.</i></p>
<p>(35) <i>To accord with it is vitally important; Only refer to "not-two." In not-two all things are in unity; Nothing is excluded.</i></p>	<p>(35) <i>One should hasten to behold it. Just say, "Not two," For in "not two" all things are united, And there is nothing not included.</i></p>	<p>(35) <i>To abide in this world Just say "Not two." "Not two" includes everything, Excludes nothing.</i></p>

<p>(36) <i>The wise throughout the ten directions All enter this principle. This principle is neither hurried nor slow – One thought for ten thousand years.</i></p>	<p>(36) <i>The wise ones of the ten directions Have entered this great understanding, An understanding that neither hastens nor tarries. In ten thousand years, a single thought,</i></p>	<p>(36) <i>Enlightened beings everywhere All return to the Source. Beyond time and space, One moment is ten thousand years.</i></p>
<p>(37) <i>Abiding nowhere yet everywhere, The ten directions are right before you.</i></p>	<p>(37) <i>Not to be found within “existence and nonexistence,” But meeting the eye in the ten directions.</i></p>	<p>(37) <i>Nothing here, nothing there, But the universe is always before you.</i></p>
<p>(38) <i>The smallest is the same as the largest In the realm where delusion is cut off. The largest is the same as the smallest; No boundaries are visible.</i></p>	<p>(38) <i>The smallest is no different from the largest. Eliminating boundaries, The largest is the same as the smallest. Not seeing divisions,</i></p>	<p>(38) <i>Infinitely small is infinitely large: No boundaries, no differences. Infinitely large is infinitely small: Measurements do not matter here.</i></p>
<p>(39) <i>Existence is precisely emptiness; Emptiness is precisely existence. If it is not like this, Then you must not preserve it.</i></p>	<p>(39) <i>Existence is but emptiness, Emptiness, existence. That which is not of this principle Must not be preserved.</i></p>	<p>(39) <i>What is, is what is not. What is not, is what is. Where it is not like this, Do not bother staying.</i></p>
<p>(40) <i>One is everything; Everything is one. If you can be like this, Why worry about not finishing?</i></p>	<p>(40) <i>The one is everything. Everything, the one. If your understanding is thus, What is left to accomplish?</i></p>	<p>(40) <i>One is all, All is one. When you see things like this, You are already complete.</i></p>
<p>(41) <i>Faith and mind are not two; Non-duality is faith in mind. The path of words is cut off; There is no past, no future, no present.</i></p>	<p>(41) <i>Faith and mind are undivided, Nonduality is both faith and mind. The way of words is cut off, Leaving no past, no future, no present.</i></p>	<p>(41) <i>Trust and Mind are not two. Not-two is Trust in Mind. The Way is beyond all words. Not past, not future, not present.</i></p>