

# Faith Mind – Line by Line Comparison, prepared by Andrew Hobai Pekarik

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信心銘 Shinjinmei

ZMM: Faith Mind Poem

DBZ: On Believing in Mind

DTS: Inscribed On the Believing Mind

SY: Faith in Mind

KT: Engraving Trust in the Heart

TC: Poem on Faith in Mind

AP: Faith Mind Inscription

信 – *shin* faith, belief, trust, confidence

心 – *shin* heart, mind

銘 – *mei* inscription (writing carved in stone or metal)

Translations:

*RBC: Richard B. Clarke*

*ZMM: 1998 Liturgy Manual*

*DTS: D.T. Suzuki Essays in Zen Buddhism, First Series*

*DBZ: 1976 Dai Bosatsu Zendo Sutra Book*

*SY: Shen Yen, Faith in Mind, 2006*

*KT: Kazuaki Tanahashi, Zen Chants, 2015*

*AP: Hobai, 2017/18/21*

1

### 至道無難 唯嫌揀擇

RBC/ZMM: The Great Way is not difficult for those who have no preferences.

DTS/DBZ: The Perfect Way knows no difficulties, Except that it refuses to make preferences.

SY: The Supreme Way is not difficult If only you do not pick and choose.

KT: The utmost way is not difficult. Just be free of preferences.

AP: The ultimate Way is not difficult; just be averse to picking and choosing.

至 - *shi* ultimate, extreme, end-point

道 - *dou/tou* way

無 - *mu/bu* is not, does not exist, without

難 - *nan* difficult, hard, troublesome

唯 - *yui/tada* only, just, merely, solely

嫌 - *ken/kirai* dislike, distaste, aversion

揀 - *kon/ken* distinguish between, choose

擇 - *jaku/taku* choose, make distinctions

2

### 但莫憎愛 洞然明白

RBC/ZMM: When love and hate are both absent, everything becomes clear and undisguised.

DTS/DBZ: Only when freed from hate and love, It reveals itself fully and without disguise.

SY: Neither love nor hate And you will clearly understand.

KT: Without attachment or aversion, all becomes transparent.

AP: Provided that you stop hating and loving, clarity will manifest itself.

但 - *tan* only, provided that

莫 - *bo/nakare* do not

憎 - *zou* hate, detest

愛 - *ai* love

洞然 - *douzen* 3. clarify, be clarified ( 1. The sound of water that comes from a deep place; 2. To come out of a hole into a wide, clear space)

明白 - *meihaku* clear, evident, manifest (bright+white)

3

### 毫釐有差 天地懸隔

RBC/ZMM: Make the smallest distinction, however, and heaven and earth are set infinitely apart.

DTS/DBZ: A tenth of an inch's difference, and heaven and earth are set apart.

SY: Be off by a hair, And you are as far from it as heaven from earth.

KT: Missing the way by a hairbreadth, you separate earth from sky.

AP: When a hairsbreadth of difference exists, heaven and earth are far apart.

毫釐 - *gouri* very, very small; hairsbreadth (one hair + one-thousandth)

有 - *yu* have

差 - *sa* difference

天 - *ten* heaven

地 - *chi* earth

懸隔 - *kenkaku* far apart (suspend + distant)

4

### 欲得現前 莫存順逆

RBC/ZMM: If you wish to see the truth, then hold no opinions for or against anything.

DTS/DBZ: If you wish to see it before your own eyes, Have no fixed thoughts either for or against it.

SY: If you want the Way to appear, Be neither for nor against.

KT: If you want to see the way as it is, do not affirm or deny it.

AP: If you wish to attain reality, do not be for or against.

欲 - *yoku* want, desire

得 - *toku* obtain, attain

現前 - *genzen* reality (apparent + in front)

莫 - *nakare* do not

存 - *son* be, hold an opinion

順 - *jun* obey, favorable, in accord

逆 - *gyaku* oppose, contrary

5

### 違順相爭 是爲心病

RBC/ZMM: To set what you like against what you dislike is the disease of the mind.

DTS/DBZ: To set up what you like against what you dislike - This is the disease of the mind.

SY: For and against opposing each other -- This is the mind's disease.

KT: Dividing things by opposites is a disease of the mind.

AP: Disagreement and agreement in mutual contention - this results in a disease of the mind.

違 - *i* disobey, differ

順 - *jun* obey, favorable, in accord

相 - *ai* mutual

爭 - *sou* contend, compete

是 - *ze* this

爲 - *i* result, objective

心 - *shin* heart, mind

病 - *byou* illness, sickness

6

### 不識玄旨 徒勞念靜

RBC/ZMM: When the deep meaning of things is not understood, the mind's essential peace is disturbed to no avail.

DTS/DBZ: When the deep meaning of the Way is not understood, Peace of mind is disturbed to no purpose.

SY: Without recognizing the mysterious principle It is useless to practice quietude.

KT: By not seeing the subtle essence, you lose your serenity.

AP: Unaware of the profound meaning, it is futile to work on quieting thoughts.

不 - *fu* not

識 - *shiki* know, discern

玄 - *gen* profound, mystic

旨 - *shi* meaning, substance, tenet

徒 - *to/itazura* vain, futile

勞 - *rou* labor, toil

念 - *nen* thoughts

靜 - *sei/jou* quiet, still, serene

7

圓同太虛 無欠無餘

RBC/ZMM: The Way is perfect like vast space where nothing is lacking and nothing is in excess.

DTS/DBZ: The Way is perfect like unto vast space, With nothing wanting, nothing superfluous.

SY: The Way is perfect like great space, Without lack, without excess.

KT: The circle of the way is boundless space. There is nothing lacking, nothing extra.

AP: The whole is vast emptiness, without lack, without excess

圓 - *en* circle, complete

同 - *dou* same, equal

太 - *tai* great, enormous

虛 - *kyo* void, empty

無 - *mu/bu* is not, does not exist, without

欠 - *ketsu* lack, deficiency

無 - *mu/bu* is not, does not exist, without

餘 - *yo* excess, remainder

8

良由取捨 所以不如

RBC/ZMM: Indeed it is due to our choosing to accept or reject that we do not see the true nature of things.

DTS/DBZ: It is indeed due to making choice that its suchness is lost sight of.

SY: Because of grasping and rejecting, You cannot attain it.

KT: Grasping and discarding will not bring you there.

AP: In truth, because of taking and discarding, for that very reason it is not suchness.

良 - *ryou* good, (truly)

由 - *yu* reason, cause

取 - *shu* take

捨 - *sha* discard, throw away, reject

所以 - *yuen/shoi* reason

不 - *fu* (negative marker)

如 - *nyo* thus, suchness, like

9

莫逐有緣 勿住空忍

RBC/ZMM: Live neither in the entanglement of outer things, nor in inner feelings of emptiness.

DTS/DBZ: Pursue not the outer entanglements, Dwell not in the inner void;

SY: Do not pursue conditioned existence; Do not abide in acceptance of emptiness.

KT: Do not pursue external conditions, nor abide in futile asceticism.

AP: Do not chase after conditions, and do not dwell in empty self-restraint.

莫 - *bo/nakare* do not

逐 - *chiku* pursue, chase, attain

有 - *yuu* have, exist

緣 - *en* affinity, connection (indirect cause)

勿 - *mochi* must not, do not

住 - *juu* dwell, live

空 - *kuu* emptiness, sky

忍 - *nin* endurance, self-restraint

10

一種平懷 泯然自盡

RBC/ZMM: Be serene in the oneness of things and such erroneous views will disappear by themselves.

DTS/DBZ: Be serene in the oneness of things, And dualism vanishes by itself.

SY: In oneness and equality, Confusion vanishes of itself.

KT: Maintain a peaceful heart, letting the way be invisible.

AP: With calm feelings of oneness, confusion exhausts itself

一 - *ichi* one

種 - *shu* seed, kind, type

一種 - *isshu* oneness

平 - *hei* flat, level, even

懷 - *kai* feelings

泯 - *bin* dim, disordered, confused

然 - *zen* like that, as such

自 - *ji* by itself, on its own

盡 - *jin* exhaust

11

止動歸止 止更彌動

RBC/ZMM: When you try to stop activity to achieve passivity your very effort fills you with activity.

DTS/DBZ: When you strive to gain quiescence by stopping motion, The quiescence thus gained is ever in motion;

SY: Stop activity and return to stillness, And that stillness will be even more active.

KT: Stillness and motion return to stillness. Stillness turns into motion.

AP: Stop moving, return to stopping, and stopping is again more movement

止 - *shi* stop

動 - *dou* move

歸 - *ki* return

更 - *kou* again

彌 - *mi* more and more

12

唯滯兩邊 寧知一種

RBC/ZMM: As long as you remain in one extreme or the other, you will never know Oneness.

DTS/DBZ: As long as you tarry in the dualism, How can you realize oneness?

SY: Merely stagnating in duality, How can you recognize oneness?

KT: If you are caught in either, how can you know they are inseparable?

AP: Just blocking both sides, how will you know oneness?

唯 - *yui* just, only

滯 - *tai* block, tie up

兩 - *ryou* both

邊 - *hen* side

寧 - *nei* rather, instead, why, how

知 - *chi* know

一 - *ichi* one

種 - *shu* seed, kind, type

13

一種不通 二處失功

RBC/ZMM: Those who do not live in the single Way fail in both activity and passivity, assertion and denial.

DTS/DBZ: And when oneness is not thoroughly understood, In two ways loss is sustained:

SY: If you fail to penetrate oneness, Both places lose their function.

KT: If oneness does not prevail, the opposites cannot flow freely.

AP: If oneness does not permeate, both sides fail

一種 - *issu* oneness (lit. one kind)

不 - *fu* (negative indicator for a verb)

通 - *tsuu* pass through, permeate, pervade

二 - *ni* two

處 - *sho* place

失 - *shitsu* lose

功 - *kou* work, accomplishment, success

14

遣有沒有 從空背空

RBC/ZMM: To deny the reality of things is to miss their reality, to assert the emptiness of things is to miss their reality.

DTS/DBZ: The denying of reality is the asserting of it, And the asserting of emptiness is the denying of it.

SY: Banish existence and you fall into existence; Follow emptiness and you turn your back on it.

KT: Let existence hide existence. Pursuing boundlessness betrays boundlessness.

AP: Chasing away what exists sinks into what exists; following emptiness defies emptiness

遣 - *ken* send away, dispatch

有 - *yuu* have, exist

沒 - *botsu* sink, drown

從 - *juu* follow, yield to, serve

空 - *kuu* emptiness, sky

背 - *hai* defy, rebel, go against

15

多言多慮 轉不相應

RBC/ZMM: The more you talk and think about it, the further astray you wander from the truth.

DTS/DBZ: Wordiness and intellection - The more with them the further astray we go;

SY: Excessive talking and thinking Turn you from harmony with the Way.

KT: Too many words and thoughts do not accord with the way.

AP: Many words and many thoughts turn you away from mutual affirmation.

多 - *ta* many

言 - *gon* words

慮 - *ryo* thoughts

轉 - *ten* turn, revolve

不 - *fu* (negation marker)

相 - *ryou* mutual, together

應 - *ou* answer, affirm

16

絕言絕慮 無處不通

RBC/ZMM: Stop talking and thinking and there is nothing you will not be able to know.

DTS/DBZ: Away therefore with wordiness and intellection, And there is no place where we cannot pass freely.

SY: Cut off talking and thinking, And there is nowhere you cannot penetrate.

KT: Free from words and thoughts,

AP: Cut off words, cut off thoughts, and there is no place that you do not penetrate.

絕 - *zetsu* cut off

言 - *gon* word

慮 - *ryo* thought

無 - *mu/bu* is not, does not exist, without

處 - *sho* place

不 - *fu* (negation marker)

通 - *tsuu* pass through, permeate, pervade

17

歸根得旨 隨照失宗

RBC/ZMM: To return to the root is to find the meaning, but to pursue appearances is to miss the source.

DTS/DBZ: When we return to the root, we gain the meaning; When we pursue external objects, we lose the reason.

SY: Return to the root and attain the principle; Pursue illumination and you lose it.

KT: Returning to the source, you go beyond teachings to awakening.

AP: Return to the root and you attain the principle. Follow after illumination and you lose the essence.

歸 - *ki* return

根 - *kon* root

得 - *toku* gain, attain

旨 - *shi* meaning, principle, core purpose

隨 - *zui* follow after

照 - *shou* light, illumination

失 - *shitsu* lose

宗 - *shou* essence, principle

18

須臾返照 勝卻前空

RBC/ZMM: At the moment of inner enlightenment, there is a going beyond appearance and emptiness.

DTS/DBZ: The moment we are enlightened within, We go beyond the voidness of a world confronting us.

SY: One moment of reversing the light Is greater than the previous emptiness.

KT: Awakening even for a moment takes you beyond thoughts on emptiness.

AP: An instant reflecting the light prevails over the prior emptiness.

須臾 - *shuyu* moment, an instant

返 - *hen* return, reflect

照 - *shou* light, illumination

勝 - *shou* victory, prevail

卻 - *kyaku* rather, instead

前 - *zen* before, prior

空 - *kuu* emptiness, sky

19

前空轉變 皆由妄見

RBC/ZMM: the changes that appear to occur in the empty world we call real only because of our ignorance.  
DTS/DBZ: Transformations going on in an empty world which Confronts us Appear real all because of ignorance.

SY: The previous emptiness is transformed; It was all a product of deluded views.

KT: Ideas about emptiness change, as all of them are illusory.

AP: The prior emptiness turns and changes. All of it was caused by deluded seeing.

前 - *zen* before, prior

空 - *kuu* emptiness, sky

轉 - *ten* turn, revolve

變 - *hen* change

皆 - *kai* all, everything

由 - *yu* reason, cause

妄 - *mou* delusion

見 - *ken* see

20

不用求真 唯須息見

RBC/ZMM: Do not search for the truth; only cease to cherish opinions.

DTS/DBZ: Try not to seek after the true, Only cease to cherish opinions.

SY: No need to seek the real; Just extinguish your views.

KT: Pursuing the truth is useless. Just stop looking.

AP: Not making use of seeking truth, you should just put an end to seeing.

不 - *fu* (negation marker)

用 - *you* use, need, require

求 - *kyuu* seek

真 - *shin* truth

唯 - *yui* just, only

須 - *su* ought, should, necessarily

息 - *soku* breath, live, relax, flourish, stop

21

二見不住 慎莫追尋

RBC/ZMM: Do not remain in the dualistic state; avoid such pursuits carefully.

DTS/DBZ: Abide not with dualism, Carefully avoid pursuing it;

SY: Do not abide in dualistic views; Take care not to seek after them.

KT: Do not harbor dualistic views; refrain from following them.

AP: Not dwelling in dualistic views, be careful and do not chase after them.

二 - *ni* two

見 - *ken* see

不 - *fu* (negation marker)

住 - *juu* dwell, live

慎 - *shin* careful, discreet

莫 - *baku* do not, must not

追 - *tsui* pursue, chase

尋 - *j'in* search for, inquire, ask



22

纔有是非 紛然失心

RBC/ZMM: If there is even a trace of this and that, of right and wrong, the Mind-essence will be lost in confusion.

DTS/DBZ: As soon as you have right and wrong, Confusion ensues, and Mind is lost.

SY: As soon as there is right and wrong The mind is scattered and lost.

KT: The slightest idea of right and wrong fragments the mind.

AP: When even the slightest right and wrong exists, the mind is lost in distraction.

纔 – *san* a little, slightly

有 – *yu* have, exist

是 – *ze* this, right, justice

非 – *hi* non-, un-, wrong, injustice

紛 – *fun* distract, confuse, divert

然 – *zen* like that, as such

失 – *shitsu* lose

心 – *shin* mind, heart-mind

23

二由一有 一亦莫守

RBC/ZMM: Although all dualities come from the One, do not be attached even to this One

DTS/DBZ: The two exist because of the One, But hold not even to this One;

SY: Two comes from one, Yet do not even keep the one.

KT: Two views come from one view; don't cling to even one view.

AP: The reason for the two is the existence of the One; the One, too, must not be preserved.

由 – *yu* reason, cause

有 – *yu* have, exist

亦 – *eki* also, again

莫 – *baku* do not, must not

守 – *shu* protect, defend, preserve

24

一心不生 萬法無咎

RBC/ZMM: When the mind exists undisturbed in the Way, nothing in the world can offend, it ceases to exist in the old way.

DTS/DBZ: When a mind is not disturbed, The ten thousand things offer no offence.

SY: When one mind does not arise, Myriad dharmas are without defect.

KT: When the single mind is not yet born, the myriad things are undivided:

AP: When one mind is not born the myriad dharmas are without fault.

心 – *shin* mind, heart-mind

生 – *sei* life, birth

萬 – *man* 10,000, myriad

法 – *hou* dharma

無 – *mu/bu* is not, does not exist, without

咎 – *kyuu* error, blame, rebuke, fault

25

無法無咎 不生不心

RBC/ZMM: When no discriminating thoughts arise, the old mind ceases to exist.

DTS/DBZ: No offence offered, and no ten thousand things; No disturbance going, and no mind set up to work:

SY: Without defect, without dharmas, No arising, no mind.

KT: No separation, no myriad things, no birth, no mind.

AP: Without dharmas, without fault; no arising, no mental activity.

無 – *mu/bu* is not, does not exist, without

法 – *hou* dharma

咎 – *kyuu* error, blame, rebuke, fault

生 – *sei* life, birth

心 – *shin* mind, heart-mind

26

能隨境滅 境逐能沈

RBC/ZMM: When thought objects vanish, the thinking-subject vanishes, as when the mind vanishes, objects vanish.

DTS/DBZ: The subject is quieted when the object ceases, The object ceases when the subject is quieted.

SY: The subject is extinguished with the object. The object sinks away with the subject.

KT: Pursuing the subject, the object vanishes. Chasing the object, the subject is obscured.

AP: The subject following the object is destroyed; the object chasing the subject is submerged.

能 – *nou* subject (of sense/mind activity), possible, well, do well, skill

隨 – *zui* follow after

境 – *kyou* object (of the senses/mind)

滅 – *metsu* destroy

逐 – *chiku* pursue, chase, attain

沈 – *chin* sink, submerge, silence

27

境由能境 能由境能

RBC/ZMM: Things are objects because of the subject; the mind is such because of things.

DTS/DBZ: The object is an object for the subject, The subject is a subject for the object:

SY: Object is object because of the subject; Subject is subject because of the object.

KT: Object is object because of the subject. Subject is subject because of the object.

AP: The object is because of the subject's object; the subject is because of the object's subject.

境 – *kyou* object (of the senses/mind)

由 – *yu* reason, cause

能 – *nou* subject (of sense/mind activity)

28

欲知兩段 元是一空

RBC/ZMM: Understand the relativity of these two and the basic reality: the unity of emptiness.

DTS/DBZ: Know that the relativity of the two Rests ultimately on one Emptiness.

SY: Know that the two Are originally one emptiness.

KT: How are they related? Their source is the same boundlessness.

AP: Seek to know that both states are originally this one emptiness.

欲 - *yoku* want, desire, try

知 - *chi* know

兩 - *ryou* both

段 - *dan* level, grade, stage

元 - *gen* origin, beginning

是 - *ze* this, right, justice

空 - *kuu* emptiness, sky

29

一空同兩 齊含萬象

RBC/ZMM: In this emptiness the two are indistinguishable and each contains in itself the whole world.

DTS/DBZ: In one Emptiness the two are not distinguished, And each contains in itself all the ten thousand things:

SY: In one emptiness the two are the same, Containing all phenomena.

KT: Without boundary, the two are indistinguishable, each embracing the myriad forms.

AP: In the one emptiness both are the same, alike they contain the myriad phenomena.

空 - *kuu* emptiness, sky

同 - *dou* same

兩 - *ryou* both, two

齊 - *sei* alike, similar

含 - *gan* contain, hold

萬 - *man* 10,000, myriad

象 - *shou* image, form, phenomenon

30

不見精麤 寧有偏黨

RBC/ZMM: If you do not discriminate between coarse and fine you will not be tempted to prejudice and opinion.

DTS/DBZ: When no discrimination is made between this and that, How can a one-sided and prejudiced view arise?

SY: Not seeing fine or coarse, How can there be any bias?

KT: Not discriminating between coarse and fine, how can you be attached to either?

AP: Not seeing fine or coarse, how can there be a bias or faction?

見 - *ken* see

精 - *sei* fine, refined, detailed

麤 - *so* rough, coarse, crude

寧 - *nei* rather, instead, why, how

有 - *yu* have, exist

偏 - *hen* side, partial, bias

黨 - *tou* faction

31

大道體寬 無易無難

RBC/ZMM: To live in the Great Way is neither easy nor difficult,

DTS/DBZ: The Great Way is calm and large-hearted, For it nothing is easy, nothing is hard;

SY: The Great Way is broad, Neither easy nor difficult.

KT: The great way is relaxed, neither easy nor difficult.

AP: The Great Way is essentially relaxed. It is not easy; it is not difficult.

大 – *dai* great

道 – *dou* way

體 – *tai* body, form, shape, reality, essence

寬 – *kan* relaxed, generous, at ease

無 – *mu/bu* is not, does not exist, without

難 – *nan* difficult, hard

32

小見狐疑 轉急轉遲

RBC/ZMM: but those with limited views are fearful and irresolute: the faster they hurry, the slower they go

DTS/DBZ: For it nothing is easy, nothing is hard; Small views are irresolute, The more in haste the tardier they go.

SY: With narrow views and doubts, Haste will slow you down.

KT: Those with a narrow view are filled with doubt, going in circles quickly or slowly.

AP: A narrow view mistrusts and doubts. More and more fast is more and more slow.

小 – *shou* small, little

狐 – *ko* fox, deceive, mistrust

疑 – *gi* doubt, distrust

轉 – *ten* turn, revolve, more and more, increasingly

急 – *kyuu* fast, hurry, sudden

遲 – *chi* slow, delay, late

33

執之失度 必入邪路

RBC/ZMM: and clinging cannot be limited; even to be attached to the idea of enlightenment is to go astray.

DTS/DBZ: Clinging is never kept within bounds, It is sure to go the wrong way;

SY: Attached to it and you lose the measure; The mind will enter a deviant path.

KT: When grasping overtakes you, you are sure to go astray.

AP: Attach to it and you lose the scope; you will inevitably enter a wrong path.

執 – *shitsu* attach, grasp

之 – *shi* this

失 – *shitsu* lose

度 – *do* extent, occurrence, degree

必 – *hitsu* inevitable, necessarily, certainly

入 – *nyuu* enter, insert

邪 – *ja* wicked, wrong, unjust, evil

路 – *ro* path, road

34

放之自然 體無去住

RBC/ZMM: Just let things be in their own way and there will be neither coming nor going.

DTS/DBZ: Quit it, and things follow their own courses, While the essence either departs nor abides.

SY: Let it go and be spontaneous, Experience no going or staying.

KT: Surrender with ease. The essence neither leaves nor stays.

AP: Set it free naturally; embody neither leaving nor staying.

放 – *hou* release, set free, liberate

之 – *shi* this

自然 – *shizen* natural, spontaneous

體 – *tai* body, form, shape, reality, essence

無 – *mu/bu* is not, does not exist, without

去 – *kyo* leave, depart

住 – *juu* dwell, live

35

任性合道 逍遙絕惱

RBC/ZMM: Obey the nature of things, and you will walk freely and undisturbed.

DTS/DBZ: Obey the nature of things, and you are in concord With the Way, Calm and easy and free from annoyance;

SY: Accord with your nature, unite with the Way, Wander at ease, without vexation.

KT: If your nature is in accord with the way, you wander freely without fear.

AP: Rely on your nature and unite with the Way. You will saunter far and cut off suffering.

任 – *nin* entrust, leave (it) to, rely on, trust

性 – *sei* (inherent) nature

合 – *go* join, merge, unite

道 – *dou* way

逍 – *shou* saunter, wander

遙 – *you* far away

絕 – *zetsu* cut off

惱 – *nou* suffering, torment

36

繫念乖真 昏沈不好

RBC/ZMM: When thought is in bondage the truth is hidden, for everything is murky and unclear and the burdensome practice of judging brings annoyance and weariness.

DTS/DBZ: But when your thoughts are tied, you turn away from The truth, They grow heavier and duller and are not at all sound.

SY: Bound by thoughts, you depart from the real; And sinking into a stupor is as bad.

KT: Caught in thoughts, you betray reality. Trapped in delusion, you miss the point.

AP: Bound-up thoughts go against reality. Dark depression is displeasing.

繫 – *kei* connect, bind, fasten

念 – *nen* thought

乖 – *kai* oppose, disobey, turn against

真 – *shin* truth, reality

昏 – *kon* dark

沈 – *chin* sink, submerge, depressed

好 – *kou* good, pleasing

37

不好勞神 何用疏親

RBC/ZMM: What benefit can be derived from distinctions and separations?

DTS/DBZ: When they are not sound, the spirit is troubled; What is the use of being partial and one-sided then?

SY: It is not good to weary the spirit. Why alternate between aversion and affection?

KT: Weary with what is not clear, what is the use of being near or far?

AP: Displeasure taxes the spirit. What use is estrangement or familiarity?

不 – *fu* (negative marker)

好 – *kou* good, pleasing

勞 – *rou* trouble, labor

神 – *shin* spirit, psyche

何 – *ka* what

用 – *you* use, need, require

疏 – *so* estrangement, neglect

親 – *shin* intimacy, familiarity

38

欲取一乘 勿惡六塵

RBC/ZMM: If you wish to move in the One Way, do not dislike even the world of sense and ideas.

DTS/DBZ: If you want to walk the course of the One Vehicle, Be not prejudiced against the six sense-objects.

SY: If you wish to enter the one vehicle, Do not be repelled by the sense realm.

KT: Do not favor the single path or disfavor the six-sense objects.

AP: Longing to take up the One Vehicle, do not despise the objects of the senses.

欲 – *yoku* desire, want, long for

取 – *shu* take, take up

乘 – *juu* vehicle

勿 – *mochi* do not, must not

惡 – *aku* evil, bad

六塵 – *rokujin* six sense-objects

39

六塵不惡 還同正覺

RBC/ZMM: Indeed, to accept them fully is identical with true Enlightenment.

DTS/DBZ: When you are not prejudiced against the six sense-Objects, You are then one with the Enlightenment;

SY: With no aversion to the sense real, You become one with true enlightenment.

KT: The objects of our senses are not unwholesome. They are inseparable from authentic awakening.

AP: When objects of the senses are not evil, you come home also to authentic awakening.

還 – *kan* return, come home

同 – *dou* same, equal

正 – *sei* authentic, true

覺 – *kaku* awaken

40

智者無爲 愚人自縛

RBC/ZMM: The wise person strives toward no goals, but the foolish person fetters themselves.

DTS/DBZ: The wise are non-active, While the ignorant bind themselves up;

SY: The wise have no motives; Fools put themselves in bondage.

KT: The wise do not make things happen. Fools are caught by doing.

AP: The wise one acts without effort; the foolish person is self-binding.

智 – *chi* wisdom

者 – *sha* person, one

無爲 – *mui* action without effort

愚 – *gu* foolish, stupid

人 – *jin* person

自 – *ji* oneself, itself, by itself, on its own

縛 – *baku* tie, bind

41

法無異法 妄自愛著

RBC/ZMM: There is one Dharma, not many; distinctions arise from the clinging needs of the ignorant.

DTS/DBZ: While in the Dharma itself there is no individuation, They ignorantly attach themselves to particular objects.

SY: One dharma is not different from another, The deluded mind clings to whatever it desires.

KT: Things are no more than things. Don't be deceived by attachments.

AP: A dharma is not other than a dharma. Delusion on its own loves attachments.

法 – *hou* dharma

異 – *i* different

妄 – *mou* delusion

自 – *ji* oneself, itself, by itself, on its own

愛 – *ai* love

著 – *chaku* attachment

42

將心用心 豈非大錯

RBC/ZMM: To seek Mind with the discriminating mind is the greatest of all mistakes.

DTS/DBZ: It is their own mind that creates illusions – Is this not the greatest of all self-contradictions?

SY: Using mind to cultivate mind – Is this not a great mistake?

KT: To reveal the mind with the mind – Is it not a great mistake?

AP: To advance the mind using the mind – Is this not a great confusion?

將 – *shou* advance

心 – *shin* mind

用 – *you* use

豈 – *kai* (rhetorical marker)

非 – *hi* is not

大 – *dai* big

錯 – *saku* confusion, disorder

43

迷生寂亂 悟無好惡

RBC/ZMM: Rest and unrest derive from illusion; with enlightenment there is not liking and disliking.  
 DTS/DBZ: The ignorant cherish the idea of rest and unrest, The enlightened have no likes and dislikes:  
 SY: The erring mind begets tranquillity and confusion, In enlightenment there is no likes or dislikes.  
 KT: Delusion divides stillness from turmoil. Enlightenment does not pick and choose.  
 AP: Confusion gives birth to calm and disorder. Enlightenment is without good and bad.

迷 – *mei* be confused, perplexed, in doubt  
 生 – *sei* birth, life  
 寂 – *jaku* tranquility, calm  
 亂 – *ran* disorder, riot  
 悟 – *go* insight, enlightenment  
 好 – *kou* good, pleasing  
 惡 – *aku* evil, bad

44

一切二邊 良由斟酌

RBC/ZMM: All dualities come from ignorant inference.  
 DTS/DBZ: All forms of dualism Are contrived by the ignorant themselves.  
 SY: The duality of all things Issues from false discriminations.  
 KT: All things have two sides. Mistakenly, you waver between this and that  
 AP: Everything has two sides. Good comes from scoop (vs.) dipper.

一切 – *issai* all, everything  
 邊 – *hen* side  
 良 – *ryou* good, fine  
 由 – *yu* reason, cause  
 斟 – *shin* scoop  
 酌 – *shaku* scoop, dipper

45

夢幻虛華 何勞把捉

RBC/ZMM: They are like dreams or flowers in air: foolish to try to grasp them.  
 DTS/DBZ: They are like unto visions and flowers in the air; Why should we trouble ourselves to take hold of them?  
 SY: A dream, an illusion, a flower in the sky – How could they be worth grasping?  
 KT: Dreams, phantoms, blossoms of illusion – why try to grasp them?  
 AP: A dream, an illusion, an empty flower – How hard is it to grab and hold them?

夢 – *mu* dream  
 幻 – *gen* vision, dream, illusion  
 虛 – *kyo* void, emptiness  
 華 – *ka* flower, blossom  
 何 – *ka* what  
 勞 – *rou* trouble, labor  
 把 – *ha* grasp  
 捉 – *soku* capture



46

得失是非 一時放卻

RBC/ZMM: Gain and loss, right and wrong: such thoughts must finally be abolished at once.

DTS/DBZ: Gain and loss, right and wrong – Away with them one and for all!

SY: Gain and loss, right and wrong – Discard them all at once.

KT: Gain and loss, right and wrong – let go of them right now.

AP: Gain and loss, right and wrong – at once release them instead.

得 – *toku* gain, attain

失 – *shitsu* lose

是 – *ze* this, right, justice

非 – *hi* non-, un-, wrong, injustice

時 – *ji* time

放 – *hou* release, set free, liberate

卻 – *kyaku* instead, rather

47

眼若不睡 諸夢自除

RBC/ZMM: If the eye never sleeps, all dreams will naturally cease.

DTS/DBZ: If an eye never falls asleep, All dreams will be themselves cease:

SY: If the eyes do not close in sleep, All dreams will cease of themselves.

KT: When your eyes are not shut, then all dreaming ceases.

AP: If the eye is not asleep, all dreams are removed on their own.

眼 – *gan* eye, eyeball

若 – *jaku* if

不 – *fu* (negative marker)

睡 – *sui* sleep, sleepy

諸 – *sho* many, various

夢 – *mu* dream

自 – *ji* oneself, itself, by itself, on its own

除 – *jo* remove, take away, leave out

48

心若不異 萬法一如

RBC/ZMM: If the mind makes no discriminations, the ten thousand things are as they are, of single essence.

DTS/DBZ: if the Mind retains its absoluteness, The ten thousand things are of one Suchness.

SY: If the mind does not discriminate, All dharmas are of one suchness.

KT: If your mind makes no distinctions, all things are as they are.

AP: If the mind is not separate, the myriad dharmas are one suchness.

心 – *shin* mind

若 – *jaku* if

不 – *fu* (negative marker)

異 – *i* different

萬 – *man* 10,000, myriad

法 – *hou* dharma

如 – *nyo* thus, suchness, like

## 一如體玄 兀爾忘緣

RBC/ZMM: To understand the mystery of this One-essence is to be released from all entanglements.

DTS/DBZ: When the deep mystery of one Suchness is fathomed, All of a sudden we forget external entanglements;

SY: The essence of one suchness is profound; Unmoving, conditioned things are forgotten.

KT: Thusness is subtle, being free from all conditions.

AP: The essence of one suchness is mysterious. Immovable, one forgets external circumstances.

如 - *nyo* thus, suchness, like

體 - *tai* body, form, shape, reality, essence

玄 - *gen* mysterious, profound

兀爾 - *gotsui* immovable

忘 - *bou* forget

緣 - *en* connection, affinity, external circumstances

## 萬法齊觀 歸復自然

RBC/ZMM: When all things are seen equally the timeless Self-essence is reached.

DTS/DBZ: When the ten thousand things are viewed in their Oneness, We return to the origin and remain where we ever Have been.

SY: Contemplate all dharmas as equal, And you return to things as they are.

KT: Seeing all things as equal, you return to suchness.

AP: When the myriad dharmas are equally seen, one returns back naturally.

萬 - *man* 10,000, myriad

法 - *hou* dharma

齊 - *sei* alike, equal

觀 - *kan* see, regard

歸 - *ki* return, come home

復 - *fuku* return to, again

自然 - *shizen* naturally, automatically

## 泯其所以 不可方比

RBC/ZMM: No comparisons or analogies are possible in this causeless, relationless state.

DTS/DBZ: Forget the wherefore of things, And we attain to a state beyond analogy;

SY: When the subject disappears, There can be no measuring or comparing.

KT: Bring to an end all causes, and let go of all comparisons.

AP: Because "that" is destroyed, there cannot be directions or comparisons.

泯 - *bin* die out, go to ruin

其 - *ki* that

所以 - *yuen/shoi* reason

不 - *fu* (negative marker)

可 - *ka* can

方 - *hou* direction

比 - *hi* compare

52

止動無動 動止無止

RBC/ZMM: Consider movement stationary and the stationary in motion, both movement and rest disappear.

DTS/DBZ: Movement stopped and there is no movement, Rest set in motion and there is no rest;

SY: Stop activity and there is no activity; When activity stops, there is no rest.

KT: Motion in stillness is not motion. Stillness in motion is not stillness.

AP: Stop moving, without moving. Activate stopping, without stopping.

止 - *shi* stop

動 - *dou* move

無 - *mu/bu* is not, does not exist, without

53

兩既不成 一何有爾

RBC/ZMM: When such dualities cease to exist Oneness itself cannot exist.

DTS/DBZ: When dualism does no more obtain, Oneness itself abides not.

SY: Since two cannot be established, How can there be one?

KT: When neither happens, neither is there.

AP: If the two have not previously come about, what exists alone in the one?

兩 - *ryou* both, two

既 - *ki* already, previously

不 - *fu* (negative marker)

成 - *sei* become, reach

何 - *ka* what

有 - *yu* have, exist

爾 - *ji* you, only

54

究竟窮極 不存軌則

RBC/ZMM: To this ultimate finality no law or description applies.

DTS/DBZ: The ultimate end of things where they cannot go any Further Is not bound by rules or measures:

SY: In the very ultimate, Rules and standards do not exist.

KT: In the ultimate freedom, there are no doctrines.

AP: Study the end, investigate the ultimate - there are no models or rules.

究 - *kyuu* investigate, study, research

竟 - *kyou* end, in the end

窮 - *kyuu* end, investigate

極 - *kyoku* end, culmination

不 - *fu* (negative marker)

存 - *son* is, be

軌 - *ki* model, pattern

則 - *soku* rule

55

契心平等 所作俱息

RBC/ZMM: For the unified mind in accord with the Way all self-centered striving ceases.

DTS/DBZ: In the Mind harmonious with the Way we have the Principle of identity, In which we find all strivings quieted;

SY: Develop a mind of equanimity, And all deeds are put to rest.

KT: When your mind merges with impartiality, both making and being made disappear.

AP: Vow (to have) a mind of non-duality and both staying and making will stop.

契 - *kei* vow, promise

心 - *shin* mind

平 - *hei* flat, level, even

等 - *tou* equal

平等 - *byoudou* equality, non-duality

所 - *sho* place

作 - *saku* make

俱 - *gu* both, together

息 - *soku* breath, live, relax, flourish, stop

56

狐疑盡淨 正信調直

RBC/ZMM: Doubts and irresolutions vanish and life in true faith is possible.

DTS/DBZ: Doubts and irresolutions are completely done away With, And the right fait is straightened;

SY: Anxious doubts are completely cleared. Right faith is made upright.

KT: While doubts exhaust the pure heart, genuine trust is plain and simple.

AP: Trickster doubts are exhaustively purified. Authentic trust harmonizes straightaway.

狐 - *ko* fox

疑 - *gi* doubt, distrust

盡 - *jin* exhaust

淨 - *jou* pure, clean

正 - *sei* authentic, true

信 - *shin* faith, belief, trust, confidence

調 - *chou* tune, harmonize, tone

直 - *choku* straight, honest, frank, immediate

57

一切不留 無可記憶

RBC/ZMM: With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing.

DTS/DBZ: There is nothing left behind, There is nothing retained,

SY: Nothing lingers behind, Nothing can be remembered.

KT: In it nothing remains, and nothing is remembered.

AP: Everything does not stop, and it is not possible to remember.

一切 - *issai* all, everything

留 - *ryuu* stop, stay

無 - *mu/bu* is not, does not exist, without

可 - *ka* can

記憶 - *kioku* memory

58

虛明自照 不勞心力

RBC/ZMM: All is empty, clear, self-illuminating with no exertion of the mind's power.  
DTS/DBZ: All is void, lucid, and self-illuminating; There is no exertion, no waste of energy--  
SY: Bright and empty, functioning naturally, The mind does not exert itself.  
KT: Space illuminates itself, not requiring mental effort.  
AP: The void, bright, shines on its own and does not tax the mind's power.

虛 - *kyo* void, emptiness  
明 - *mei* bright  
自 - *ji* oneself, itself, by itself, on its own  
照 - *shou* shine, illuminate  
勞 - *rou* trouble, labor  
心 - *shin* mind  
力 - *ryoku* power

59

非思量處 識情難測

RBC/ZMM: Here, thought, feeling, knowledge, and imagination are of no value.  
DTS/DBZ: this is where thinking never attains, This is where the imagination fails to measure.  
SY: It is not a place of thinking, Difficult for reason and emotion to fathom.  
KT: In the realm beyond thinking, thoughts and feelings are not measured.  
AP: A non-thinking realm where knowing and feeling are hard to measure.

非 - *hi* non-, un-, wrong, injustice  
思 - *shi* think  
量 - *ryou* measure, extent  
處 - *sho* place  
識 - *shiki* know  
情 - *jou* feelings, emotion  
難 - *nan* difficult, hard  
測 - *soku* measure

60

眞如法界 無他無自

RBC/ZMM: In this world of Suchness there is neither self nor other-than-self.  
DTS/DBZ: In the higher realm of true Suchness there is neither "self" nor "other":  
SY: In the Dharma Realm of true suchness, There is no other, no self.  
KT: In the dharma world of true thusness, there is no self, no other.  
AP: The dharma world of true suchness, without other, without self.

眞 - *shin* truth, reality  
如 - *nyo* thus, suchness, like  
法 - *hou* dharma  
界 - *kai* world  
無 - *mu/bu* is not, does not exist, without  
他 - *ta* other, the other  
自 - *ji* oneself, itself, by itself, on its own

61

要急相應 唯言不二

RBC/ZMM: To come directly into harmony with this reality just simply say when doubt arises, "not two."

DTS/DBZ: When direct identification is sought, We can only say, "Not two."

SY: To accord with it is vitally important; Only refer to "not-two."

KT: To explain it briefly: just say "Not two."

AP: Essentially, for quick mutual affirmation, just say "not two"

要 - *you* need, essence, main point

急 - *kyuu* quick, sudden, fast

相 - *ryou* mutual, together

應 - *ou* answer, affirm

唯 - *yui* just, only

言 - *gen* word, say

62

不二皆同 無不包容

RBC/ZMM: In this "not two" nothing is separate, nothing is excluded.

DTS/DBZ: In being "not two" all is the same, All that is comprehended in it;

SY: In "not-two" all things are in unity; Nothing is excluded.

KT: Nonduality has no distinctions. It leaves out nothing.

AP: In "not two" everything is the same, without uncovering appearances.

皆 - *kai* all, everything

同 - *dou* same, equal

包 - *hou* cover, conceal

容 - *you* contain, form, appearance

63

十方智者 皆入此宗

RBC/ZMM: No matter when or where, enlightenment means entering this truth.

DTS/DBZ: The wise in the ten quarters, They all enter into this Absolute Reason.

SY: The wise throughout the ten directions All enter this principle.

KT: The wise in the ten directions abide in the original source.

AP: Wise ones in the ten directions all enter this principle.

十 - *juu* ten

方 - *hou* direction

智 - *chi* wisdom

者 - *sha* person, one

皆 - *kai* all, everything

入 - *nyuu* enter, insert

此 - *shi* this

宗 - *shou* essence, principle

## 宗非促延 一念萬年

RBC/ZMM: And this truth is beyond extension or diminution in time or space; in it a single thought is ten thousand years.

DTS/DBZ: The Absolute Reason is beyond quickening time, and Extending space, For it one instant is ten thousand years;

SY: This principle is neither hurried nor slow – One thought for ten thousand years.

KT: This source is timeless. One moment is ten thousand years.

AP: This principle neither hastens nor prolongs – One thought is ten thousand years.

宗 – *shou* essence, principle

非 – *hi* non-, un-, wrong, injustice

促 – *soku* urge, press, hasten

延 – *en* prolong, extend

念 – *nen* thought, idea

萬 – *man* 10,000, myriad

年 – *nen* year

## 無在不在 十方目前

RBC/ZMM: Emptiness here, emptiness there, but the infinite universe stands always before your eyes.

DTS/DBZ: Whether we see it or not, It is manifest everywhere in all the ten quarters.

SY: Abiding nowhere yet everywhere, The ten directions are right before you.

KT: Time exists and does not exist. The ten directions are right here.

AP: Without abiding or not abiding, the ten directions are before your eyes.

無 – *mu/bu* is not, does not exist, without

在 – *zai* exist, be (in a place)

不 – *fu* (negative marker)

十 – *juu* ten

方 – *hou* direction

目 – *moku* eye

前 – *zen* in front, before

## 極小同大 忘絕境界

RBC/ZMM: Infinitely large and infinitely small; no difference, for definitions have vanished

DTS/DBZ: Infinitely small things are as large as large things Can be, For here no external conditions obtain;

SY: The smallest is the same as the largest In the realm where delusion is cut off.

KT: The extremely small is vast; it leaps beyond boundaries.

AP: The extremely small is the same as the large. Forget and cut off the world of sense objects.

極 – *kyoku* end, culmination

小 – *shou* small, little

同 – *dou* same, equal

大 – *dai* big

忘 – *bou* forget

絕 – *zetsu* cut off

境 – *kyou* object (of the senses/mind)

界 – *kai* world

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極大同小 不見邊表

RBC/ZMM: and no boundaries are seen.

DTS/DBZ: Infinitely large things are as small as small things Can be, For objective limits are here of no consideration.

SY: The largest is the same as the smallest; No boundaries are visible.

KT: The extremely large is minute; you cannot define it.

AP: The extremely large is the same as the small and you do not see sides or fronts.

見 - *ken* see

邊 - *hen* side

表 - *hyou* face, front, surface

68

有即是無 無即是有

RBC/ZMM: So too with being and non-being.

DTS/DBZ: What is the same as what is not, What is not is the same as what is:

SY: Existence is precisely emptiness; Emptiness is precisely existence.

KT: Existence is itself nonexistence. Nonexistence is itself existence.

AP: Being is exactly non-being; non-being is exactly being.

有 - *yu* have, exist

即是 - *sokuze* exactly equals

無 - *mu/bu* is not, does not exist, without

69

若不如此 必不須守

RBC/ZMM: Don't waste time in doubts and arguments that have nothing to do with this.

DTS/DBZ: Where this state of things fails to obtain, Indeed no tarrying there.

SY: If it is not like this, Then you must not preserve it.

KT: If reality is not like this, it will never continue.

AP: If it is not like this, certainly you should not preserve it.

若 - *jaku* if

如 - *nyo* thus, suchness, like

此 - *shi* this

必 - *hitsu* inevitable, necessarily, certainly

須 - *su* ought, should, necessarily

守 - *shu* protect, defend, preserve



70

一即一切 一切即一

RBC/ZMM: One thing, all things, move among and intermingle without distinction.

DTS/DBZ: One in All, All in One --

SY: One is everything; Everything is one.

KT: One is inseparable from all. All is inseparable from one.

AP: One instant is everything; everything is instantly one.

即 - *soku* instant, agree, this very

一切 - *issai* all, everything

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但能如是 何慮不畢

RBC/ZMM: To live in this realization is to be without anxiety about non-perfection.

DTS/DBZ: If only this is realized, No more worry about your not being perfect!

SY: If you can be like this, Why worry about not finishing?

KT: If you realize this, you go beyond thinking.

AP: However, when you are able to be like this, why think about not finishing?

但 - *tan* however, but

能 - *nou* ability, skill

如 - *nyo* thus, suchness, like

是 - *ze* this, right, justice

何 - *ka* what

慮 - *ryo* thought

不 - *fu* (negative marker)

畢 - *hitsu* the end, finish

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信心不二 不二信心

RBC/ZMM: To live in this faith is the road to non-duality because the non-dual is one with the trusting mind.

DTS/DBZ: Where Mind and each believing mind are not divided, And undivided are each believing mind and Mind,

SY: Faith and mind are not two; Non-duality is faith in mind.

KT: Trust in the heart is not-two. Not-two is trust in the heart.

AP: Trust and mind are not two; not two is the trusting mind.

信 - *shin* faith, belief, trust, confidence

心 - *shin* mind

## 言語道斷 非去來今

RBC/ZMM: Words! The Way is beyond language, for in it there is no yesterday no tomorrow no today.

DTS/DBZ: This is where words fail; For it is not of the past, present, and future.

SY: The path of words is cut off; There is no past, no future, no present.

KT: Words, unspoken, go beyond past, present and future.

AP: The way of words and language is cut off. No past, future, present.

言 - *gen* word, say

語 - *go* language, words, speech

道 - *dou* way

斷 - *dan* sever, cut off

非 - *hi* non-, un-, wrong, injustice

去 - *kyo* gone, past

來 - *rai* come, next

今 - *kon* now