

# 信心銘

三祖僧璨

至道無難。唯嫌揀擇。但莫憎愛。洵然明白。毫釐有差。大地懸隔。  
欲得現前。莫存順逆。違順相爭。是為心病。不識玄旨。徒勞念靜。  
圓同太虛。無欠無餘。良由取捨。所以不如。莫逐有緣。勿住空忍。  
一種平懷。泯然自盡。止動歸止。止更彌動。唯滯兩邊。寧知一種。  
一種不通。兩處失功。遣有沒有。從空背空。多言多慮。轉不相應。  
絕言絕慮。無處不通。歸根得旨。隨照失宗。須臾返照。勝卻前空。  
前空轉變。皆由妄見。不用求真。唯須息見。二見不住。慎勿追尋。  
纔有是非。紛然失心。二由一有。一亦莫守。一心不生。萬法無咎。  
無咎無法。不生不心。能隨境滅。境逐能沉。境由能境。能由境能。  
欲知兩段。元是一空。一空同兩。齊含萬像。不見精粗。寧有偏黨。  
大道體寬。無易無難。小見狐疑。轉急轉遲。執之失度。心入邪路。  
放之自然。體無去住。任性合道。逍遙絕惱。繫念乖真。沉愆不好。  
不好勞神。何用疎親。欲趣一乘。勿惡六塵。六塵不惡。遠同正覺。  
智者無為。患人自縛。法無異法。妄自愛著。將心用心。豈非大錯。  
迷生寂亂。悟無好惡。一切二邊。妄自斟酌。夢幻空華。何勞把握。  
得失是非。一時放卻。眼若不眠。諸夢自除。心若不異。萬法一如。  
一如體玄。兀爾忘緣。萬法齊觀。歸復自然。泯其所以。不可方比。  
止動無動。動止無止。兩既不成。一何有爾。究竟窮極。不存軌則。  
啟心平等。所作俱息。狐疑盡淨。正信調直。一切不留。無可記憶。  
虛明自然。不勞心力。非思量處。識情難測。真如法界。無他無自。  
要急相應。唯言不二。不二皆同。無不包容。十方智者。皆入此宗。  
宗非促延。一念萬年。無在不在。十方目前。極小同大。妄絕境界。  
極大同小。不見邊表。有即是無。無即是有。若不如是。必不須守。  
一即一切。一切即一。但能如是。何慮不畢。信心不二。不二信心。  
言語道斷。非去來今。

## **Faith In Mind**

by the Fourth Patriarch, Seng-can

*Translated by Chan Master Sheng Yen and Paul Kennedy*

Excerpted from *Faith in Mind*, 1987, Dharma Drum Publications. Used with permission.

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 apart as heaven from earth.

If you want it to appear,  
Be neither for nor against.  
For and against opposing each other —  
This is the mind's disease.

Without recognizing the mysterious principle  
It is useless to practice quietude.  
The Way is perfect like great space,  
Without lack, without excess.

Because of grasping and rejecting,  
You cannot attain it.  
Do not pursue conditioned existence;  
Do not abide in acceptance of emptiness.

In oneness and equality,  
Confusion vanishes of itself.  
Stop activity and return to stillness,  
And that stillness will be even more active.

Only stagnating in duality,  
How can you recognize oneness?  
If you fail to penetrate oneness,  
Both places lose their function.

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

Excessive talking and thinking  
Turn you from harmony with the Way.  
Cut off talking and thinking,  
And there is nowhere you cannot penetrate.

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.  
The previous emptiness is transformed;

It was all a product of deluded views.

No need to seek the real;  
Just extinguish your views.  
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.  
Two comes from one,  
Yet do not even keep the one.

When one mind does not arise,  
Myriad dharmas are without defect.  
Without defect, without dharmas,  
No arising, no mind.

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

Not seeing fine or coarse,  
How can there be any bias?  
The Great Way is broad,  
Neither easy nor difficult.

With narrow views and doubts,  
Haste will slow you down.  
Attach to it and you lose the measure;  
The mind will enter a deviant path.

Let it go and be spontaneous,  
Experience no going or staying.  
Accord with your nature, unite with the Way,  
Wander at ease, without vexation.

Bound by thoughts, you depart from the real;  
And sinking into a stupor is as bad.  
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.  
With no aversion to the sense realm,  
You become one with true enlightenment.

The wise have no motives;  
Fools put themselves in bondage.  
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?  
The erring mind begets tranquility and confusion;  
In enlightenment there are no likes or dislikes.

The duality of all things  
Issues from false discriminations.  
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.  
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.  
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.  
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.  
Since two cannot be established,  
How can there be one?

In the very ultimate,  
Rules and standards do not exist.  
Develop a mind of equanimity,  
And all deeds are put to rest.

Anxious doubts are completely cleared.  
Right faith is made upright.  
Nothing lingers behind,  
Nothing can be remembered.

Bright and empty, functioning naturally,  
The mind does not exert itself.  
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.

To accord with it is vitally important;  
Only refer to "not-two."  
In not-two all things are in unity;  
Nothing is not included.

The wise throughout the ten directions  
All enter this principle.  
This principle is neither hurried nor slow-  
One thought for ten thousand years.

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

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.

Existence is precisely emptiness;  
Emptiness is precisely existence.  
If it is not like this,  
Then you must not preserve it.

One is everything;  
Everything is one.  
If you can be like this,  
Why worry about not finishing?

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.