

### **Song of Mind (Xin Ming) by Niutou Farong (594-657)**

The nature of the mind is non-arising,  
 What need is there of knowledge and views?  
 Originally there is not a single dharma;  
 Why discuss inspiration and training? Coming and going without beginning;  
 Sought for, it is not seen.  
 No need to do anything;  
 It is bright, still, self-apparent. The past is like empty space;  
 Know anything and the basic principle is lost.  
 Casting a clear light on the world,  
 Illuminating, yet obscured. If one-mindedness is impeded,  
 All dharmas are misunderstood.  
 Coming and going thus,  
 Is there need for thorough investigation? Arising without the mark of arising,  
 Arising and illumination are the same.

Desiring to purify the mind,  
 There is no mind for effort. Throughout time and space nothing is  
 illuminated;  
 This is most profound.  
 Knowing dharmas is non-knowing;  
 Non-knowing is knowing the essential. Using the mind to maintain quietude,  
 You still fail to leave the sickness.  
 Birth and death forgotten-  
 This is original nature. The highest principle cannot be explained;  
 It is neither free nor bound.  
 Lively and attuned to everything,  
 It is always right before you. There is nothing in front of you;  
 Nothing, yet everything is as usual.  
 Do not belabor wisdom to examine it;  
 Substance itself is empty and obscure. Thoughts arise and pass away,  
 The preceding no different from the succeeding.  
 If the succeeding thought does not arise,  
 The preceding thought cuts itself off. In past, present and future, there is nothing;  
 No mind, no buddha.  
 Sentient beings are without mind;  
 Out of no-mind they manifest.

Distinguishing between profane and sacred,  
 Their vexations flourish.  
 Splitting hairs deviates from the eternal.  
 Seeking the real, you give up the true. Discarding both is the cure,  
 Transparent, bright, pure.  
 No need for hard work or skill;

Keep to the actions of an infant. Clearly knowing,  
 The net of views increases  
 Stillness without seeing,  
 Not moving in a dark room. Wakeful without wandering,  
 The mind is tranquil yet bright.  
 All phenomena are real and eternal,  
 Profuse, yet of a single form. Going, coming, sitting, standing,  
 Don't attach to anything.  
 Affirming no direction,  
 Can there be leaving and entering? There is neither unifying nor dispersing,  
 Neither slow nor quick.  
 Brightness and tranquillity are just as they are.  
 They cannot be explained in words. Mind is without alienation;  
 No need to terminate lust.  
 Nature being empty, lust will depart by itself.  
 Allow the mind to float and sink.

Neither clear nor clouded,  
 Neither shallow nor deep.  
 Originally it was not ancient;  
 At present it is not modern. Now it is non-abiding;  
 Now it is original mind.  
 Originally it did not exist;  
 "Origin" is the present moment. Bodhi has always existed;  
 No need to preserve it.  
 Vexation has never existed;  
 No need to eliminate it. Natural wisdom is self-illuminating;  
 All dharmas return to thusness.  
 There is no returning, no receiving;  
 Stop contemplating, forget keeping. The four virtues are unborn;  
 The three bodies have always existed.  
 The six sense organs contact their realms;  
 Discrimination is not consciousness. In one-mindedness there are no  
 wandering thoughts,  
 The myriad conditions harmonize.  
 Mind and nature are intrinsically equal;  
 Together, yet one does not necessarily lead to  
 the other. Without arising, complying with phenomena,  
 Abiding hidden everywhere.

Enlightenment arises from non-enlightenment.  
 Enlightenment is non-enlightenment. As to gain and loss,  
 Why call either good or bad?  
 Everything that is active  
 Originally was not created. Know that mind is not mind;

There is no sickness, no medicine.  
 When in confusion, you must discard affairs;  
 Enlightened, it makes no difference. Originally there is nothing to obtain;  
 Now what use is there in discarding?  
 When someone claims to see demons,  
 We may talk of emptiness, yet the phenomena  
 are there.  
 Don't destroy the emotions of people;  
 Only teach the cessation of thoughts. When thoughts are gone, mind is abolished;  
 When mind is gone, action is terminated.  
 No need to confirm emptiness;  
 Naturally, there is clear comprehension. Completely extinguishing birth and death,  
 The profound mind enters into principle.  
 Opening your eyes and seeing forms,  
 Mind arises in accord with the environment. Within mind there is no environment;  
 Within the environment there is no mind.

Use mind to extinguish the environment  
 And both will be disturbed. With mind still and environment thus,  
 Not discarding, not grasping,  
 Environment is extinguished together with mind.  
 Mind disappears together with environment. When neither arises,  
 There is tranquillity and limitless brightness.  
 The reflection of bodhi appears  
 In the eternally clear water of mind. The nature of merit is like a simpleton:  
 It does not establish closeness and distance.  
 Favor and disgrace do not change it;  
 It doesn't choose its abode. All connections suddenly cease;  
 Everything is forgotten.  
 Eternal day is like night,  
 Eternal night, like day. Outwardly like a complete fool,  
 Inwardly mind is empty and real.  
 Those not moved by the environment  
 Are strong and great. There are neither people nor seeing.  
 Without seeing there is constant appearance.  
 Completely penetrating everything,  
 It has always pervaded everywhere. Thinking brings unclarity,  
 Sinking and confusing the spirit

Use mind to stop activity  
 And it becomes even more erratic. The ten thousand dharmas are everywhere,  
 Yet there is only one door.  
 Neither entering nor leaving,  
 Neither quiet nor noisy. The wisdom of sravakas and pratyekabuddhas  
 Cannot explain it.

Actually there is not a single thing;  
Only wonderful wisdom exists. The original face is limitless;  
It cannot be probed by mind.  
True enlightenment is no enlightenment,  
Real emptiness is not empty. All buddhas of the past, present and future  
All ride on this basic principle.  
The tip of a hair of this basic principle  
Contains worlds numerous as the Ganges sands. Do not concern yourself with anything;  
Fix the mind nowhere.  
Fixing the mind nowhere,  
Limitless brightness shows itself. Tranquil and non-arising,  
Set free in boundless time and space.  
Whatever it does, there is no obstruction.  
Going and staying are equal. The sun of wisdom is tranquil,  
The light of samadhi is bright.

Illuminating the garden of no forms,  
Shining on the city of nirvana. After all relationships are forgotten,  
Spirit is understood and settled in substance.  
Not rising from the Dharma seat,  
Sleeping peacefully in a vacant room. Taking pleasure in Dao is calming,  
Wandering free and easy in reality  
No action and nothing to attain,  
Relying on nothing, manifesting naturally. The four unlimited minds and the six paramitas  
Are all on the path of one vehicle.  
If mind is not born,  
Dharmas will not differ from one another. Knowing arising is non-arising,  
Eternity appears now.  
Only the wise understand,  
No words can explain enlightenment.

心銘——牛頭法融禪師

心性不生，何須知見。本無一法，誰論熏煉。  
往返無端，追尋不見。一切莫作，明寂自現。  
前際如空，知處迷宗。分明照境，隨照冥蒙。  
一心有滯，諸法不通。去來自爾，胡假推窮。  
生無生相，生照一同。欲得心淨，無心用功。  
縱橫無照，最為微妙。知法無知，無知知要。  
將心守靜，猶未離病。生死忘懷，即是本性。  
至理無詮，非解非纏。靈通應物，常在目前。  
目前無物，無物宛然。不勞智鑑，體自虛玄。  
念起念滅，前後無別。後念不生，前念自絕。  
三世無物，無心無佛。眾生無心，依無心出。  
分別凡聖，煩惱轉盛。計校乖常，求真背正。  
雙泯對治，湛然明淨。不須功巧，守嬰兒行。  
惺惺了知，見網轉彌。寂寂無見，暗室不移。  
惺惺無妄，寂寂明亮。萬象常真，森羅一相。  
去來坐立，一切莫執。決定無方，誰為出入。  
無合無散，不遲不疾。明寂自然，不可言及。  
心無異心，不斷貪婬。性空自離，任運浮沉。  
非清非濁，非淺非深。本來非古，見在非今。  
見在無住，見在本心。本來不存，本來即今。  
菩提本有，不須用守。煩惱本無，不須用除。  
靈知自照，萬法歸如。無歸無受，絕觀忘守。  
四德不生，三身本有。六根對境，分別非識。  
一心無妄，萬緣調直。心性本齊，同居不攜。  
無心順物，隨處幽棲。覺由不覺，即覺無覺。  
得失兩邊，誰論好惡。一切有為，本無造作。

知心不心，無病無藥。迷時舍事，悟罷非異。  
本無可取，今何用棄。謂有魔興，言空象備。  
莫滅凡情，唯教息意。意無心滅，心無行絕。  
不用證空，自然明徹。滅盡生死，冥心入理。  
開目見相，心隨境起。心外無境，境外無心。  
將心滅境，彼此由侵。心寂境如，不遣不拘。  
境隨心滅，心隨境無。兩處不生，寂靜虛明。  
菩提影現，心水常清。德性如愚，不立親疏。  
寵辱不變，不擇所居。諸緣頓息，一切不憶。  
永日如夜，永夜如日。外似頑鷲，內心虛真。  
對境不動，有力大人。無人無見，無見常現。  
通達一切，未嘗不遍。思惟轉昏，迷亂精魂。  
將心止動，轉止轉奔。萬法無所，唯有一門。  
不入不出，非喧非靜。聲聞緣覺，智不能論。  
實無一物，妙智獨存。本際虛衝，非心所窮。  
正覺無覺，真空不空。三世諸佛，皆乘此宗。  
此宗豪末，沙界含容。一切莫顧，安心無處。  
無處安心，虛明自露。寂靜不生，放曠縱橫。  
所作無滯，去住皆平。慧日寂寂，定光明明。  
照無相苑，朗涅槃城。諸緣忘畢，詮神定質。  
不起法座，安眠虛室。樂道恬然，優游真實。  
無為無得，依無自出。四等六度，同一乘路。  
心若不生，法無差互。知生無生，現前常住。

智者方知，非言詮悟。

牛頭法融禪師悟道因緣