

**THAT WHICH IS ENGRAVED  
UPON THE HEART  
THAT TRUSTS TO THE ETERNAL.**

*Translated from the Chinese of the Thirtieth Ancestor,  
Great Master Chien-chih Seng-ts'an  
(J. Kanshi Sōsan).*

The Way to the Ultimate is not hard;  
    simply give up being picky and choosy.  
Just by not giving in to hatred and craving  
    will your heart and mind be as clear and bright  
    as the realm beyond the opposites;  
Let but a hair's breadth of discriminatory thought arise  
    and you have made Heaven and Earth  
    strangers to each other.

When the craving to possess  
    emerges before your eyes,  
    do not persist in following its perverting path.  
When you allow gratification and dissatisfaction  
    to compete within you  
    they will create a sickness in your heart.  
If you are not aware of the deeper purpose  
    for which we train,  
    you toil in vain however pure your thoughts.

The All-embracing is perfect  
    and, like the great vault of space,  
    It lacks for nothing and has nothing in excess.  
Because we are good at grasping after,  
    or pushing away,  
we are not at one with It.

Do not chase after external entanglements  
    or stoically abide in some inner void  
    where suffering is denied;  
Within the oneness of your every-day mind,  
    simply be indifferent to differences,  
    and any sense of self  
    will completely cease to exist.

If you try to stop all mental activity  
    in order to bring yourself back to stillness,  
    your stillness will all the more be filled  
    with mental busyness  
For you are merely attaching yourself to duality  
    rather than coming to know  
    the oneness of your every-day mind.  
If you are not conversant with this oneness of mind,  
    both your stillness and activity lose all their merit.

If you try to grant existence to anything  
    it will cease to have existence;  
if you pursue emptiness,  
    you turn your back on True Emptiness,

Hence, the more you talk about It, or ponder on It,  
the more you turn yourself away from  
being in accord with It.

Terminate your talk, cease your pondering  
and there will be nowhere  
that you will not converse with It.

Return to the root of the matter  
and you will realize the Principle;  
pursue illumination and you will miss the point  
But, if you revert to the Luminous for even a moment,  
It will surpass any previous ideas you had  
of what emptiness really is  
And your previous ideas of emptiness will be altered  
for they were all due to your erroneous views.

There is no need to hunt for Truth,  
simply stop exhaling personal opinions;  
Cease your abiding in dualistic views  
and take care not to chase after them  
or seek them out  
For, as soon as 'right' and 'wrong' arise,  
confusion sets in and your thoughts will go awry.  
The two exist because of the One  
but do not try to hold on to this One.

When you do not beget even the notion  
of 'the oneness of mind',  
nothing in the whole universe  
is seen as lacking in any way

And whatever is not lacking in any way  
    is beyond 'things'  
    for, when thoughts of things cease to arise,  
    your mind is no longer  
        'something in which thoughts arise'.

The sense of a separate subjective mind,  
    along with its realm of 'objective things',  
    disappears  
    whilst the realm of 'objective things'  
    follows this subjective sense of mind  
        as it sinks away.

What makes objects objects is the subjective mind,  
    the mind is experienced as 'something subjective'  
        because of these 'objective things'.

Seek to realize that the two 'worlds', subjective and  
    objective,  
    are, from the first, but the One  
        which is empty of such distinctions

And this One which is empty of distinctions  
    is not something separate  
        from these two 'worlds'  
    for it contains all universes.

If you do not view things in such terms as  
    'crude' and 'refined',  
    you will not be a companion to biases;  
The Great Way is broad,  
    being neither easy nor difficult to traverse  
But, if you are limited by your opinions,  
    wary or filled with doubts,

the faster you hurry about,  
the more you slow yourself down.

If you try to grab hold of It,  
you will lose the measure of It  
as your mind enters convoluted  
and perverse pathways.

If you let It be free to be what It will,  
then you will experience  
neither change nor permanency.

When you entrust yourself to your Original Nature,  
you are in accord with the Way,  
roaming where It leads you, free from cravings,  
For, when you set your heart on things,  
you act contrary to Truth  
and, when you let yourself sink  
into a stupor of indolence, it is just as bad.

It is not good to wear yourself out in this way;  
what use is there in alternating  
between shunning experiences  
and being intimate with them?

If you wish to advance quickly upon the One Course,  
you must not despise  
the experiences of your six senses  
For, with no loathing for sensory experiences,  
you become once again at one with the omniscient  
wisdom of Buddha.

The one of wise discernment  
    is free of the goals and purposes  
    to which the foolish bind themselves  
For one thing is truly not different from another,  
    yet the illusory self clings to its attachments.

Using your discriminatory mind  
    to seek your Original Nature,  
    can there be a greater blunder?  
It is the deluded self  
    that engenders standards of peace and unrest;  
    enlightenment is beyond such judgments made  
    from like and dislike.

Dualities are all  
    what the false self deliberates upon;  
They are the stuff of dreams and fantasies  
    or as the spots before one's eyes  
    which are mistaken for flowers,  
    so why struggle to grab on to these  
    and cling to them?

Gain and loss, right and wrong:  
    let go of such things at once  
    and forget all about them  
For, when the eye does not close in sleep,  
    all dreams cease of themselves.

When the mind does not discriminate,  
    all things in the whole universe  
    are the One Which Is.

The nature of this One Which Is  
    is subtle and profound,  
    unconcerned with karmic conditions  
    in its steadfastness.  
If you look upon all things in the whole universe  
    as though alike,  
    they will return to what they naturally are.  
When you put an end to that which needs things,  
    comparisons cease.  
When you stop all mental activities,  
    there will be no activities  
    but, even when activities cease,  
    you will not have stillness;  
Since both sides of a duality  
    are in themselves incomplete,  
    how can either one be absolute?  
Rules and standards do not exist  
    for That which is supreme and ultimate,  
Hence, devote your heart to being impartial  
    for then whatever activity you undertake  
    will attain stillness.  
Completely cleansed of wariness and doubts,  
    your true faith will then harmonize discords  
    and straighten out irregularities  
So that nothing lingers on,  
    nothing is clung to by memory.  
Bright and empty of expectations,  
    just functioning naturally,  
    your mind will not wear out its strength  
For it is not a place for judgmentalism;

however, discriminatory consciousness  
and feelings will find this difficult to fathom.

In the Dharma Realm of That Which Is,  
there is no self or other  
So, of necessity, hasten to be in accord with It  
by simply saying, "Not two!"  
Within this 'Not two' all are alike  
and nothing is not included.  
The wise in discernment in the ten quarters  
have all awakened to this Principle.

This Principle is beyond compression and extension  
in time or space;  
within It ten thousand years is as a single thought.  
Nowhere is It not present  
and the universe infinite in the ten directions  
is right before your eyes.  
The infinitesimally small is the same as the largest  
in this realm where delusions have ceased;  
The immeasurably large is the same as the smallest  
for no boundaries or surfaces are to be seen.  
Existence is not other  
than That which is beyond existence  
and That which is beyond existence  
is precisely what exists.

If matters are not such as this,  
then, by all means, do not hold on to this.



The One is everything,  
everything is the One.

If you can be as herein described,  
why waste your time  
worrying over not finishing things?  
Trust and the heart are not two separate things;  
the 'Not-two' is the heart that trusts to the Eternal.  
Words fail to describe It  
for It is beyond the past, the future or the now.