

**VERSES ON THE FAITH MIND**  
**Sosan Ganchi Zenji (d. 606 CE),**  
**Third Zen Ancestor**

The Great Way is not difficult for those unchained to their preferences. When idealization and vilification are both absent everything becomes clear and undisguised. Attach to the smallest distinction however, and heaven and earth are set infinitely apart. If you wish to see the truth then do not cling to opinions for or against anything. To set up what you like against what you dislike is the disease of the mind. When the deep meaning of things is not understood the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space where nothing is lacking and nothing is in excess. Indeed, it is due to our choosing to retain or reject that we do not see the true nature of things. Live neither in the entanglements of outer things, nor in inner feelings of emptiness. Be serene in the oneness of things and all dualistic ideas will vanish. When you try to stop activity to achieve passivity your very effort fills you with activity. As long as you tarry in dualism, how can you realize Oneness.

Those who do not live in the single Way fail in being either active or passive, present or empty. To deny the existence of things is to miss their reality; to assert the emptiness of things is to miss their reality. The more you talk and think about it, the further astray you wander from the truth. Stop talking and analyzing, and there is nothing you will not be able to see through. To return to the root is to gain insight, but to pursue appearances is to miss the source. At the moment of inner enlightenment there is a going beyond the relative and the absolute. The changes that appear to occur in the empty world we call real only because of our ignorance. Do not search for the truth; only cease to cherish opinions.

Do not remain in the dualistic state; avoid such pursuits carefully. If there is even a trace of attachment to this and that, or right and wrong, confusion ensues, and Mind is lost. Although all dualities come from the One, do not be attached even to this One. When the mind exists undisturbed in the Way, nothing in the world can offend, and when a thing can no longer offend, it ceases to exist in the old way.

When no discriminating thoughts arise, the old mind ceases to exist. When thought objects vanish, the thinking-subject vanishes. As when the mind vanishes, objects vanish. Things are objects because the mind makes distinctions; the mind is a subject only in relation to objects. Understand the relativity of these two and the basic reality: the unity of emptiness. In this Emptiness subject and object are indistinguishable, and each contains in itself the whole universe. When one thing is not favored over another how can a one-sided and prejudiced view arise?

The Great Way is calm and open hearted. Those who travel it find it neither easy nor difficult, but those with limited views are fearful and irresolute, the faster they hurry, the slower they go, and clinging (attachment) cannot be limited. Even to be attached to the idea of enlightenment is to go astray. Just let things be in their own way and there will be neither coming nor going.

Obey the nature of things (your own nature), and you will walk freely and undisturbed. When thought is binding the truth is hidden, for everything is murky and unclear, and the burdensome practice of judging brings annoyance and weariness. What benefit can be derived from clinging to discriminating thoughts?

If you wish to move in the One Way do not dislike even the world of senses and ideas. Indeed, to accept them fully is identical with true Enlightenment. The wise person strives to no goals, but the foolish person is fettered by their own ideals. There is one Dharma, not many; separations arise from the clinging needs of the ignorant. To seek Mind with the (discriminating) mind is the greatest of all mistakes.

Only the ignorant cherish the idea of rest and unrest; with enlightenment there is no clinging to likes and dislikes. All dualities come from ignorant inference. They are like dreams of flowers in the air: foolish to try to grasp them. Gain and loss, right and wrong: attachment to such thoughts must be abolished at once.

If the eyes remain truly open, all delusions will naturally cease. If the mind clings not to discriminations, the ten thousand things are as they are, of

single essence. To fathom the mystery of this One-essence is to be released from all entanglements. When all things are seen equally the timeless Mind-essence is reached. No comparisons or analogies are possible when we return to the origin where we ever have been.

Consider movement stationary and the stationary in motion, both movement and rest disappear. When such dualities cease to exist, Oneness itself cannot exist. To this ultimate finality no law or description applies.

For the unified mind in accord with the Way all self-centered striving ceases, doubts and irresolution vanish and life in true faith is possible. With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing. All is empty, clear, self-illuminating, with no exertion of the mind's power. Here analysis falls short, and imagination fails to measure. In this world of Suchness there is neither self nor other-than-self.

To come directly into harmony with this reality just simply say when doubt arises, "Not two." In this "Not two" nothing is separate, nothing is excluded. No matter when or where, enlightenment means entering this truth. And this truth is beyond extension or diminution in time or space; in it a single thought is ten thousand years.

Whether we are aware or not, everything is IT [nameless Tao]. The universe may be called infinitely large and infinitely small; yet, these are arbitrary distinctions. Definitions are no more than names. When fully awake, no boundaries are seen, form is non-form, non-form is form. Don't waste time in doubts and arguments that have nothing to do with this.

One thing, all things: move among and intermingle, without distinction. To live in this realization is to be without anxiety about non-perfection.

Where Mind is not divided from your mind by dualistic thinking, words fail; for the Way is fundamentally beyond language, in it there is  
no yesterday,  
no tomorrow,  
no today.